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The College should be founded and incorporated by Act of Assembly for the following reasons:

1. To be subject to inspection of the Civil Authority, and thus less liable to abuse—The outlay involved will require the united aid of the Public—If made of general interest to all it will be well supported—The funds already raised will not be allowed to go to sectarian ends—The Legislature will control its funds, and that body will be responsible to the people—But if a Royal Charter prevails, the funds raised might be used for other ends.

2. The objects to be attained by a College also show that it should be founded by Act of Assembly—It is to promote the general welfare of the community; to be a barrier against tyranny—Literary advantages are not for one set of men, but for society—A few private persons must not rule the whole community—Duty of the Legislature to guard all interests in every department of life—The College is designed to advance all these interests.

3. Another reason for founding the College by Act of Assembly rather than by Royal Charter, is to make impregnable the Spirit of Freedom—Its object cannot then

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be perverted by bigotry or tyranny—All parties need to be represented in its control.

The Governors of the College should be subject to the control of the Legislature—Improper ones could be removed, and true friends of learning could be appointed in their place—No one sect should control.

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1. But laws relating to a Religious Establishment not necessary nor applicable.

2. Many laws inconsistent with the circumstances of a colony, as the tithes and the land tax—The colonists emigrated to secure exemption from these very laws.

3. If the colonists must carry the established religion with them, it might still have been paganism, or popery—Protestants could not urge such arguments.

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Church of Marbletown, etc., call Henricus Frelinghuysen on condition that Coetus ordain him—Same request for Mauritius Goetschius from Stone Arabia—Letter from Theodore Frelinghuysen, that his church of Albany will not let him go on his mission to Holland—Classis requested to order them to let him go.

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Paramus, Nov. 3, 1755, and discipline of Goetschius and regular Consistories—Nullification of this by Classis, January 1756—Further acts of violence, and unlawful installation of Schuyler in July, 1756—Schuyler suspended by the Coetus, October, 1756—But Classis has since nullified all the Acts on each side—Astonishment that the guilty are put on par with the innocent, and must meet in a common Assembly—View of the Classis visionary—Appeal to Classis to stand by the Coetus 3689–3693

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Irregularity of said Consistory, according to their letter of Oct. 1, 1754, in releasing De Ronde from membership in the Coetus; largely responsible for the schisms—Urged to reunite with the Coetus—Classis cannot generally answer private letters—Exhortations to peace and unity.....3694–3699

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Letter also received from Saugerties of Nov. 20, 1756, asking that Van der Swan may be ordained in America for them—Another from Rev. Ritzema, of December, 1756, enforcing the same—Abstract of those letters given—Papers to be sent to Classis of Amsterdam—(These letters, forgeries)—New York to be made a distinct Article from Pennsylvania in future Minutes of Synod.

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Oct. 4 The Coetus, per Revs. Leydt and Marinus, to the Classis of Amsterdam—Refusal to allow the ordination of M. Goetschius for Stone Arabia, has caused the loss of that church to us—He was then called to Schoharie, and Henricus Frelinghuysen had been called to Wawarsing, Rochester and Marbletown—Delay again would be dangerous—The Coetus represents the Presbytery of the Church, according to Scripture and our Church Order—Could not conscientiously refuse longer to qualify them—Classis cannot justly oppose our course—The meetings of the Coetus will continue to avoid anarchy, or that others should "lord it over God's heritage"—The Coetus follows the first Synod of Holland, (Wesel), 1568—Will gladly hear suggestions from Classis—P. S.: On account of delay in sending this letter, Classis is further notified that M. Goetschius has also been ordained, at the earnest request of his churches—Articles 30, 31, 32, on the Government of the Church 3708–3710

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They have censured ministers and consistories, and refused to annul such censures when ordered by the Classis of Amsterdam—They withhold the letters of the Classis—They have invited us to join *them*, but they must come to *us*.

They qualify candidates and ministers—Congregations are divided on the validity of these acts—They claim that, living under the British government, they cannot recognize the ecclesiastical authority of another State—Families are divided—Submission to Holland is called popery—Reference to the Raritan division.

The Classis is requested to disapprove of the Acts of the Coetus, and so to inform both factions—But ministers must be found to fill the vacancies—The Church should avail itself of the right to establish a Divinity Professorship in Kings College.

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Extracts from a letter from the Coetus of June (May?) 27, 1760—Review of the effort for Union on May 6, 1760—The Conferentie met without elders—Would not meet with the Coetus, but only with a Committee—Could not accept their unreasonable conditions—Haeghoort leaves the Conferentie.

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CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Eggo Tonkens Van Hoevenberg to the Classis of Amsterdam, January 3, 1751.

Portfolio "New York", Vol. i.

To the Very Reverend and Very Learned Messrs., the Members of the Very Reverend Classis of Amsterdam, to be delivered to Brouwerius Brouwer, Minister at Amsterdam on the Keizersgracht.

Very Reverend Sirs, Highly Esteemed Brethren:—

Inasmuch as my entire salary in Surinam amounts to eighteen hundred carolus guilders, and I received during the years 1742-48 not more than six hundred of that sort of guilders, per annum, and that only by begging for it, as is known to you, through your Committee *ad res exteras:* therefore, I think that for those years, thirty six hundred carolus guilders are still due me; and for the years '48 to '50, eighteen hundred guilders more, according to ecclesiastical laws. I have, therefore, endorsed two sight-drafts, drawn on Jean Guerin and Son, wine merchants on the Heeren gracht, to the account of the (Surinam) Company. I hope that you will urge a speedy payment, and do justice to a minister, who, as a rebel, although the Consistory has no charge against me, was threatened with a stick by the Governor's Adjutant, Herschel, on coming once from the service of prayer. This I can prove by witnesses under oath, and the Consistory Minutes, which, however, were refused me, although I was living in a strange land and without a fixed position in the service of the Company of Surinam. Of Du Bois and his adherents, you have heard. I hope that you, who can get possession of these papers more easily than I can will give information to the Synod of North Holland and will also urge even on their High Mightinesses (the States General) the importance of speedy aid and justice; as well as upon the Lord Prince, the Hereditary Stadholder.* In expectation of this, I sign myself,

Very Reverend and Highly-learned Sirs, and Highly Esteemed Brethren, Your very humble servant and brother,

Eggo Tonkens van Hoevenberg.

Done at the Manor of Livingston,
January 3, 1750, English Style.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. E. T. Van Hoevenberg to the Classis of Amsterdam, January 3, 1751.

(Portfolio "New York", Vol. i.)

Very Reverend Sirs, Highly Esteemed:—

Inasmuch as the Lord Governor chased me, by his creatures, out of Surinam, and that in a violent manner, although I was not under any ecclesiastical censure,

---

*This official had been made Supreme Governor of the East and West Indies in 1747.

SEATTLE GENEALOGICAL SOCIETY

neither was I provided with a certificate from the Church; and a peace-contract (contract of settlement?) with the Governor was pilfered by the wild Negroes, (as is known by the congregation?) of New York............therefore, my request is that the Rev. Classis will kindly see to it, that I, now in these strange regions, may obtain the payment of my salary, by the Society (of Surinam). Although, through the underhanded treatment of Du Bois, whom you justify in a letter to the Coetus, I am without a settlement, nevertheless I am ready to depart to Surinam, or anywhere else,—to Smyrna or the East Indies, if Classis approve such a course.

If the Society refuse payment, I request that you will complain to the Synod, and the Commissioners (of State in Synod); so that their High Mightinesses, through whom Brother Liege enjoys six hundred guilders per annum, may make some reparation, and I may enjoy my full salary, or the half of the eighteen hundred guilders, for the half of those years which have elapsed; for only through begging I have been paid, but only six hundred guilders each year.

That such is the duty of Classis, I do not need to teach it.

I sent over a...............draft to my correspondent Jean Guerin living on the Bloemgracht, endorsed to him.

Signed in haste, by your Rev. servant,

E. T. Hoevenberg.

January 3, 1750-51. No. 13.

ACTS OF THE CLASSIS OF AMSTERDAM.

Peter de Wind.

1751, Jan. 12th. Art. 11. Rev. Peter de Wind, candidate, called as minister to Bergen and Staten Island, in New Netherland, and furnished with complete certificates and documents for the call, requested to be examined, finally, and to be ordained. His request was granted. Afterward he was examined and found well qualified, and the instrument of the call was ordered to be inserted in the formulae-book. Quod factum. It was then recommended to the Quaestor, at the request of those churches, to make the costs as moderate as possible. xii. 225, 226.

Depp. ad res Exteras.

There were presented by the Deputies ad res Exteras,

1. A letter from New York, of August 10, 1750, signed by Revs. du Bois, Ritzema, and elder Lopkins. ?

2. A letter of Sept. 14, 1750, in the name of the Coetus, signed by Revs. du Bois and Ritzema.

3. Another letter, of August 8, 1750, signed by three, and as they say, in the name of all, the members of the Consistory on Long Island, in Kings County, who adhere to Arondeus.

4. A letter from Queens County, August 10, 1750, (signed by) four members of the Consistory, in the name of all.

5. A letter from Arondeus himself, of August 10, 1750. xii. 230.

Arondeus.

The report (pre-advice) of the Deputies in these matters, as also the letters, were approved.

N. B. The sentence against Arondeus, which should have been recorded here, is now to be found in the Classis (Acta) of December 5, 1751. xii. 230.

Examination.

Art. 18. Rev. Peter de Wind and Rev. Brukner having been examined, the former was admitted to the preaching office and ordained thereto, after he had signed the Formulae of Concord, and promised to help promote the Coetus, and to keep up correspondence with the Classis. The other, making objections to signing the Formulae, was given time till the next Classis, to ponder the matter maturely, in the fear of God. At the next Classis Rev. Coll van Schelluyne must preside ex ordine. xii. 232.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York, particularly Arondeus. Judgment against Arondeus given, January 12, 1751. [Inserted here, at the proper place, but not recorded until Dec. 5, 1752.]

1752, Dec. 5th. § 10 ad 13. The Rev. Depp. report that the judgement against Rev. Arondeus, rendered January 12, 1751, was then neglected to be recorded, and was preserved by us only on a loose paper. The Classis thinks that it should now be spread on the minutes. This was done, and it is of the following purport:

The Classis of Amsterdam perceiving to its sorrow that all its efforts to remove the vehement (hoog gaande—high going) and scandalous disputes on Long Island between Revs. Arondeus and van Sinderen, with their respective adherents, are fruitless; and that all its admonitions to submit these disputes to the judgement and decision of the Rev. Coetus of New York, have been contemptuously rejected by Rev. Arondeus and his adherents; yea, also, learning from the communications of some who call themselves consistory-men that the letters written in the name of the Classis for the above mentioned purposes, by its Committee on Foreign Affairs, were assailed in the most shameful and unchristian manner:—(The Classis, therefore) finds itself compelled to deliver its final sentence, according to the request heretofore made by those of Long Island, as to which of these two men is the lawful minister there. The Classis confirms the decision of the Rev. Coetus of New York in this business, and decides that Rev. van Sinderen is the lawful minister there, having been installed as such at the request of the consistory of those congregations. At the same time it decides that Rev. Arondeus has again intruded himself as minister there in an illegal manner, after he had gone to Raritan, and after the regular installation of Rev. van Sinderen.

Of this decision notice has been given to the Rev. Coetus of New York, that it may appear that the Classis has no other aim than the peace and welfare of those churches, and the maintenance of good order. It has, therefore, also given authority to said Coetus, if the Coetus deems it possible and advisable, to reinstate Rev. Arondeus in the office on Long Island, as colleague of Rev. van Sinderen, if both parties will solemnly promise to conduct themselves according to such Articles of Peace and Order, as the said Coetus shall consider most salutary to prescribe to them. In such case the Rev. Arondeus would have to be newly and regularly called there under the supervision of the Rev. Coetus, or a committee of the same appointed for that purpose. But if this last means of pacification be rejected, the Classis will consider Rev. Arondeus as disqualified to administer the Word and Sacraments in the Dutch churches on Long Island, from the time that this judgement of Classis is received.

Thus done in Classis, assembled at Amsterdam, this 12th of January 1751. xii. 313-315.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, Feb. 18, 1751.

Consistory held. After calling on God's name, the Committee on the Manor were authorized to consult with men learned in the law, and if necessary to employ them.

J. Ritzema.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Coetus of New York, March 2, 1751. Vol. 30, No. 118, page 196.

Rev. Sirs and Beloved Brethren in the Lord:—

Besides the letters sent by Rev. Mr. Du Bois with the candidate De Wind, who was examined to-day and ordained as pastor of the church of Bergen in Staten Island (Bergen and Staten Island), there have also come to hand your honored letters of August 10th and September 14th of the preceding year, (1750.) The first of these was by the hand of Mr. Klopper, who has intelligently, and in a courteous manner, given us no little light toward our better understanding of the sad condition of things on Long Island. Oh that the Spirit of the Lord might dwell in the ministers and members of the churches on that island! What a happy and beneficial condition of affairs might we then hope for there! We notice with real sorrow, from your letter of September 14th, that all your attempts to restore peace among the disputants there have been fruitless; that the passions of Rev. Arondeus and his adherents became more furious than ever—even like the raging sea; and that the Coetus at length felt compelled to declare that Rev. Arondeus is not a lawful pastor in King's County, but that Rev. Van Sinderen alone is such. Our Assembly having already given to your Rev. Assembly the final disposition of this case, and having been further informed of the untractable conduct of these parties, sees no reason why the sentence of the Coetus should not be approved. It therefore hereby confirms it. Two certificates to this effect, by request, accompany this letter, which certificates will be sent to you by different routes. The substance of them is virtually expressed in this letter, and may also be seen in the Book of the Classis under date of January 12, 1741 [1751]. We hope you will take care to let Arondeus and his friends know of this our sentence; and that the churches of King's County be also informed that we consider Arondeus as having illegally intruded himself into the pastorate there, to which Van Sinderen was legally ordained and sent by us.

And what further can we say, Rev. Brethren? We greatly fear that by this decision, the desired calming of the passions, so greatly excited, will by no means be secured. Their letter which has come into our hands, (deserving only execration because of its unchristian expressions in reference to Rev. Ritzema,) and other reports which we have heard, leave us no room to doubt as to the result. Neither do we think that your suggestion that our Assembly should impose a general *silentium* on Arondeus in all your regions, would be effectual to that end. Wherefore we suggest to your consideration whether some plan cannot be hit upon, so that, while holding the decision of the Coetus to be in every way legal and reasonable, yet, before it take final effect to make one last effort to heal this distressing schism.

Could you not let Arondeus and his friends know that the Classis had approved and confirmed the sentence of Coetus against him; yet, out of respect to our friendly counsel, you were willing again, but for the last time, to ask them whether they would not listen to advice, and secure a brotherly reconciliation, such as might be suggested, upon reasonable and Christian terms? In such reconciliation we do not understand that all the yielding should be done only by Arondeus. No, indeed. We learn to our grief that Van Sinderen is also worthy of censure in several respects; that he, with his party, has acted far from that prudent modesty which became a Christian, much more a Christian minister; that he has abundant reason to confess his faults both before God and men. He ought also to make an effort after recon-

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ciliation because of exasperating conduct toward his brother, even mocking his public services, as well as for indolence in his own duties of the sacred ministry.

If these parties could be reconciled in some such way, the Coetus would maintain its self-respect, and we all could rejoice together. But should such an attempt fail, the sentence of Coetus must then go into effect, and the churches of King's County be warned henceforth to recognize only the Rev. Van Sinderen as their lawful pastor. Yet this should be done in such a way, we think, that Van Sinderen ought also to be admonished in a brotherly and earnest way, not to pride himself upon a victory achieved; but rather that he should seek to win back to himself those whose feelings he has wounded, by friendly and loving conduct; and that he lay the work of the Gospel more to heart; that he become a proper example to the flock in doctrine and in conduct. But if he continue to grieve our Assembly we shall have to advise Coetus to deal also with him according to ecclesiastical requirements.

If peace be effected, then whatever has been illegal in the services of Rev. Arondeus, may, perhaps, be ratified, especially if he were then regularly called. Then might we live in hopes of seeing the longed-for end of these unpleasant quarrels among the Long Islanders, and which have cost us so much trouble and anxiety. Then also might they who have misrepresented the Coetus as well as ourselves find reason to thank us; and instead of cursing, to bless us.

The letter which was sent to us by the Consistory of Rev. Arondeus, not only with his knowledge but also certainly not without his direction, and which deserved nothing but contempt, has, nevertheless been answered by us, lest those people might be wise in their own eyes. In that letter we also inserted our resolution, touching the sentence of Rev. Coetus upon Arondeus, and the only way of saving himself. We also send you the original manuscript from King's County for which you asked us, supposing it might be of some use with those mischievous persons.

We have nothing further to add except to declare that we all wished that Rev. P. De Wint had given better proofs in his examination of having his senses exercised in the word of righteousness. All the members of our Assembly were very sorry that he possessed so little knowledge of the doctrines of the truth. If matters had not already advanced as far as they had, no one could have conscientiously have admitted him to the ministry of the word for the congregations which had called him. We have seriously admonished him, with prayer for God's blessing to stir up his gifts and increase them. We trust that the Rev. Brethren of the Coetus, to which he has promised to join himself, will add their admonitions to ours, to the end that he may become, under God's blessing, an able instrument for the extension of his kingdom.

We herewith commend you to the grace of God. We beseech him to bestow his precious blessing in large measure upon your persons and your sacred ministry, to his own glory, and the salvation of many souls. We remain,

Signed as before.

Amsterdam, March 2 1751.

[Many letters, to different colonies, of the same date, are recorded, without repeating the official signature in the Record Book.]

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Arondeus, March 2nd, 1751.

Vol. 30, No. 120, page 209.

To Rev. Mr. Arondeus with the Consistories of Kings and Queens Counties subordinate to him:

Reverend Sir and Brethren:—

The letter addressed by you to Mr. Kloppert has been given to us by his Reverence. He has also given us verbal information of the condition of affairs on Long Island and the mournful divisions which there prevail. Such facts grieved us most deeply. We could hardly believe that the feelings of Christians, the followers of the meek and lowly Jesus, could show so much bitterness to one another. How deplorable are such actions according to the judgement of every one not altogether devoid of a sense of propriety. In previous letters to you we have earnestly and frankly informed you wherein we considered you in the wrong, and what we deemed necessary for the restoration of peace. Little did we imagine that our letters would cause such a wicked excitement of passion as we have learned from your letter. We are not inclined to answer you as your writing deserves, but will only say that to write such a letter was a great mistake; for therein you assault one of our Deputies in particular, stabbing him savagely because of his happening to be the penman, and even offer his Reverence a challenge, which makes one's hairs stand up on his head at the hearing of it.

You must know that a letter is never sent by our Deputies until it has been read and approved by our Assembly. This was the case with this letter which has so greatly excited you. Accordingly it was our letter, and those were our expressions, and not those of any separate individual of the Deputies. The writer was simply the agent of our Assembly and charged by us to send that letter. He has, therefore, great reason to complain before God of the bitterness manifested against him personally. He is, however, far from wishing to requite the want of charity shown him, but on the other hand beseeches the Savior, Lay not this sin to their charge, for they know not what they do.

Neither have we any reason to depart from our former opinion about the necessity of a Coetus, without, at present, going into minute reasons therefor. But we may not neglect to inform you by this opportunity, that this Coetus, before which you did not choose to appear, (as is evident from the note of Rev. Arondeus to Rev. Ritzema, written with few marks of propriety,) has notified us, that it, at length, was obliged to make declaration

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that it recognized as lawful pastor not Rev. Arondeus but Rev. Van Sinderen. It has also requested us if we found this sentence lawful, to approve and confirm the same. This we have unanimously done. Therefore your Reverence (we address now especially Rev. Arondeus,) is again declared to have been called and to have entered upon the services of the church in King's County in an unlawful manner; that Rev. Van Sinderen, who was sent there by us, upon the request of the Consistory there (the written original of which request is carefully preserved by us,) is alone the lawful pastor, and according to the promises made in that document can justly require of his congregation what was therein promised him. We are far from approving the wicked mistakes into which he and his adherents have fallen, and we will not neglect to admonish them therefor. But these, even were they as heinous as your letter paints them, could not destroy the lawfulness of his call and commission by us, nor make the call of your Reverence lawful. But it is not our purpose, Mr. Arondeus, to ruin you, nor to intensify, by this our declaration, the schism already in the church. We do not wish to make the bitterness of feeling any greater. No, indeed. Our aims are only those of lovers of peace, who truly desire the preservation of yourself as well as of the congregation. May our present counsel, therefore, be acceptable to you and those who sustain you, for it will be our last. It is never too late to make peace. But they who would forswear peace and refuse it are greatly to be pitied, and if they persevere therein will afterward have to hear the consequences.

Determine, therefore, Reverend Sir and Brethren, to come to terms of peace with Rev. Mr. Van Sinderen and his friends. Do not willfully and obstinately refuse subordination to the Coetus, nor to ourselves, for we committed the management of affairs to the Coetus. Yet we have, after the declaration of their sentence, earnestly requested them still to labor for the effecting of a fraternal peace. If something is lacking in your present call, (for we must continue to believe that it was not in proper form after the return from the Raretans), it can be hereafter amended. We will also, after you have been reconciled to Rev. Van Sinderen, and received a lawful call, make no objections to recognize you as co-pastor with him. How much pleasanter it would be, if both of you could labor in harmony! Then would the congregations also, after your example, live in peace, and further offences be prevented.

We can only now commit the matter unto Him in whose hands are the hearts of all men, and who is able to turn yours in a way which shall be pleasing to Him. We have satisfied our consciences by these efforts of ours. We trust that you will lovingly follow our advice, that we, with you, may hereafter with confidence stand before the Son of Man, when he shall come and bring to light the hidden things of darkness, even the counsels of the heart. Concluding with such wishes, we subscribe ourselves,

Signed as before.

Amsterdam,
March 2, 1751.

ACTS OF THE CLASSIS OF AMSTERDAM.

Surinam, New York and Pennsylvania.

1751, April 5th. Art. 6. 1. The Committee ad res Exteras received a letter from Surinam, signed August 3, 1750, with the Acta of the Conventus. An extract from said Acta was read by them, as well as their report, (pre-advice), and drafts of letters prepared by them as a reply (to be sent) thither. The first was addressed to the Conventus of Surinam; the other was to be understood as an appendix, clearing up a certain matter that had come up subsequently. The Rev. Assembly gladly allowed these letters to be approved, and despatched.

2. A letter also had arrived from New York, signed (by) Rev. du Bois August 14, 1750, together with accounts of excessive maltreatment of Rev. Schlatter at Philadelphia. His enemies had dismissed him, and called Rev. Steiner as pastor in his place. With this came also the Acta of the Coetus (of New York).

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3. At the next Classis further report will be given as also of a letter from Kingston, of April 26, 1750, as well as of another letter, to be written to Rev. Schlatter. xii. 235.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Theodore Frelinghuysen, of Albany, to Rev. Classis of Amsterdam, May 1, 1751.

Portfolio "New York", Vol. ii.

Extracts in Vol. xxxiii, 247; and Reference in Vol. xxiv, 12.

Addressed: To the Very Reverend and Highly-learned Messrs., the Members of the High Rev. Classis of Amsterdam:

Very Reverend Highly-learned Sirs and Brethren, The Members of the High Reverend Classis of Amsterdam:

The great esteem and reverence which I ever feel towards the High Rev. Classis, compels me to make the profession which I herewith do, of the gratitude which I owe you, for the favorable compliances which you have granted to my various humble requests. These have been made by one who will always endeavor with the most hearty desire and with the greatest circumspection, to be one of the most submissive and obedient servants of the High Rev. Classis. Therefore it was with this end in view, that I, from time to time, although with but little fruit, have exerted myself to the utmost, to make the business of the Rev. Coetus acceptable to the Consistory of Albany; but I am now almost in despair of ever being able to succeed, unless a great change in their feelings should occur.

From my very heart do I express my gratitude for the order which the High Rev. Classis has been pleased to give for the ordination of Mr. Samuel Verbryck. I do this not on my own account, but on account of the benefits which Zion will obtain through him. For some time already he has labored in the Lord's harvest in the Church of Tappan. He has done this diligently, watchfully, faithfully, and not without a blessing.

It was, therefore, not without pain, that I found in the letter of High Rev. Classis, wherewith I have been honored the following:—"that the manner in which I requested that the Classis would be pleased to give orders for the examination and ordination of that gentleman, and the arguments used by me to strengthen that request, appeared questionable to the High Rev. Classis." If the reasons for this "questionableness" had been mentioned, I might have been able with more success, to remove the ground for the same; with more success than I can now do, by merely declaring, that I had no idea of writing to Classis at all about this matter, until Mr. Verbryck informed me by a letter, that the Rev. Coetus did not wish to write unless I also wrote. This letter I received just as the yacht, that sails between Albany and New York, was about to depart, and which could barely catch the ship at New York. I must therefore confess that I wrote this letter for Mr. Verbryck in the greatest haste, and with some displeasure; nevertheless I am not conscious that I had any other end in view than the prosperity of Zion.

The Classis have been pleased to express itself, that it will not again easily consent to an ordination in this country. For this reason, three young men, whom according to my ability I have instructed in the languages, philosophy and theology, are about undertaking the voyage to Europe, in order to be examined and ordained by the Classis itself. Of their qualifications, the Classis itself will be better able to judge, than it would become me, to describe the same. These young Nazarenes are the last, so far as I know, of those who have studied with any success in this land. They have a good testimony from all, and are very earnestly desired by the churches which have called them. To these churches the Classis will render a great favor by their consecration to the Sacred Ministry. On their own declaration, they will always acknowledge the Classis with thankful hearts. The same will he also do, who with all humility rejoices that he was permitted in any way to assist in the preparation of these young sons of the prophets for the Sacred Ministry; and who, with the most reverential offer of service, and with the wish for a blessing on the High Rev. Classis, subscribs himself,

Very Reverend and Highly-learned Sirs and Brethren, Your Very Reverends' and Highly-learneds' Very submissive and ever willing servant and brother,

Theodorus Frielinghuysen.

Albany, May 1.
No. 153.
Received, July 3, 1751.

Extracts in Vol. xxxiii, 247; and Reference in Vol. xxiv, 12.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. N. Hormius (or Wormius?)

1751, May 3rd. Art. 3. He requests to go as minister to New Netherland. He was directed to report himself to our Depp. ad res Exteras, so that the same may send his address to Revs. Depp. Utriusque Synodi. xii. 236.

LETTERS FROM ABROAD AND FOR ABOARD.

1751, May 3rd. Art. 7. The letters from New York and Kingston, mentioned April 5th, were now read, in extracts, as also the replies to the same. The latter were approved, and are to be forwarded.

At this same time it was reported in a letter from Rev. Wynstok of Harderwyk, that P. de Wind, examined here recently for ordination, and installed as minister on Staten Island (and Bergen), was not really a candidate at all, and had therefore exhibited forged certificates to the Coetus of New York. The Coetus sent to our Classis only a copy of these certificates. Therefore it was resolved to communicate further with Rev. Wynstok in reference to the time and the documents which are mentioned in these copies. On receiving perfect certainty from him concerning these forgeries, the Coetus of New York will be immediately cautioned to attend to this piece of rascality with all earnestness and prudence, and to take care that they get possession of these forged documents, and send them over to Classis. xii. 237.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Coetus of New York, May 3, 1751. Vol. 30, page 205, No. 123.

To the Rev. Coetus of New York:

Reverend, Godly and Learned Gentlemen and Beloved Brethren:—

A copy of the Acts of your Rev. Coetus, held Sept. 11, 1750, and following days, came safely to hand. We heartily thank you for your friendly and fraternal communication. We hope that these ecclesiastical gatherings of yours may be continued, and that the Rev. members although most of them must undertake a long and difficult journey, as the agreeable letter of Revs. Ritzema and Du Bois accompanying these Acts inform us—will not allow themselves to be deterred from attending these Meetings. They can console themselves for all their trouble by the profit which may be anticipated, as we believe from such fraternal gatherings. We trust also that the Lord may command his blessing upon them, which may each of the brethren experience as well as the greater blessing of Eternal Life.

The report which was made to us by our *Deputati ad Res Exteras* concerning the Acts of the Coetus, as well as the peace and unanimity existing among all the members, was heard by us with much satisfaction and joy. What we shall take the liberty to remark thereon need be very little.

We trust that our approbation of your decision in the case of Rev. Arondeus has already reached you. We are also anxious to learn that our ratification of your decision has had a proper effect upon said minister, *cum suis*, so that he has come to a better mind. May the business be put in such a shape, according to Church Order that the unpleasant divisions may fully come to an end.

The case is not very clear to us regarding the exact position of the members of the Consistory of Oyster Bay, who were ordained by Rev. Goetschius. We think that this ordination was performed by his Reverence upon an order received from the Coetus. We therefore suppose that the Coetus has acknowledged the legality of their election and ordination. This, however, is not quite certain from the Minutes, but we trust that the matter is not of much importance.

The Rev. Van Hoevenberg has been properly dealt with. He is an unfortunate individual who deserves pity rather than censure. Yet his conduct in many things, as well as toward us, was of such a kind as to excite just displeasure. He complains greatly to us about his maltreatment in New York, especially in reference to the annulling of his call. But we have good reasons for refusing to be troubled any further about him.

Your acts in reference to Tappan, your decisions in the case of Muzelius, the completed examination of Verbryck with his ordination and installation, have all met with our entire approbation. We trust that with God's blessing he may greatly edify that people by his teachings and example.

We next notice that your Rev. Meeting has declared the conduct of John Van Driessen to have been very dishonorable, especially that he should have declared that he was reconciled to the Coetus, according to what appears in a certain letter. The letter of Revs. Ritzema and Du Bois give us additional information about him: "He does not belong to the Dutch Church; his extraordinary conduct is known everywhere," etc. All this we confidently assume as true, without being able just at present to examine our old Retro-Acta. We doubt not, however, that the Brethren do well and act in a Christian spirit, to keep a sharp lookout on him, following up the warnings given to us long ago.

But let not the Rev. Assembly be offended when we say that we cannot reconcile matters in our mind, under these circumstances, with the fact that Rev. Goetschius annulled the censure put by the Consistory of Kingston upon certain members at (New) Paltz for their stubborn adherence to Van Driessen by administering the Lord's Supper to them. This was reported to us by way of complaint by parties in Kingston. Rev. Goetschius, who is a member of Coetus, must have done this, as we suppose, according to the required qualifications. Of this, however, nothing was represented to us. Neither do we observe that his Reverence has received any correction therefor in Coetus. Yet we cannot suppose that Rev. Mancius and his Consistory would have told such a thing if it had not happened. If Mr. John Van Driessen, according to former intimations, is a man to be avoided; if his conduct is unworthy and offensive; then certainly a censure put upon a class of people who pay no attention to warnings, and obstinately persist in adhering to such a man, cannot be considered unlawful. Nevertheless, the Rev. Goetschius has virtually declared this censure null and void by administering the Lord's Supper to those under such a censure. Yet this appears quite incomprehensible to us. And we say this the more strongly, because the three reasons given by the church of Kingston to Rev. Ritzema, to prove that the Paltz belongs to that congregation, seem to us not at all unacceptable.

We could have wished that the Rev. Coetus had not left the decisive judgement upon a matter of such importance, viz., as to whether the Paltz did or did not belong unto Kingston, to one person only; and also had not given him the right to act, according to his own pleasure, without further consultation with the Coetus, and to this end, giving him not a copy of the reasons alleged, but the entire letter of the Rev. Mancius. The matter seems to us to be very uncertain. It seems unreasonable that the Paltz, because of its growing population as well as its distance from Kingston, should [not?] have a pastor of its own, if such is desired. But you can easily understand that such a schism as was begun there by John Van Driessen, and which seems to have been countenanced by Rev. Goetschius, is by no means in harmony with Church Order, and does not deserve to be commended. We trust, therefore that your Rev. Coetus, within the bounds of Christian prudence, will remove the reasons of complaint by Kingston, if such reasons are well founded; otherwise those brethren will only be encouraged by Coetus in their persistent, and to us, painful opposition.

We have also another matter of importance to refer to, viz., what we have learned about P. De Wind, after his departure from us. We prefer, however, to present this in Rev. Wynstok's own words. He is pastor at Harderwyk, and we send you a copy of his letter, which will astonish you not a little, as it did us. From it we perceived with deep anguish of soul that it is only too probable that both yourselves and ourselves have been basely deceived by him. We hope that the letter sent subsequently by Mr. Kloppert arrived in time to prevent the installation of such a man, and that you will have the opportunity to bring him to a stern account. By no means permit his installation, until the truth or falsehood of the suspicions against him shall have further appeared to us. It would be a matter of gravest moment, Brethren, if one should be able to press himself into the ministry of the Gospel by means of forged certificates.

May God give you all needed wisdom and prudence in this case, to combine a holy zeal in preventing such a crime, with that caution, so necessary to guard the Church of Christ from injury in those distant regions. We conclude with the wish and prayer for all grace to rest on your Reverences, esteemed by us, and upon your Sacred Ministry.

We remain,
Signed as before.

In our Assembly,
May 3, 1751.

P. S.—We request you, if possible, to obtain the original certificates of Rev. P. De Wind, and to send them to us. Rev. Harderwyk has promised to send us authentic copies of the Acts of the Classis of Neder Veluwe, and a further report with information in reference to P. De Wind. When we receive them, we will also send them to you.

POSTSCRIPT.

Resolutions of the Classis of Neder Veluwe, May 12, 1751, concerning Peter De Wind, Vol. 30, page 207, No. 137.

Article 47. Strict Examinations:

It was represented to this Meeting, that in the Journal of January 1751, it was reported that a certain Peter De Wind was *peremptoir* examined by the Rev. Classis of Amsterdam, having been called as pastor to Bergen and Staten Island in New Netherland, and that he had been sent thither. This De Wind is described as a candidate in the Classis of Neder Veluwe. Not only this circumstance was a matter of surprise to this Assembly, but there was also received a letter from Rev. John Van der Vorm, a pastor at Amsterdam and one of the Committee on Foreign Affairs, wherein it was stated that De Wind also presented to the Rev. Classis of Amsterdam, a copy of a church certificate from Rev. Peter Wynstok, pastor at Harderwyk, under the assumed date of Feb. 26, 1749. But this De Wind has never been known as a member by the Consistory of Harderwyk, nor has he ever even communicated with them; much less has Rev. Wynstok ever handed him a certificate to that effect. It is, moreover, stated in said letter, that on Feb. 14, 1749, he was furnished with his *Testimonium Examinis et Admissionis*, as candidate, by Rev. Alexander Medenbach, Clerk of our Classis. Our Assembly, having learned all these things with great surprise; and having deliberated as to its course of action in order to counteract such evil conduct whereby the Classis of Amsterdam has been so sadly imposed on, while a notorious falsehood has been practiced upon the Classis of Neder Veluwe; is unanimously of the opinion that these circumstances should all be entered upon our Journal; viz., That Peter De Wind has never been known by the Rev. Classis of Neder Veluwe, much less examined or admitted as a candidate, according to the statement made in our Journal, by report, in Jan. 1751; and that a copy of our action be sent to Rev. Van der Vorm, for the use of the Classis of Amsterdam, or its Committee on Foreign Affairs.

That this copy agrees substantially with the original, I testify,

Theodorus Floor, V. D. M. at Heerde, and Scribe
of the Classis of Neder Veluwe, *hactempore.*
Collata concordant
Quod attestor
James Tyken, Dep. Cl. Amst. p. t. Scriba.

Heerde,
May, 12, 1751.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

May 3, 1751. The Classis of Amsterdam to the Worthy Consistory of Kingston. Vol. 30, No. 124, page 209.

Rev. Sir, Beloved Brother; and the other members of Consistory:
Worthy Men and Brethren:—

From the two letters addressed by you to us, the one of April 26, and the other of Dec. 10, 1750, we perceive that various complaints are made to us, particularly concerning the conduct of Rev. Goetschius at the Pals, (New Paltz,) and of the action of Coetus concerning the Consistory of Kingston. (You say) that the former, (Goetschius) has administered the Lord's Supper at the Pals, to those who had been censured for their stubborn adherence to John Van Driessen; that he (Goetschius?) avowed that he did this by order of Coetus; that Coetus itself, without explaining the reason, why the Pals, being neutral, should belong to Kingston, had given the letter, (written by your Reverence to Rev. Ritzema) to the Pals, by Rev. Freimoeth, who instituted and ordained a Consistory there, etc., etc.—Now you request of us a decisive answer and judgment upon three different matters, with the threat that you will otherwise go to Synod, and present the matter for decision there. You give also three reasons why you, the same, continue to refuse submission to Coetus, while you desire to remain directly subordinate to us.

We are very sorry to hear continually of these unpleasant relations, persistent and growing more aggravated, between you and the Coetus. We, indeed, must acknowledge that the conduct of Rev. Goetschius, as represented to us by you, does not seem to be at all commendable. The three reasons presented by you to prove the dependence of the Pals upon Kingston, are very agreeable to us: but we do not know but that on the other hand, something might be adduced which would weaken these arguments.

The Coetus, (as there was no one present to represent the Pals,) gave the letter containing these reasons to Rev. Freienmoeth, and commissioned him, (if he should find that the Pals was an independent congregation, and not subject to Rev. Mancius), to provide the same with a lawful Consistory. This he did, according to your letter—Although, indeed, there is in this transaction something which we do not commend, as it is represented to us; yet we can pronounce no decisive judgment upon the same until we shall have heard what may be said by the other side in defence—Justice requires this—Therefore we request you to give us time to await the answer of Coetus to our letter to them, lest the Coetus should also have reason of complaint against us.

We notice with satisfaction, that the Consistory of Kingston is not unwilling to allow the Pals to separate, when the same may be brought about according to Church-Order. We are also verbally informed that the distance between the two places, together with the growth of the Pals, render such separation necessary. Wherefore we hope there may be found a way for removing the estrangement which has arisen through occasion of this (proposition to separate), and that we may give you such satisfaction as may be proper.

Nevertheless we can (not) omit to say that it is our opinion, that this unpleasantness would never have arisen, or at least would have been greatly mitigated, if you had heeded our former admonitions, and not persistently set yourselves in opposition to Coetus, but had united therewith. It is difficult also for us to comprehend how this refusal can be consistent with your yet repeated profession of esteem and subordination to us. We wish that we had seen the proofs of said profession, or that we may yet see the same in your compliance with what we consider our well-founded wishes in the matter.

We think that we can see great benefit from the plan suggested. It would certainly facilitate matters when complaints were made against a private person, to have them presented for decision before those who could best decide them. For an appeal to our Classis, in case of a supposed grievance, always remains open.

If you had a better understanding of the manifold troubles that we have had with foreign churches, (especially should each one of them desire to deal with us separately), we would not now be troubled with your request that you might have dealings only with us, (the Classis), and be permitted to have nothing to do with Coetus.

Thus, so far as we remember, we have touched upon and replied to the principal topics of your letter, in proof that we have (not) lost you out of our eye or heart, however difficult such a separate correspondence may be to us. And although we are greatly interested in maintaining the Coetus, nevertheless we would dislike to see a Consistory which is not subordinate to the same, have any just cause of complaint against it. We now conclude, praying that the Supreme may multiply his blessings upon your persons and ministry; yea, may he make his favor constant to length of days, even to eternity.

We remain,

(Signed as above.)

In our Meeting,
May 3, 1751.

MORAVIAN CHURCH IN NEW YORK. MAY 23, 1751.

May it please your Excellency

We Deputies of the Unitas Fratrum his Majestys Dutifull and Loyall Subjects being duely Sensible of the freedom and Liberty of Conscience we Enjoy under the Government of so good and mild a King as also under the Government of your Excellency Hereby beg Leave to acquaint you of our Intention of Building a Church in this City for the publick Worship of God, in which we Humbly hope for your Excellency's Fatherly Care and Protection.

We are your Excellency's Dutifull Humble Servants,

Owen Rice
Rudolphus Van Dyck.

New York May 23rd, 1751.

—Doc. Hist. N. Y. Vol. iii. pp. 621, 622.

[John Aemilius Wernig [Wernich].

Statement of the Churches of the " River " (Mohawk) and " Stone Arabia." July 14, 1751. (Original in German.)

We, the undersigned of the united Consistory of the River and Stone Arabia, do hereby declare that, having repeatedly examined and made ourselves acquainted with the papers of our Pastor, we acknowledge him, and consider him worthy of his office, and to indicate our satisfaction, we subscribe this with our own hands.

July 14, 1751.
Peter Lutz
Johannes Schnell
Henrich Fehling
Johann Jost Schnell
Severinus Deigert
Wilhelm Wermouth
Henrich Lauchs
Caspar Kock
Peter Kremps
Gottfried Helmer
Friderich Bellinger, Junior.
Friederich Bellinger
Johann Leonhardt Helmer
Henrich Merkel
George Koppernoll
Dieterich Lauchs

Stein Rabien, (Stone Arabia.)
Jacob Kraus
Adam Lauchs
Conrad Kutz
Friederich Gebmann
Johannes Wallerat
Johann Henrich Klock
Wilhelm Lauchs
Wilhelm Koppernoll
Johannes Kremps
Leonhardt Helmer
Robert Gerder
Adam Wabel
Johann Henrich Riemenschneider
Johannes Schnell, Junior
Henrich Lauchs, Junior
Johannes Fehling.

[32 names].

[See letter of Classis to Coetus, July 17, 1752.]

St. George's Chapel, New York. June 4, 1751.

"Mr. Oliver De Lancey acquainted this Board that he had received a letter from Sir Peter Warren, directing him to pay one hundred pounds sterling towards the building of St. George's Chappell, and desiring if it was not Inconsistent with the Rules of the Church that a pew might be appointed for Sir Peter and his Family in case they should come to this country; and Mr. De Lancy acquainted this Board that he was ready to pay the said money as this Board should order."

—Dix's Hist. Trinity Church. p. 258.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from E. T. van Hoevenberg.

1751, July 19th. Art. 13. The Deputati ad res Exteras report a letter from Rev. E. T. van Hoevenberg to Rev. Brouwer, written from New York, Nov. 1, 1749, and another letter from the same, dated Jan. 3, 1751. The Rev. Deputati are requested to furnish the Assembly at the next Classis with suggestions, (pre-advice) thereon. xii. 245.

Synodalia.

Typographical Errors in Bibles, Psalm-books and Liturgies.*

Art. 20. The Classis is of opinion that great care should be given to that which obviously militates in print against the principles which the translators probably laid down for themselves in their translation; and that consequently such errors ought to be corrected and avoided. This would be to the general satisfaction of all the corresponding Synods as well as to the greater praise of our (Dutch) version:

1. Wherever the name Jehovah occurs in the Hebrew text, the translators employed the name LORD, (HEERE) in capitals. Nevertheless that name is found at Isaiah 45: 21, and Zephaniah 2: 2, in small type, (not in capitals).

2. Those grave linguists used no supplementary words and no parentheses, where the original text had the same word which they had translated elsewhere without parenthesis or a supplementary word. It is therefore, unnecessary at Hos. 9: 2, to place half the word threshing-floor in a parenthesis, thus; (threshing) floor; Dutch, (dorsch) vloer:—or to print the half of it in a different kind of type, while the whole word is printed without any such distinctions elsewhere, as at Hos. 9: 1 and 3: 3.†

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* These books were used in New York at this time by the Dutch.

† In Hebrew the word "floor" only, was used, while we (in English) generally say "threshing-floor". It would seem that the proof-readers of the Bible of the translation in 1637, had taken certain liberties, not in harmony with the translators' own principles. The Dutch Bibles and other books of that date were generally printed in the German text, and where, in English, we use Italics, to make a distinction, they employ our plain Roman type.

3. Even as these linguists did not desire to omit anything from the text that ought to be translated; so they did not introduce anything into their version which was unnecessary. Yet in Isaiah 45: 22, the conjunction and (ende) is forgotten; and in Job. 40: 1, the Hebrew reads only *"The Lord answered Job"* while in our rendering there is added from chap. 38: 1, "out of the thunder" (uit een onweder), without placing it in a parenthesis.*

4. It is supposable that what had to be expressed in a passive sense (or voice), according to the Hebrew *Niphal,* they would not translate in an active sense (or voice) in Kal; especially where the sense of the translation also reads better in the Passive. Now at Isaiah 28: 13, stands "break" which should be "are broken". In Hebrew it reads *venishbaru* and not *yeshaberu.* (וְנִשְׁבָּרוּ 'and not יְשָׁבְּרוּ).

5. It may also be asserted that these linguists would not have written "the" (Dutch, de) in place of "of the", (der), as in Psalm 68: 26, "in the midst the" for "in the midst of the" ("in 't midden de", for "in 't midden der",) as probably may be read in the autographa, while the Hebrew תוֹךְ (tok) is in statu constructo. xii. 248, 249.

ACTS OF THE CLASSIS OF AMSTERDAM.

Synodalia.

(Marinus and Johnathan Du Bois.)

1751, July 19th. The Classis also makes known to the Christian Synod that one David Martinus (Marinus) a student, provided with laudable certificates was examined in Pennsylvania by the Revs. Schlatter, Weiss, and Leidich. They wrote about this, their examination of him, to the Coetus at New York, (and asked that Coetus) to permit him to preach, without administering the sacraments at Acquieghnonck, (Aquackononck, now Passaic), even as the Coetus of Pennsylvania had given permission to Jonathan du Bois, examined in the same way, to preach in

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* But see July 17, 1752.

Bucks County, (Pa.) Of the former the Classis is still awaiting account. The latter fact has already been communicated to us by Rev. Schlatter in name of the (Pennsylvania) Coetus. The Classis would gladly see that in this case (of Marinus) this (courtesy) be conceded to that church.* xii. 252.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 27–AUG. 5, 1751.

VOL. 63.

Article 2.

Rev. Michael Schlatter gave a good testimony concerning the abandoned wife of Rev. (P. H.) Dorsius.

Article 36.

Classical Changes.

Dismissed to Bergen and Staten Island in New Netherland, Rev. Pieter De Wind. As candidate, he presented good testimonials from Rev. Classis of Neder Veluwe. He took his final examination Jan. 12, 1751. But after his departure very unfavorable reports have come in, full information about which cannot as yet be given.

(Much additional information in these Synodical Minutes about Rev. Schlatter and Pennsylvania.)

Church Union.

In regard to the combination of the German Churches with the Scotch Presbytery, etc.:

Last year our idea concerning the Scotch Presbytery and the ecclesiastical standing of Pennsylvania differed greatly from the idea we have of that (union) now, through certain reports. For at that time, we understood the Scotch Presbytery to be conformed to the Church Order, Discipline and Forms of the Church of Scotland, which, according to its Confession, printed in the Latin Collection of the Confessions of all the Reformed and

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* That the licensure of the Pennsylvania Coetus be recognized by the New York Coetus.

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Lutheran Churches, do not materially differ from our Doctrine and Forms. But now it becomes known that the Scotch Presbytery is not only entirely independent, but without Forms of Doctrine and Liturgies, so that neither now, nor ever, can one be sure of its opinions.

It is known also now that through the instrumentality of Rev. Schlatter, there have been organized there Coetual Conventions, which might be regarded as Classes. By means of these, provision can be made against the dispersion which was feared, especially when the Coetus can be made to correspond with the (Dutch) Church of New York, through which it might be enabled and obliged to correspond with the Deputies of both Synods.

We should thus guard against:

1. The anxiety concerning purity of Doctrine which might otherwise arise from the combination with such Presbytery.

2. The question whether they should come to us or we to them.

3. The question as to how much or how little they should have to say about our ministers and ministries, and we, in turn, about theirs.

4. The jealousy, which, in the course of time is always born of the combination of two different nationalities.

But as the Rev. Deputies have written to Rev. (Gualterus) Du Bois in New York, about Pennsylvania matters in this and other respects, the Committee are of opinion that final action on this particular thing might be postponed until answer from Rev. Du Bois, together with the views of Rev. Deputies in both Synods shall have come in for their consideration and judgement.

(1). That Rev. Lischy be ordained, and also the two Dutch candidates, David Marinus and Jonathan Du Bois, after previous examination, etc., etc.

(The remainder of this Synod's action relates exclusively to Pennsylvania, etc.)

CHURCH OF NEW YORK.

Delegates to the Coetus.

New York, Aug. 19, 1751.

At the regular session of the Consistory held before the celebration of the Lord's Supper, the elders Abrm. Lefferts and Abel Hardenbroek, with Christian Bancker and J. Rosevelt as alternates, were chosen, to sit with the ministers at the session of the Coetus, to begin Sept. 10, 1751.

J. Ritzema.

CORRESPONDENCE FROM AMERICA.

Peter de Wint to Rev. Theodore van Schelluyne, Aug. 20, 1751.

Portfolio, New York, Vol. ii.

Bergen, August 20, 1751.

Rev. Theodorus Van Schelluyne,
Rev. Sir:—

This letter is to let your Rev. know of my arrival here after a very stormy voyage. Jehovah be praised for delivering us out of every danger. My desire is that this letter may find your Rev. as also your family in health, of which I shall be always glad to be informed.

My dear Sir, I took up my studies again, in 1748, at Harderwyk. Finally, I asked the Professor for a Testimonium Linguarum et Theologiae. These I obtained, to present them to the Rev. Classis of Harderwyk (Neder Veluwe) with a view to my examination for licensure. It happened of an evening that a certain minister came to my room. I informed him of my purpose and told him that I wished to be examined before long, as after three weeks I was to leave again for the West Indies. Thereupon this gentleman asked me whether I would not accept a call in case I should receive one. My answer was, No, as indeed it had never entered my mind to accept a call.

Thereupon that same minister said to me: "Why should you be put to such an expense? I can give you a Testimonium which will be valid for your preaching as a candidate." "Your time is also short", said he; "the Classis does not meet for six or seven weeks; therefore it is best to accept this offer." I asked him in turn, if he intended to sign the paper himself. He replied, that he would not, but that he would get the signature from the minister who this year was appointed for that purpose. He said that this would be as good as if I had been examined, seeing that I did not intend to accept a call any way. Upon his advancing several other reasons I gave thereto my consent; and two or three days later he handed me the Testimonium. I asked him how much I owed him for his trouble; and his reply was that he would be satisfied with what ever I was pleased to give him. I had not supposed that he would take anything from me; but this was the present I made him—six ducats. I was obliged also to promise him that I would never speak of the matter here, at Harderwyk, though I was at liberty to show the Testimonium in other places. It was thus that this thing came to pass, as I can truthfully testify.

To be brief: I came to New York and presented my Testimonium to the ministers here which I had received from that particular minister. Thereupon they asked me to preach, which I did; and thus have I come to preach here several times. My increasing zeal forced me frequently to beseech God, if it so pleased Him, to place me over some people as their minister. So I applied to the Coetus over here, and requested their Revs. to write to the Rev. Classis, asking that, if it should happen that I should receive a call over here, I might, after presenting my Testimonium, be examined by their Revs. They resolved to write to the Rev. Classis of Amsterdam as I requested. This was done, and answer was received to the effect that such examination could not be allowed. But, before we had received this answer, a call was extended to me by the churches of Bergen and Staten Island which I accepted in the fear of God, praying God that he might enable me to learn more and more of his ways, so that I might be an example to those over whom I should be appointed. Now then, Rev. Sir, to come to the real matter, immediately after the Coetus had read to me the letter not allowing me to be examined for the ministry here, I resolved to betake myself to the Rev. Classis, as with the consent of my churches I have done.

Your Rev. can easily understand that, if I had certainly known that this my Testimonium from that certain minister of Harderwyk was not valid, I would not now have applied to your Revs.; since it could easily have been found out at Harderwyk whether or not it was all right. But, since I have been deceived in this, as I now find to be the case, I humbly request the Rev. Classis not to reject me, although I am conscious that your Revs. have sufficient reason to do so. As I have been to such great expense, deal with me now in a brotherly spirit. I throw myself upon your fatherly favor. It would cause me deep grief to be by your Revs. cut off from these churches of mine. For I find that my preaching in these churches has not been in vain, but is followed by the blessing of God. In my churches on Staten Island there were many who, while they were without a pastor had gone over to the English churches, and many also to the Herrnhutters. But they rejoiced when I came among them, and they have all come back to my preaching. I, therefore pray God that he may favor me with his grace to preach the Gospel among them in love; and thus if it be possible, to lead those who are still walking in byways, back to Christ Jesus by God's help.

Be assured, Rev. Sirs, that from the testimony of others you may learn all about me, that I am inclined to peace, and that I perform my duty as a minister ought. And, if your Rev. should find it otherwise, I would not think it so hard to have my licensure declared illegal.

Thus I anticipate a fatherly and favorable reply, that I may perform my ministry with greater joy. For your Revs. can understand well enough that I must be somewhat uncomfortable. My consolation, however, depends on your fraternal affection.

Possibly, Rev. Sirs, you would much like to know who that person is who gave me those papers. Had I not lost or else torn up, the letter which I received from him, while I was in Amsterdam, I would send it on to you. This would show that he made me understand that I must not mention his name. It would be a difficult matter now to prove this about him. Therefore I dare not name him or make him known.

Further: I wish for every blessing from God upon your Revs., your families and your work. May God spare you all together, each one in his own place, over which you have been set as ministers for the building up of Christ's Church and the winning of many souls! With this I remain with all reverence and respect,

Very Rev. Sirs,
Your ever willing servant,
Pieter de Wint.

N. B.—My dear Mr. T. Van Schelluyne: I began this letter, addressing it to you alone, but, as I went on writing, I thought the time might fail me to write a separate letter to the Rev. Classis. It is for that reason that I address what follows to their Revs. as well. So I ask your Rev. that, when my matter comes up, you will show this letter to the Rev. Classis and oblige me who calls himself,

Very Rev. Sir,
Your Rev's. Obedient Servant,
Pieter de Wint.

P. S.—After I had written this letter and showed it to the Revs. du Bois and Ritzema as well as Mr. Banker, and read the same to them, they were not satisfied with it, but requested me to give the name of that certain minister. To which I replied that I would be glad to give his name, but that I had lost the letter, written in his own hand, by which I would be able to prove that he was the person from whom I got my Testimonium. I stated to the said gentlemen, that I did not dare, for that reason, to give his name, as now it would be a difficult matter for me to prove the fact. However, at their repeated request, I could not refuse to give that minister's name; as I also hereby, do, with a true and sincere belief or confession, avow, holding myself at all times ready to declare under oath, that that certain minister was Rev. Petrus Wynstok. But whether he obtained the Testimonium from Rev. Medenbach, I do not know, for I know nothing of Rev. Medenbach.

So I remain,
Your Rev's. obedient servant,
Pieter de Wint.

ACTS OF THE DEPUTIES. (ABOUT SEPT. 1751).

Letter from New York, by Revs. Du Bois, Ritzema and De Ronde, dated May 10, 1751.

(Abstract.)

Notwithstanding the agitations of Satan to hinder the proclamation of the Gospel, it seems that the Lord is willing to grant an open door to the Word, over there, and wishes to give more Dutch ministers to that English Colony. The flourishing church in New York, where nine men are now laboring, may serve as an evidence thereof; as well as the open country. Three churches over there have cast their eyes upon three young men who are studying there:

These are Barend Vrooman, for New Paltz, cum annexis; Jacob Frielinghuysen, for Marmel, (Marbletown), cum annexis; and Ferdinand Frielinghuysen, for Kinderhook. Upon each of these three, a full call has been made out by the churches named, and they are making ready for the journey to Holland, in order to present themselves before our Classis. The hope and wish is, that they will give us satisfaction. This, they doubt not, because of the generally excellent reports; and they look forward, with longing, to the proper time, in the expectation that their work will be blessed. They say, in particular, regarding the Church of New Paltz, that some time ago the aid of Coetus had been requested, that they might obtain a lawful minister; that protection is desired, against the irregular action of Kingston, which has placed some of them under the ban; and that they had allowed Van Drissen of Amsterdam to preach, although this authority, the consistory of Kingston had arrogated to itself, claiming that that church belonged to it. Rev. Mancius had written a letter to Rev. Ritzema about it, which was also handed over, by him to

Coetus. As to the particulars of that letter, and how it was answered by the said churches, they can not, indeed, exactly declare, since that letter is in the hands of Fryenmoet, and the answer has not yet arrived. They say that the people of the Paltz had never entered into the slightest ecclesiastical relation (or union) with Kingston, although some of them must have been received as members there, and allowed their children to be baptized there, etc., as long as they could not secure a minister. They thought, therefore, that we (the Classis) ought to give no heed to Kingston's complaint, much less, that its call should be sustained. Especially was this so, because not only New Paltz village, but also a committee from two other associated villages, had addressed Coetus, and requested the approval of the call. They submitted themselves, with the minister called, to Coetus, and asked their intercession with the Classis, etc. That document was signed by the delegates and ten consistory-members. They by that Classis, therefore, will acknowledge the lawfulness of their call, and qualify the called one, if found capable. They conclude with salutations. xxiii. 51, 55.

Back end of Vol. xxiii.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Letter from Rev. Wynstok.

1751, Sept. 6th. Art. 9. As Peter de Wind had not yet been received, he shall be written to about it in the name of Classis. Quod factum. xii. 254. [See May 12, 1751.]

Letters from Rev. E. T. Hoevenberg.

Art. 10. In regard to these letters, the Depp. ad res Exteras brought forward their suggestions (pre-advice) and the draft of a reply. This was approved by the Assembly, and will be sent to him in a letter. Quod factum. xii. 254.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to Rev. E. T. Van Hovenberg, Sept. 6, 1751. Vol. 30, page 218, No. 127.

Rev. Sir and Much-beloved Brother:—

We safely received your two letters, the one dated New York, November 27, 1749; the other Jan. 3rd 1750, but without mention of place; also two other letters, sent successively, but neither dated nor signed. The contents of them have been communicated to Classis, which sincerely pities your unfortunate condition, yet does not find a way to serve you in any of your requests. By our Committee we conferred about your business with the Honorable Directors. The reply was as we anticipated: "Gentlemen, we have done with that case; we will not trouble ourselves further about it."

We wish from the heart that the Lord would grant you light and sanctified powers, that you might please him in all things, edify the Church of God, and work out your own salvation with fear and trembling.

We sign ourselves,

Signed as above.

In Classical Assembly,
Sept. 6, 1751.

THE LUTHERAN CHURCH OF NEWBURGH, N. Y., SUCCEEDED BY THE CHURCH OF ENGLAND.

Petition of Colden, Albertson and others for the Palatine lands at Newburgh. Sept. 6, 23, 1751. (See March 3, 1752.)

To his Excellency the Honorable George Clinton, Captain General and Governor in Chief of the Province of New York and Territories thereon Depending in America Vice Admiral of the same and Admiral of the White Squadron of His Majesties Fleet etc.

In Council

The Humble Petition of the Proprietors and Inhabitants of a Tract of Land above the Highlands at a place called Quaissaick now commonly called Newburgh Patent in Ulster County.

Most humbly sheweth

That while Lord Lovelace was Governor of this Province, he had promised, (Pursuant to an Instruction from the late Queen Anne or a letter from the then Secretary of State), a Grant to nine Palatines, of a tract of land above the Highlands, at a place Called Quaissaick: and Accordingly the same was Surveyed by the then Surveyor General, and laid out in nine Lotts for them, with a Glebe of five hundred

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acres for their Minister: The whole Tract Containing two thousand one hundred and ninety Acres. But nothing further was done therein during the life of Lord Lovelace, nor during the Government of Brigadier Hunter.

But after his Departure from this Province, Coll. Peter Schuyler then President of the Council, on the Eighteenth of December, 1719, by Letters Patent of that date, Granted Eight of the Lotts so laid out to Eight of the said Palatines and their Families; and the ninth Lott to one Burgher Myndertse, a Black-Smith, who had purchased a Right of one of the said Palatines; And by the same Letters Patent Granted to Andries Volck and Jacob Webber and their successors forever—as Trustees for the Benefitt of a Lutheran Minister, to have the Care of Souls of the Inhabitants of the same, two thousand one hundred and ninety acres of Land, a Glebe of five hundred acres of the same Tract, To Hold the said Glebe to them as first Trustee During their natural Lives, and their Successors forever, But for the Sole use of a Lutheran Minister to have the Care of Souls of the Inhabitants of the same two thousand one hundred and ninety acres of Land; and upon the Death or Absence of the Trustees or their successors, it should be Lawfull for all the Inhabitants of the same Tract, being Males, and above the Age of twenty one years, to meet upon the Glebe Land, and by Majority of voices to Elect other Trustees in the room of those Dyeing or Removeing, which persons so chosen should be Trustees of the same Glebe Lands.

And further Granted That the said Trustees and their successors forever thereafter, should be one Body Politick and Corporate, in Fact and in Name, of the Trustees of the Palatine Parish of Quassaick, and by that name to Sue and be Sued, etc., with Power to the Trustees for the time being to Lease the said Glebe Lands or any part thereof, but for no longer term than Seven Years, at any one time; and by the same Grant, one pepper Corn only, per Annum, was Reserved as a Quitt Rent for the said five hundred acres of Land; Which Grant of the said Glebe Lands your Petitioners Conceive was in order to Encourage other Palatine Familys to settle and Improve other Vacant Lands near to the aforesaid Tract;

But so far was it from having the Effect Intended, That sometime after the Passing the said Grant, all the said Palatine Familys sold their several Lotts in the said Tract to your petitioners and those under whom they claim, and they, with the aforesaid Trustees, Removed into the County of Albany or some other parts: And your Petitioners further shew, That the said Trustees being so Removed, The Male Inhabitants of the said Tract above the Age of twenty one Years, on the Twenty Third Day of June in the Year of our Lord one thousand seven hundred and forty seven, met upon the said Glebe Land, and by Majority of Voices Elected your Petitioners, Alexander Colden and Richard Albertson, Trustees of said Glebe Land, who took the Possession thereof. But as your Petitioners are all English Protestants, the Grant of the said Glebe if confined to the use of a Lutheran Minister only, would be entirely useless. But your Petitioners are Advised and Conceive, That if the Palatines had continued on the aforesaid Tract, and they or their Descendants had conformed to the Church of England, They might have called and chosen a Minister of the Church of England to have the care of Souls there, who would in that case have had the benefit and use of the aforesaid Glebe Lands. And that if the said Palatines could have done so, Consequently his Majesty's Naturall Born Subjects who now by purchase Succeed the said Palatines in the right they had in the same Lands, may do the same.

And your Petitioners Do also further shew That the Trustees of the said Glebe Lands, having Power by the said Grant to Lease the said Lands for no longer Term than seven years, Prevents the same being improved, or of that advantage that it might be, had they the power to Grant three Hundred Acres thereof forever in acre Lotts, Reserving no less than five Shillings for each acre as a Rent forever; Which Rent would in part Support a Protestant Minister and Schoolmaster to have the Care of Souls and the Instruction of the Children of your Petitioners and the neighbouring Inhabitants; and the Remaining two hundred acres thereof would be sufficient for such Minister and Schoolmaster; and had your Petitioners Power to Hold a Fair on the said Lands, on the Second Tuesday in April and October, annually, it would not only be an advantage to your Petitioners, but to all the Inhabitants of that and the Neighbouring Counties.

Wherefore your Petitioners most humbly pray His Majesties Grant and Confirmation of the aforesaid Five Hundred Acres of Land to the present Trustees and their Successors to be Chosen Pursuant to the Directions of the aforesaid Grant with

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such further Power and under such Regulations and Restrictions as to your Excellency and Councill shall seem proper.

And your Petitioners as in Duty bound shall Ever Pray etc.

Edmund Concklin, Jr.	Caklass Leveredge
William Ward	Henry Smith
Jacob Wendel	William Mitchell
James Denton	Alex Colden
William Smith	Nathan Furman
Richard Albertson	Daniel Thuston
Thomas Ward	Michael Demott
Joh. Wandle	Duncan Alexander

September 6th, 1751.

Province of New York. } ss. Samuel Morell of the County of Ulster in the said Province, Yeoman, of full age, being sworn upon the Holy Evangelists of Almighty God, Deposeth and saith, That he was present on the twenty third Day of June in the Year of our Lord One thousand Seven Hundred and Forty Seven, on the Glebe at or near a place called Quassaick, in Ulster County, aforesaid, Granted as this Deponent is informed, in trust, to Andries Volck and Jacob Webber, by her Majesties Letters Patent, dated the eighteenth Day of December in the year of our Lord one thousand seven Hundred and nineteen. When the majority of the Male Inhabitants of the said Tract of Land Granted by the said Letters Patent, who were above the Age of Twenty one years, being Assembled on the said Glebe made choice of Alexander Colden and Richard Albertson to be Trustees for the said Glebe according to the Directions of the said Grant; and that the Said Alexander Colden and Richard Albertson have ever since acted as Trustees for the said Glebe Lands.

Samuel Morrell.

Sworn this 23rd of September 1751 before me

Cadwallader Colden.

Province of New York. } ss. William Ward of Ulster County in the said Province, Yeoman, and Margaret his wife, both of full age, being Duly Sworn upon the Holy Evangelist of Almighty God, Depose and say: that they very well remember Andries Volk and Jacob Webbers, the First Trustees of the Glebe at or near a place called Quassaick, in Ulster County, mentioned in the before written affidavit of Samuel Morell: That upwards of Twenty years ago the said Andries Volk and Jacob Webbers removed to the province of Pennsylvania, and that after their Removal, no other Trustees (were) chosen for the said Glebe, until the twenty third day of June in the year of our Lord one thousand seven hundred and forty seven, when the Inhabitants of the Tract of Land Granted to the said Andries Volk and Jacob Webbers, (in Trust for themselves and other Palatines), by Letters Patent Dated the eighteenth Day of December one thousand seven Hundren and nineteen, being males above the age of Twenty one years, assembled upon the said Glebe, and by a majority of votes Chose Alexander Colden and Richard Albertson to be Trustees of the said Glebe, according to the Directions of the said Grant; and these Deponents further say That all the said Palatines to whom the said Tract was Granted, or their Descendants, have sold and Disposed of their rights in the said Grant, and as they verily believe to English Protestants, and that not one person professing the Lutheran Religion now Resides upon any part of the said Tract, except This Deponent, Margaret Ward, who was formerly entituled to Fifty Acres of the said Tract, which these Deponents long since sold and Disposed of; and the said Margaret Ward further saith, That she is now willing and Desirous to conform to the Church of England as by Law Established.

her
William Ward, Margaret × Ward.
mark

Sworn this 23rd of September 1751 before me

Cadwallader Colden.

Endorsed. The Petition of Alex Colden and others praying that the 500 a. of land formerly granted to Trustees for Maint. of a Lutheran minister at Quaissaick in Ulster County, may be granted to the said A. Colden & R. Albertson, in Trust, for the Maint. of a Minister of the Church of England and a Schoolmaster. 1751 Nov. 4, Read and Granted. In Council. G. Banyar, D. Clk., Con.

—Doc. Hist. N. Y. iii. 357-9.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Coetus to Rev. J. Arondeus, Sept. 9, 1751.

Dear Sir:—Since the members of the Rev. Coetus, who are now in the city, have seen fit to open the letter from the Classis of Amsterdam, they find that the contents thereof, so far as concerns you and yours, have already in part been made known to you by the Rev. Assembly. Hence they counsel you and your friends to present yourselves tomorrow afternoon before the Assembly, in the Consistory Chamber, in order to hear what the Assembly may have to make known to you in the name of the Classis, and to propose further.

Wherein we remain, in the name of all,

Your obedient servants,
(Signed,) G. Du Bois
J. Ritzema.

Collatum Concordat.

ACTS OF THE COETUS, HELD AT NEW YORK, SEPTEMBER 9–17, 1751.

In Acts of Classis, Vol. xxii, 259. Referred to xxiv, 13.

Tuesday, September 10—Forenoon.

1. Opening of the Assembly.—The Rev. Coetus was opened with prayer by the President of the last meeting. Domine Van Sinderen succeeded, *ex ordine*, as President; but the Rev. Assembly judged it more becoming, since the disputes in Long Island were to come upon the table, to defer his Presidency until a future occasion. Domine Van Sinderen assented. and Domine Goetschius became President, to whom, with the assent of the Assembly, Domine Du Bois was joined as Adsessor.

Members Present.

Dom. G. Du Bois,	Elder, Abra. Lefferts.
" R. Erickson,	" H. Bennet.
" Haeghoort,	
" J. Schuyler,	
" J. Ritzema,	" E. Bancker.
" B. Meinema,	" J. Du Bois.
" W. Van Sinderen,	" Ab. Lott.
" J. H. Goetschius,	" J. Brinckerhoff.
" J. Leydt,	" H. Fisher.
" B. Van Der Linde,	" J. Steg.
" C. Fryenmoet,	" A. Van Kamp.
" L. De Ronde,	" J. Roosevelt.
" J. Frelinghuysen,	" S. Van Arsdalen.
" P. De Wint,	" J. Van Houten.

J. Haring, of Tappan, G. Van Wagenen, of Aquackanonck.

2. New Members.—Dom. L. De Ronde, with his elder, asked to be received as members of the Assembly, which being put to vote, was unanimously granted. Dom. John Frelinghuysen, with his elder, made the same request, with the same result.

3. Reading of Letters.—The things which, by order of the Coetus, had been sent to the Classis of Amsterdam, were read, and afterwards, the replies, etc., of the Classis.

Dom. Ritzema, who, with his Rev. Colleagues and some other members, assembled yesterday, had opened the sealed letter from Amsterdam, and was appointed to advise Arondeus and his party to appear before the Assembly this afternoon, read the contents of the letter sent to him. The postman brought back a verbal reply. Arondeus said that the letter should be sent to him tomorrow by Dom. Ritzema;

that he should not appear before the Coetus; that possibly his Consistory might appear on Thursday; but still, he declared that he would not omit to perform ministerial service in Kings County.

4. It was ordered that the letter sent to Arondeus should be recorded in the book of the Coetus.

Resolved, To meet at three o'clock, P. M.; whereupon, the Assembly separated with thanksgiving to God.

Afternoon Session.

1. A New Member.—After invocation of the Lord's name by the Rev. President, Dom. De Wint was received as a member of the Assembly.

2. Reading of the Minutes.—The Minutes of the last Coetus were read, as were also those of the forenoon in which one word was altered, viz., *cite* for *advise*.

3. Commissioners from Millstone [Harlingen] and Raritan.—Dom. Frelinghuysen stated to the Coetus that Rynier Vechte was present as a commissioner from a meeting at Millstone, in order to make an end of the matters in controversy there. His various papers were laid upon the table, and nine o'clock to-morrow appointed for considering them.

Another commissioner was present from the so-called dissatisfied at Raritan and North Branch, in order to have an end put to the dispute between them and the congregation of Dom. John Frelinghuysen. His papers also were presented.

4. Protest.—Dom. Haeghoort presented a protest against the Coetus, because it aporded redress to a congregation, but not to a minister; because of some of its proceedings; especially, because of the Extraordinary Clerk, Dom. Du Bois; and also, because it had never been as completely approved by the Classis as it ought to be.

5. Citation of Arondeus.—It was resolved, by a majority of votes, once more to request Arondeus, in a friendly, brotherly, and earnest letter, to appear before the Coetus on Thursday morning.

Hereupon the Assembly separated, with thanksgiving to God. *Tempus Conventus* appointed at nine o'clock, A. M.

Wednesday, September 11—Forenoon.

1. Minutes.—After calling upon the name of the Lord, the Minutes of the last session were read.

2. Oyster Bay.—A communication from both parties at Oyster Bay was presented, of which the first portion was agreed to, and the second taken into further consideration.

3. (Ad § 3 of the foregoing session.) Millstone [Harlingen] Case.—The papers of Rynier Vechte were read by Dom. Frelinghuysen, from which it appeared that there were in the congregation of Millstone two Consistories: the one of the so-called dissatisfied, and the other of Dom. Frelinghuysen; and that the two parties were inclined to unite. The so-called dissatisfied proposed to the Consistory of Dom. Frelinghuysen that one elder and deacon from each side should with Dom. Frelinghuysen, choose an elder and a deacon from his side, and that these then should constitute the Consistory of the congregation of Millstone. To this Dom. Frelinghuysen acceded, with the reservation that the elder and deacon from the dissatisfied should first be chosen and ordained, (anew,) and then, with the remaining elder and deacon, choose the others. For this position he assigned these reasons: 1. That although they were a Consistory, they were, notwithstanding, not his Consistory. 2. That, in making the union, they made the half of the Consistory, while they did not constitute one third of the people, nor pay one third of the expenditures. 3. That he, whether he attached himself to one side or to the other, would put himself into the fire. 4. That the establishment of the so-called dissatisfied Consistory obscurely represented him and his Consistory as unlawful, who therefore offered to prove to the Coetus that the former constituted a Consistory, in a Consistory, and a congregation in a congregation. 5. That the consequences would be bad. Notwithstanding, he trusted that the dispute now so nearly settled would be finished by the Coetus, to whom he and his friends referred themselves.

Rynier Vechte maintained against the reservation of Dom. Frelinghuysen, that the union must be formed in the way they had offered, and assigned these reasons: 1. That they were a lawful Consistory, established by the order of the Classis of Amsterdam. 2. That there was no Consistory in a Consistory, because Dom. Frelinghuysen was minister only of Raritan, North Branch, Six Mile Run, and New Brunswick, and therefore not of Millstone. 3. That they doubt that they constitute but a third of the people; and at least, they can well bear a third of the expenses, since they have a piece of the church land in their possession. 4. That it seems an unsuitable thing in Dom. Frelinghuysen's reservation, that our whole Consistory should resign. 5. That our Consistory was formed much earlier than Dom. Frelinghuysen's, and therefore what he says of us is applicable to himself.

Here the Assembly separated with thanksgiving to God, to meet at three o'clock, P. M.

Afternoon Session.

1. Millstone Case.—After calling upon the name of the Lord and the reading of the Minutes, this case was resumed. After mature deliberation, it was concluded that two elders and two deacons of Dom. Frelinghuysen, with one elder and one deacon of the dissatisfied, should, together with Dom. Frelinghuysen, choose an elder and a deacon from the number of the dissatisfied, who, being ordained, one elder and one deacon of Dom. Frelinghuysen, and the rest of the dissatisfied, should resign; and thus the two newly chosen, together with the four remaining ones of Dom. Frelinghuysen, should be considered the Consistory.

2. J. A. Wernich.—John Aemilius Wernich presented various matters, orally and in writing, to the Assembly. These were referred, for further inquiry, to a committee, consisting of the Rev. Messrs. Leydt, Fryenmoet, and Frelinghuysen, who were to report thereon.

3. North Branch [Readington.]—This case it was determined should be taken up to-morrow. The Assembly separated with thanksgiving to God, to meet to-morrow at nine o'clock, A. M.

Thursday, September 12—Forenoon.

1. Preliminary.—After calling upon the name of God and reading the Minutes, the question was treated, whether Dom. Haeghoort should make a further elucidation of his protest.

2. Dom. Haeghoort's Protest. At the request of the whole Assembly, Dom. Haeghoort has undertaken to present in writing, during the present meeting, such further elucidation of his protest.

3. North Branch and Raritan.—The decision of the Rev. Coetus was, that the dissatisfied should choose out of their own number six persons; that Dom. Frelinghuysen, with his Consistory, should choose two out of the six, i. e., an elder and a deacon, who, being ordained, two of Dom. Frelinghuysen's Consistory should resign; whereupon, the former being associated with the rest, should be recognized as the Consistory; all expenses to be borne in proportion by each. So shall all error and dissatisfaction be done away at once.

Hereon the Assembly separated, with thanksgiving to God. The *Tempus Conventus* to be at three o'clock, P. M.

Afternoon Session.

1. Communications.—After calling upon the name of the Lord, the Minutes were read. A letter, just received from Amsterdam, was laid upon the table. A copy of a letter from P. Wynstock was taken up *ad referendum;* also, the case of John Van Driessen, of which the Clerk is to make mention.

2. Appearance of Arondeus's Friends.—The friends of Dom. Arondeus, named Philip Nagel, John Lott, Daniel Bodet, and Jacob Remsen, entered the house, and being asked whether Dom. Arondeus were in the city, answered, that they did not know; that they came not in his name, but in that of the Consistory only. The question was repeated, with the same answer.

The Rev. Adsessor, Du Bois, read to them from the letter and an abstract of the resolution of the Rev. Classis of Amsterdam concerning the matter of Arondeus, and urged powerful motives to induce them to listen to the advice thus given. But to the question whether they would submit to the authority of the Coetus, they replied by asking for copies of the above letters. This was refused. Again being asked whether they would submit, they requested time for further deliberation. Dom. Du Bois said to them, Remsen having gone away, that they should appear, each with an answer, to-morrow, between twelve and three o'clock. If the minister was willing to come with them on Monday, the Coetus would sit on that day; but, if not, they would proceed with the matter to-morrow evening.

3. Case of Wernich.—The committee on this matter made a report, and it was concluded that he should furnish copies of his documents to the Coetus, that they may send them to the Classis of Amsterdam, and add some further explanations.

Friday, September 13th—Forenoon.

1. Case of De Wint.—After calling upon the name of the Lord the Minutes were read and approved. The case of De Wint was taken up, and it was resolved that Dom. De Wint appear before our Assembly at three o'clock. Dom. Van Der Linde undertook to make this order of the Coetus faithfully known to him, and it was accordingly intrusted to him.

2. The Paltz.—Dom. Fryenmoet reported from the Committee on the Paltz what had been done there, and received the thanks of the Coetus for the faithful execution of the work.

3. (Ad § 3 of the foregoing session.) Wernich.—He performed what the Assembly required of him, and in like manner will the Rev. Coetus seek to fulfill its promise; and he was so informed.

Whereupon the Assembly separated, with thanksgiving to God, to meet in the afternoon, at three o'clock.

Afternoon Session.

1. Complaint of Muzelius.—After the meeting was opened with prayer, a letter was read from the *Emeritus*, Muzelius, of Tappan, complaining of the lack of an adequate support. The elder from Tappan being asked about the case, answered that Muzelius did not come to church, although he had been enjoined to do so; and that, when spoken to, he replied that he never would come, etc.; and that he treats even the new minister and some of his followers very improperly. Muzelius himself acknowledged in a letter to Dom. Du Bois that for important reasons he did not go to church. The conclusion of the Coetus was, to write to Muzelius and the Consistory, directing them to conduct themselves properly and fairly to each other in all things.

2. Case of Arondeus.—The friends of Arondeus being called upon, reported that Dom. Arondeus, on account of being now involved in many difficulties, excused himself from appearing at present before the Coetus, but that he would use all pains to appear on Monday, or certainly at the farthest on Tuesday, either in person or by writing. He would, as he said, spare no labor to remove the hindrance which stood in his way, and the present reporters promise to do the same. Dom. Du Bois replied to them, in the name of the Assembly, that the Coetus would sit on the coming Monday, and that whatever friends of Arondeus might appear, he himself would be expected, or at least a statement of his purpose in his own handwriting.

3. Dom. Haeghoort's Protest.—Dom. Haeghoort handed in a further elucidation of his protest.

4. Case of De Wint.—A copy of P. Wynstock's letter and an extract from a very important letter of the Classis of Amsterdam were read to De Wint, and he asked by the President what he had to say in reply. He brought so much to light in his own letter that the Coetus found itself constrained in all conscience to suspend him from the ministry of the sacraments, until further light should come from the Classis of Amsterdam, whose advice it was hoped to receive more at length upon the case.

5. (Ad § 3.) Reading of the Elucidation.—The elucidation of Dom. Haeghoort's protest was read.

Separated with thanksgiving to God, to meet again on Monday, at nine o'clock, A. M.

Monday, September 16—Forenoon.

1. Decision upon the Protest.—After calling upon the name of the Lord, the Minutes were read and approved. Dom. Haeghoort's elucidation of his protest being taken up, it was concluded to refer it to a committee to make their comments upon it, and write to the Classis of Amsterdam, provided that the committee lay their report upon the table of the next meeting, so that if they shall prove to have yielded too much, there may be an opportunity of retracting. Messrs Du Bois, Ritzema, and Bancker were appointed the committee, *nem. con.*

2. Case of De Wint.—This was taken into further consideration.

3. Request from Bergen.—The Consistory of Bergen came in, with a request for information respecting the case of De Wint. It was given to them.

4. Request from De Wint.—This was, that the Coetus would suspend him entirely. But forseeing many troubles, should that course be preferred, the Coetus took the proposal *ad referendum.*

Tempus Conventus appointed for half past three o'clock, P. M.

Separated with thanksgiving.

Afternoon Session.

1. Approval of a School-teacher.—After calling upon the name of the Lord, a communication was brought upon the table from a school-teacher; which being approved, said person was recommended for his work.

The Consistory of Staten Island having brought forward various matters, through Dom. De Wint, it was decided that if they found themselves in any degree burdened by this, they should have leave to come directly before the Coetus.

2. (Ad § 4 of foregoing session.) The request of P. De Wint was taken in hand, but the Assembly rested content in the decision already made.

3. The Circle of Bergen and Staten Island.—The inquiry was made, To what Circle these congregations should belong? The answer given was, to the New York Circle.

4. Documents in De Wint's Case.—The letters and other matters concerning De Wint were delivered to the Extraordinary Clerk, to be forwarded, without selection, to the Rev. Classis of Amsterdam.

5. Appearance of Arondeus.—Dom. Arondeus entered, with his friends. Dr. Du Bois, in a suitable official address, inquired if they intended to conduct themselves according to all ecclesiastical usage; to which Arondeus answered, Yes. Thereupon, Dom. Du Bois read the extract from the resolution of the Classis of Amsterdam, and asked whether they would peacefully conform thereto; to which Arondeus and his friends present answered, Yes, and that very readily. Dom. Van Sinderen and Mr. Lott were asked if they were authorized to act for their congregations. They said that they were, but only as sitting in the Coetus, and must consult their congregations upon the subject. Being further asked as to their personal views, each answered satisfactorily for himself, that he was much inclined to peace. Supposing this to be the case, the Rev. Mr. Du Bois asked Arondeus, J. Lott, Nagel, J. Remsen, Jeremiah Remsen, John Nostrand, Daniel Bodet, L. Lefferts, N. Folkertse, K. Veghte, A. Van Der Bilt, W. Leeten, Rutgers Van Brunt, Sen'r and Jun'r, and A. Polhemus, if they would herein submit to the Coetus; all these persons being present, agreed to the same, and answered, Yes.

6. Arondeus Temporarily Silenced.—The question being put whether Arondeus, according to the resolution of the Classis of Amsterdam, should abstain from all ministerial service in both counties of Long Island, until peace should be restored, and he be lawfully called there as a minister, it was answered in the affirmative. The Coetus also enjoined upon Dom. Van Sinderen and his friends not to blazen abroad a triumph; nor should he boast of the matter, but in and out of the pulpit bear himself in an edifying manner.

It was determined to announce to Arondeus and his friends the time when the case should be brought to a final issue. This is fixed for October 15, four weeks from to-morrow, September 17, when an Extraordinary Coetus shall assemble, and take the matter in hand. Dom. Arondeus resigned the call, which the Classis of Amsterdam had declared to be unlawful.

7. Citation of Arondeus.—The Coetus required Arondeus to appear before them to-morrow morning at nine o'clock, in order to give a categorical answer concerning the matters on which he had stood out so long. This was assented to by him.

The Assembly then separated with thanksgiving. *Tempus Conventus* appointed for nine o'clock, A. M., to-morrow.

Tuesday, September 17—Forenoon.

1. Question put to Arondeus.—After calling upon the name of God, the Minutes were read. Arondeus having entered, Dom. Du Bois proposed to him these questions:

1st. Whether he was willing to suspend all ministerial service, while the Coetus were preparing means for reconciliation?

2nd. Whether he had not promised this to the messenger first sent to him in the name of the Coetus?

3rd. Whether he had not published the same from the pulpit?

4th. Whether he had not promised the same thing before the Coetus, provided it was not considered as a judicial sentence?

His answers were:

To the 1st question.—So far as concerned Long Island.

To the 2nd.—Yes; but with the restriction that the Coetus were to make use thereof, and they had not received him.

To the 3rd.—Yes; but only in order to find time to put himself in condition for the next Coetus.

To the 4th.—Yes; provided it was not considered as a judicial sentence, with the limitation that no act on Arondeus's side had full force, unless it had injurious influences upon the congregations, conscientiously to accept it, or to make use of the same in connection with the English law of the land.

Separated with thanksgiving to God.

Afternoon Session.

After invocation of the Lord's name by the President, the Minutes were read.

1. Case of Van Driessen.—This case was brought up, and it was decided that letters should be written upon the matter, addressed to the minister and Consistory of Poughkeepsie and Fishkill, and to all those among their congregations who adhere to Van Driessen, or shall in future follow him.

2. Arondeus's Quaerit.—Arondeus presented a *Quaerit*, (so called by him,) in which he brings frightful charges against three ministers now present. Being asked how these things could be, he pretended, when the Assembly insisted, to have reasons for not naming them, unless compelled by a civil court.

3. Extraordinary Clerk.—Dom. Du Bois resigned his office of Extraordinary Clerk, and was thanked by the Assembly, for having borne the heavy burden so long, with so much fidelity; but Dom. Haeghoort still adhered to his protest. Dom. Ritzema was unanimously chosen to fill the vacant post.

4. Dom. Haeghoort's Complaint.—Dom. Haeghoort apprised the Assembly that he still complained of the ill usage of his Consistory and congregation, not being treated according to his call; and that he sought the judgement of the Coetus on the point whether they should fulfill the terms of the call. That judgement was given to the effect that they were thus bound in the highest degree. The proposition that Dom. Meinema, the Clerk, shall have the same declaration made in his case, is favorably received.

5. Minute Book.—In reply to a question, it was ordered that in case of a blot upon the Minutes, the Clerk shall record the same anew neatly.

6. Extra Meeting.—It is concluded, in case it is more than four weeks before the Coetus assembles, notice shall be given thereof.

The Assembly then separated with thanksgiving to God.

(Signed,)

J. H. Goetschius, h. t. President.
Benjamin Meinema, h. t. Clerk.

Collatum Concordat.

CORRESPONDENCE FROM AMERICA.

Revs. G. du Bois, J. Ritzema and L. de Ronde to the Consistory at Claverack, N. Y. Oct. 4, 1751.

Portfolio New York, Vol. ii.

To the Rev. Elders of the Consistory of Claverack, at Claverack.

The Consistory, Gentlemen:—In reply to your letter under date of Sept. 25, it is to be noted that according to the Church Order of the Synod of Dordrecht, Art. 10, no church is allowed to receive a minister until he has presented lawful certificates of his dismissal from the church and the Classis where he ministered before. Now Rev. Eggo Tonkens van Hoevenberg, wanted to connect himself with the Coetus in this country. On being asked by the Coetus for such lawful certificate, in due form as a condition of his admission to its membership, he had none to present, and was on that account refused. The Coetus subsequently reported their action to the Classis of Amsterdam, which sent word by the latest ships to the effect that our Coetus had dealt justly with Rev. Van Hoevenberg, and that, for good reasons, the Classis would have nothing further to do with him. And so, you can readily infer what you are to do or to leave undone in reference to this matter.

At any rate, we, who feel in conscience bound to watch against all confusion, ask you to proceed in everything according to good ecclesiastical order, in order that the churches may not be rent by discord, but be, by the help of God, built up in unity and love. Herewith, wishing you God's blessing, we conclude and remain,

Gentlemen, your Obedient Servants,

G. du Bois,
Joan Ritzema,
Lambertus De Ronde.

New York, Oct. 4, 1751.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Rev. Wynstok.

1751, Oct. 4th. Art. 6. Rev. van der Vorm reports that he had written to Rev. Wynstok, and had received a full reply from him, and therewith also a report about Peter de Wind. From this the Classis has abundant evidence that said de Wind had helped himself to false certificates, making himself a candidate, and had deceived the Classis of Amsterdam as well as others. Many other proofs were submitted of his wicked and deceitful conduct. These papers are now in the keeping of Rev. Van der Vorm to be used when and where it may be necessary. Rev. Van der Vorm is requested to express our gratitude to the Rev. Mr. Wynstok for his faithful and full recital, and to state that this Assembly abides by the action of the Rev. Classis of Nether Veluwe. The said Peter de Wind was, furthermore, declared by this Classis to be a deceiver. They annulled his appointment, examination, and ordination as minister at Bergen and Staten Island in New Netherland. They also resolved that this shameful performance by said de Wind shall be made known in an emphatic manner by the Deputies ad res Exteras to the Coetus of New York, and also to the Consistory of Bergen and Staten Island, in order that they may, de facto, depose this deceiver, nomine Classis. The draft of a letter for this purpose shall be handed in *Classi sequenti*. xii. 256.

Letter from New York and from Batavia.

Art. 9. The Rev. Deputies ad res Exteras handed in short extracts from letters from New York and Batavia. They also presented letters which had been composed in answer to the same. With these the Assembly was pleased, and they will be sent with the Acta Synodalia of 1751 to the churches. xii. 256.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Coetus, October 4, 1751.

Vol. 30, page 233, No. 133.

To the Coetus of New York.

Rev. Sirs and Brethren:—

Your respected lines of May 13, 1759, O. S., signed by Revs. Du Bois, Ritsema and De Ronde, were placed in our hands Sept. 6, 1751, by Rev. Mr. Schelluyne. They were without address and unsealed. This was all right, if despatched to the care of such a gentleman, but might not be so appropriate, if cared for by some one else.

We are greatly delighted that God has confounded the enemies of his Church, and brought to nought, deceit and violence; for he has increased the number of Dutch ministers, from time to time, both in the city of New York and in the country at large. In proof of this we may say that three young men sent to us, have been called unto three churches, *cum annexis*. They are soon to present themselves to our Classis for examination. May the Lord increase and establish his Church in those regions still more, and cause Zion to be built up in peace! To this end we will ever strive to do our part with prayer for God's blessing.

We devoutly wish that the differences between Kingston and New Paltz could, ere this, have been settled. With this object in view our Assembly has already despatched a letter to Kingston as well as to the Rev. Coetus. We hope that thereby, those affairs may be settled, peace established, and all obstacles to the issuance of a call by New Paltz be taken out of the way. We also wish that the members of Kingston church, and all others who still remain obstinate, would join themselves to the Coetus, and dwell together in peace, as brethren. Then would the Lord surely command upon them life and blessing.

Concerning the three ministers who have been called: At present these are, as yet, only students. They are Jacobus Frielinghuyzen, called to Mormel, (Marbletown), *cum annexis;* and Rev. Ferdinand Frielinghuyzen, to Kinderhook, upon documents presented in due form, both of his membership, and of the call. We will gladly examine them here, both *preparatoir* and *peremptoir*, and if they satisfy Classis, we will send them to those churches. Then there is also Barent Vrooman. If we can only be assured in reference to this gentleman, that with him the peace will be established between Kingston and New Paltz, which is promised, and that no new spirit of bitterness will be excited, (he will be duly qualified and sent also.) Meantime, we are greatly gratified that the Church of New Paltz has joined itself to the Coetus, and that they promise the same for their new pastor.

We might say much more concerning the church of Kingston, if you had referred more definitely to the reply of Rev. Mancius to the letter of the Coetus, addressed to the church of Kingston. Meanwhile you may rest assured, that so far as possible, we will defend the call on the Rev. Barend Vrooman, if it be legal in its form, and will take care to regard no ill-founded suspicions. We also hope that while the above-mentioned young man is attending for some little time longer the University of Utrecht, all these affairs will be straightened out.

May the loving kindness of the Lord God abide with you forever. We subscribe ourselves, with all good-will,

Rev. Sirs and Brethren,

Signed as before.

In Classical Assembly,
October 4, 1751.

P. S.—We enclose herewith the Minutes of the Synod of North Holland of 1751, held at Edam. We cannot omit to mention, however, that Rev. De Ronde also signed his name to the letter, in behalf of the Coetus of New York; yet no account of his appointment has been given either to the church of Surinam, or to our Classis. We only know that he set out from Surinam and arrived at New York. It looks as if he must have been installed, but no information has reached us thereof. Whether any letters have been lost, we know not; but we do know that the Conventus at Surinam writes us, that no tidings concerning Rev. De Ronde have been received by them. All this appears very strange to Classis.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

Extract from the Records of the Classis of Neder Veluwe sent to the Classis of Amsterdam, Oct. 1751. Vol. 30, page 249, No. 138. Referred to, xxiv, 2.

Statement concerning Peter De Wind, from a letter of Rev. Peter Wynstok, of Harderwyk, despatched Oct. 1751, to Rev. John Vander Vorm, preacher at Amsterdam, and read in Classis, Oct. 4, 1751.

Peter De Wind was born at St. Thomas, of pious, well-to-do parents. His mother still resides at that place, according to a letter from Rev. Kalverlagen of St. John. She had told Rev. Kalverlagen that her son was a minister on Long Island in New York. At this the said gentleman was much surprised. De Wind had been set apart for the Sacred Ministry by his parents, who, to that end, had sent him to Mr. Abraham ter Borg, at Amsterdam, with the necessary remittances and order. He, in order to have him study Latin and Greek, had placed him in the *Triviale School*, at Utrecht, with the co-rector there, until the time that he should publicly graduate. Subsequently he was placed at the house of Rev. Peter Wynstok, at Harderwyk, in September, 1737. At that Academy they soon became aware of his loose character, of his trickery in obtaining money beyond what was allowed him each week. This was finally carried to such a length that he clandestinely sold his books. There were still other circumstances in his conduct, which made it evident that not much good could be expected from him. His father therefore ordered him to return home. He was accordingly sent back to his parents in 1738. Since then only unfavorable reports have come to Rev. Wynstok about him. Subsequently it was learned that his father had died, and that the son was living at St. Eustace in a greatly impoverished and desolate condition.

In the year 1748, (according to best recollection), Rev. Peter Wynstock received a letter from Peter De Wind, who was then lodging in a distillery shop, with a wine merchant, in the English Alley, stating that he was desirous of resuming his studies in order to become a candidate, and requested counsel and aid. He was answered, that if he had not lost his knowledge of the languages, and if his patrimony would enable him to study for about three years, he might return, and, provisionally, stay at Mr. Wynstock's house, who was also willing to assist him. Some time since, without his having given any notice of his intention, De Wind arrived with trunk and goods, with a good sum of ready money, at Harderwyk. After staying a few days with Mr. Wynstock, he took a room where he lived contentedly, and by advice of Professor Ten Kate, took private lessons in Hebrew of the Rev. Kalverlagen, who has since gone to the isle of St. John. He paid well for his instruction, as far as known, did not live irregularly during his stay, and contracted no debts.

As far as was then known, De Wind was at that time unmarried. Afterward it was rumored that he had a wife and children in the West Indies, but it is not known whether this is true. He, however, said that both his parents and all his near relations were dead. This was in 1748 or 1749, whereas Rev. Kalverlagen whose December 3, 1750, of speaking with his mother. De Wind, moreover, declared that he was the sole possessor of all the abundant means of the family. He remained only a short time at Harderwyk, so that he did not secure much of real benefit at the Academy. Indeed, Rev. Wynstock never saw him have a theological book in his hands; and whenever he tried to converse with him, he had never been able to discover the real basis of his present conduct. If he suggested to him, that he should more diligently apply himself to the reading and hearing of God's Word, he answered, "If I can only become a candidate, I shall want no place in the West Indies." He said that he had preached several times with great acceptance; among other places, also at St. Eustatius, where Rev. Mr. Wynstock's brother had heard him, etc. But upon being questioned further about this, inasmuch as he had no knowledge of the principles of theology, nor any aptness in the Bible, he became confused, and could give no satisfactory answer.

When the conversation turned upon the labors of Count Zinzendorf at St. Thomas, he answered in an ambiguous manner, or elaborated on the matter in a favorable way. He was a man not naturally of an evil disposition, and was well liked in the household of Rev. Wynstok. One evening on entering his room, Mr. Wynstok found him looking over a lot of papers, of which he was destroying a number. Upon being questioned about it, he said that he had been a captain of a bark sailing from the West Indies, and had carried on business on these shores. He showed certain letters relating to marine affairs. Upon being asked how he could explain the circumstance that he had left the bark, without returning home and rendering up his account, and had come hither; he promptly answered that his desire to become a minister was so great that it had driven him to this course, and that he had sent the bark home—supposed to be Jamaica. But what are the exact facts cannot be even surmised.

Upon being asked on other occasions whether he was a member of the church, as he must show that he had been a member for two years, without reproach, before he could be examined by any Classis in Holland for licensure, he said that he was a member; that to the best of his recollection he had made a confession of his faith to the oldest minister in New York, and had enjoyed communion with him. Upon being further asked why he had brought no certificate of church membership, he could not make much reply. When it was further urged that such neglect might be very disadvantageous under his circumstances, as a long time might elapse before he could get one, and there might be needed other correspondence; he then declared that a certain man and his wife, who were living at Oostzaan, (whom he named, but whose name has escaped Rev. Wynstock,) were acquainted with him in New York, and that they had communed together, in New York; that these would be willing to testify to this circumstance. He was then advised, that when he went again to Amsterdam, (for he sometimes went thither under pretext that some ship had arrived, in whose cargo he had an interest,) he should cross over to Oostzaan, and obtain a certificate from those parties to that effect. This he did. For upon returning from Amsterdam on a certain occasion, he allowed Rev. Wynstok to read such a certificate from this man and his wife, in which they testified that they had known P. De Wind as a member of the church, and that they had communed together in

New York. De Wind suggested that Rev. Wynstok should preserve that note for further use, and give it to the pastor of his parish, that the Consistory might deliberate upon it. But this note never came under the eye of that Consistory, nor was the matter of his membership ever considered, much less, De Wind accepted by the Church of Harderwyk and recognized as a member; for before the time that this matter could regularly come up, De Wind went out, (literally, eclipsed,) in the following manner:

At a certain time he said that he must go again to Amsterdam, as a large remittance of sugar had been consigned to him, in an incoming vessel. He expressed his desire to do any service possible, in Amsterdam, for Rev. Wynstok. The latter entrusted to him the watch of his youngest son, to be repaired, if possible, at Amsterdam. De Wind accordingly departed. It was learned afterward that he had taken his trunk and all his effects with him, and no news were heard of him for weeks. At this every one was astonished. Yet he had arranged with Professor Ten Kate that he would return in a few days. The said watch was finally returned to Rev. Wynstok by a gentleman from Amsterdam, with the compliments of De Wind, and the statement that the watch could not be repaired. This gentleman had met De Wind first at the Hague, and subsequently in a hotel in Rotterdam. Here he had handed him the watch, while a goodly sum of money was lying by him on the table. At this the said gentleman had admonished him, and exhorted him to take better care of his money in a public house. Upon De Wind being asked whether he was going to journey back again to Harderwyk, replied, that he was compelled to go to Zeeland on business and because of a remittance which had arrived there. What was the result of this journey is not known, only the fact appeared that at that time he returned to the West Indies. His continued absence, however, confirmed Rev. Wynstok and others in their suspicions that he was yet in correspondence with the Moravians, although they hoped otherwise.

But much astonishment was excited when a notice appeared in the journal of 1751, that he had been appointed a pastor. It was not believed, at first, that it was the same person, but upon further conference and examination, the fact was discovered that it was. He had then, and also subsequently used not only the name and person of Rev. Wynstok fraudulently, but also the ministry and Classis of Neder Veluwe. In all this the public became greatly interested, whereupon, after inquiries, the case was dealt with by the Rev. Classis of Neder Veluwe, as indicated in the preceding extract.

That this extract conforms to the contents of the above mentioned letter, testifies

James Tyken, Depp. Cl. Amst. p. t. Scriba.

CORRESPONDENCE FROM AMERICA.

The Reformed Church of Kingston, N. Y. per Rev. G. W. Mancius, to the Classis of Amsterdam, Oct. 11, 1751.

(Portfolio New York, Vol. ii. xxiii, 214. Reference, xxiv, 8.)

To the Very Rev. Classis of Amsterdam,

Very Reverend, Godly, Learned and Much Esteemed Sirs, Fathers and Brethren in Christ:—

From your Revs. agreeable letter of the 3rd of May, 1751, which was safely delivered to us in September, through the care of Rev. Boel, we learn with pleasure that, when you have received an answer to your communication from the Coetus, you will be pleased to give a decision in the matter of differences between us and the Paltz. Wherefore, in answer to your esteemed missive, and in defense of our side of the matter, we find ourselves obliged to submit the following to your earnest consideration.

Like yourselves, we deplore the continued disagreements between us and the Coetus; but that we are not the cause of them, we can safely leave to your righteous judgement to determine. From our letters to some of the gentlemen of the Coetus, to which we made some allusion in our former communications to you, and also from oral conversation with Revs. Ritzema and Haeghoort, it is sufficiently clear that we have been seeking after peace and pursuing it; and that, in the matter of those differences, we would have treated with the Coetus in a friendly and fraternal spirit, if we had been dealt with properly and in accordance with Church Order, and the Paltz had not been stiffened up in its obstinacy.

The conduct of Rev. Goetschius is, indeed, such as we have indicated to your Reverences. Possibly, however, it has been, or yet will be represented to your Revs. in a distorted way, in a marred and perverted form. And, judging from the wording used, conveying the idea that Rev. Fryenmuth had found out that the Paltz is an independent church, and has not bound itself to Rev. Mancius, we suspect indeed that such a thing has already happened.

Very Worthy Sirs and Fathers, in our letter of April 26, 1750, we briefly mentioned the fact that some of the Paltz people had been disciplined by the Consistory before the call and arrival of Rev. Mancius to Kingston, and that, therefore, the Paltz belonged to Kingston before Rev. Mancius became our minister; yea, was under Kingston already in the time of Rev. Nucella, as our church records prove.

The reason given, that the letter of our minister had been sent to the Paltz because no one was present at the Coetus to speak for the Paltz, does not look to us very credible; inasmuch as Rev. (J. H.) Goetschius, who claims to be minister of the Paltz, was present at the Coetus and could have spoken for the Paltz; and the Paltz could have been informed thereof without the sending of the letter. Therefore the sending of the letter of Rev. Mancius thither, was, in our opinion, designed to set those people up against our minister, and to make him hateful among them—an object which was in some measure gained. It also appears to us to have been needless, not to say stupid, to send Rev. Fryenmuth to the Paltz to find out whether it was an independent church; seeing that the Coetus, or at least Rev. du Bois, was fully aware of the fact that the Paltz, at the time when it was still served by French ministers, was an independent church. This fact we also do not deny, as your Revs. can see distinctly in that communication signed by Revs. du Bois, Antonides and Boel, and which was approved by yourselves.

But the question under dispute is, Whether The Paltz, is yet under the direction of the church of Kingston, because it once connected itself with Kingston, and remained so connected until the time of Jan Van Driessen's intrusion. This, we think, the Coetus will never be able to prove satisfactorily. We must also at this point make the observation that, so far as we know, not one of the members living and belonging to the Paltz at present, became a member under the French ministers; but that the Coetus is now taking under its protection particularly such as have become members under Jan Van Driessen, who was without any recognition,—takes them to be members of our churches. Whether, now, such members, received by Jan Van Driessen, who was without any recognition, are to be taken as true and genuine members of our churches—that we humbly ask your Revs. to determine for us.

Once again: We honestly declare to your Revs., that we shall be glad to consent to the separation of the Paltz, (from Kingston), if it can be brought about in an ecclesiastical manner, and in a proper way. We must mention in addition, that Rev. Frelinghuisen, minister at Albany, has also been at the Paltz for the purpose of securing a call for Mr. (Barent) Vrooman. He, in company with Mr. Frelinghuisen, has possibly by this time presented himself to your Revs. for examination. To this call, those members also who have always remained faithful to our church, have put their signatures. We have nothing, indeed, against that call, and, therefore, desire the Lord's blessing upon it; but we are opposed to the Rev. Theodorus Frielinghuisen's methods of obtaining it. But, as Rev. Frielinghuisen has, by letter, asked our minister to excuse him for it, we will make no remarks on the matter, but leave it to your Rev's. wise and penetrating judgement.

We agree with your Revs. that these differences might possibly not have arisen; or, having once arisen, might have been most easily settled, if at the outset we had resorted to the Coetus. But, if your Revs. had, like us, seen and experienced the party-spirit manifested in the organization of the Coetus, toward those who advanced some objections against it, (some specimens of which may be given in the letters of Revs. Antonides, Boel, Muzelius and Mancius addressed to yourselves), your Revs. would very likely, have acted in no different way to that which we did. We hope to give practical evidence of our due respect for the subordination to your Revs. on every occasion, although we have not yet been able to make up our minds as to joining the Coetus. For, who would be willing to have his public opponents act as his judges? And who could, in conscience, give them his confidence? Had the Coetus acted in the matter of the Paltz, and dealt with us, in a proper ecclesiastical manner, (as your Revs. have done with the Coetus in reference to this matter), we should upon receiving your Revs. former communication, have about resolved to connect ourselves with the Coetus. But their action, partisan in spirit and directly at variance with the National Synod as it was, discouraged us. Rev. Haeghoort also stated, in a full meeting of our Consistory, that things were done in Coetus in an irregular way; and that the gentlemen of New York were seeking to rule. We have no doubt at all that your Revs. have the idea that there is good in the Coetus. Otherwise you would not have allowed it. But, however great the necessity for ecclesiastical meetings, and therefore, for a Coetus, your Revs. know better than we do, that immoderate use has often been made of such meetings by ambitious men for perverting things and managing them to their own liking.

While we know that abuse (in the Coetus) does not take away its use, still we are afraid of it; for in the treatment of our differences, we have had as yet no practical evidence of its usefulness. And we hope and desire that time may not teach the truth of the common saying, that "Maladies are frequently born of remedies." Nor is it unknown to us that, in case of supposed wrong, the way is open to us for appeal to your Revs. But, first, that cannot well be taken without estrangements and bickerings with the Coetus; and then, the same way will have to be taken after all which we are following: "Quodcumque fieri potest per pauca frustra fit per plura."

We thank your Revs. for your gracious declaration that you have not lost sight of our correspondence, and heart for the same. We hope so to conduct ourselves, that in the future your Revs. will have no reason to lose sight of, and heart for these things. On our part we shall make it as unobjectionable as possible, and not trouble your Revs., save in very grave cases. We are well convinced that your Revs. will not allow the Coetus to oppress us or arbitrarily rule over us; and we ask that we may always experience your Revs. gracious protection. At the same time we pray Almighty God, that it may please His Divine Majesty long to keep your precious persons in the service of the Church, and to cause to rest upon you the spirit of wisdom and of understanding, of counsel and of might, in order to strengthen you in your manifold troubles, and to enable you to give counsel to the far distant churches in their distresses. And may the Lord overshadow your persons and your ministry with every blessing. We remain,

Very Worthy Sirs, Fathers and Brethren in Christ,
The Rev. Consistory of the Dutch Reformed Church at Kingston. In the name and by the authority of all,
G. W. Mancius.

Kingston, Oct. 11, 1751.

ACTS OF THE COETUS, HELD AT NEW YORK, OCTOBER 16-23, 1751.

In Acts of Classis, xxiii, 261. Referred to, xxiv. 13.

SESSION I.—WEDNESDAY, OCTOBER 16, 1751—FORENOON.

The Assembly was opened with prayer by the President of the last Coetus. *Ex ordine* J. Leydt became President, and J. H. Goetschius, Clerk.

Members Present.

J. Leydt, Pres.	Elder, L. Voorhees
J. H. Goetschius, Cl.	" D. Kuyper
A. Curtenius	" J. Brinckerhoff
R. Erickson	" H. Bennet
J. Ritzema	" C. Bancker
B. Meinema	" J. Du bois
U. Van Sinderen	" A. Lott
C. Fryenmoet	" J. Van Neste
B. Van Der Linde	" B. Van Hoorn
J. Frelinghuysen	" S. Van Arsdalen
L. De Ronde	" J. Roosevelt
S. Verbryck	" J. Haring
Michael Fraeland	" Van Bergen

It was decided that Dom. De Wint should not sit as a member of the Coetus.

1. *Reading of Minutes.*—The Minutes of the last Coetus was read as transcribed by Dom. Ritzema, the Extraordinary Clerk, and found to agree with the original.

The session closed with thanksgiving, and the time for meeting again appointed for half past two, P. M.

SESSION II.—AFTERNOON.

1. *Minutes.*—After earnest prayer, the remarks made upon the minutes of the last Coetus were taken ad referendum.

2. *Objections to the Call of Arondeus.*—Dom. Van Sinderen and Ab. Lott, as deputed by their congregations, and B. Ryder, deputed by Gravesend, presented their reasons against the call of Arondeus, signed by each of their villages, to the number of 158 heads of families. (See next paper.)

3. *Proposal of his Friends.*—J. Lott, Ph. Nagel, D. Bodet, Jer. Remsen, engage, in the name of their friends, to accept Dom. Van Sinderen and acknowledge him as lawful minister, on condition that he and his friends shall aid in the call of Arondeus. This being stated to them, they at once agreed to it, with the addition that this being agreed to, the other side should suppress their other grievances against Dom. Van Sinderen.

4. *He enjoined to appear.*—The Assembly strongly charged Arondeus to bring his people with him to-morrow, at 9 A. M. if his bodily health at all permitted. This he promised to do.

SESSION III.—THURSDAY, OCTOBER 17—FORENOON.

1. (Ad. Sess. II., 1.) The reason above mentioned of Dom. Van Sinderen and his congregation were made known to the opposite party.

2. *Arondeus Questioned.*—Arondeus having entered, was asked if he desired a call from Kings County, forwarded through the Coetus? He said, Yes, provided he was not to be held a member of the Coetus; and also, that whenever dissatisfied with their decisions, he might appeal to the English Church and the English law.

3. Then the reasons of Dom. Van Sinderen were furnished to him, that he might make his defence, at six o'clock, this afternoon.

SESSION IV.—AFTERNOON.

1. *Postponement.*—After the opening with prayer, Arondeus and his party came in, and were asked for their defence; but as they complained of being unprepared, because of the illegibleness of the MS. reasons furnished to him, a better copy was provided, and they were ordered to appear the next morning, at nine, A. M.

2. *Dom. Frelinghuysen's Quaeriturs.*—He proposed these: (1). Does the question before Coetus respect the calling of Arondeus or the sentence upon him? (2) Has not the Coetus heard enough on both sides, to judge whether it is expedient that Arondeus should be called along with Van Sinderen? (3) What does the Coetus judge respecting the last parts of Arondeus's reply? (Sess. III., 2.)

3. *Case of De Wint.*—A letter was read from P. De Wint, the contents of which and some other articles induced the Assembly to consider whether the sentence already given should be made heavier. Whereupon it was resolved, 1. That the Assembly rests in the sentence pronounced. 2. That in future the two nearest ministers of the New York Circle shall act for the good of the congregation. 3. That De Wint shall give to the Extraordinary Clerk a copy of the letter he sent to Holland. 4. That he shall receive a copy of the original of his testimonial, given in the name of the Assembly, and signed by the two nearest ministers. 5. That the Assembly will comply with the request of the Rev. Classis to give further statement of their views of De Wint, and of the reasons of his suspension; for which purpose Dom. Frelinghuysen and Dom. Fryenmoet are a committee, to report early to-morrow.

SESSION V.—FRIDAY, OCTOBER 18—FORENOON.

After devout prayer to God:

1. (Ad Sess. IV., 5.) *Report of the Committee.*—Dom. Frelinghuysen and Fryenmoet presented the draft they were directed to prepare, which was unanimously approved,

and ordered to be signed by the President and Clerk, and sent to the Rev. Classis by the first opportunity. The committee were thanked for their care and pains.

2. *Postponement of Arondeus's Defence.*—Arondeus being present, was requested to make his defence against Van Sinderen and the congregations; but he complained of the imperfection of his copy of the charges; it was read over, compared with the original, and put in the desired form. But this took so much time that the defence was put off till the afternoon.

3. *His answer to another charge.*—It was testified that he said that the Rev. Coetus had wickedly deceived the Rev. Classis, and that he could prove that before the Assembly. He, in reply, admitted it, with this explanation: that the Coetus had persuaded the Rev. Classis that he had exercised his ministry on Long Island eight months before he received a call, and that his call was unlawful, whereas it was lawful.

SESSION VI.—AFTERNOON.

After prayer, the minutes were read, without remark, except as to the case of Bodet, which was taken *ad referendum.*

1. (Ad Sess. V. 2, II. 2, IV. 2.) *Defence of Arondeus.*—Arondeus was summoned to answer the protest against his new call in Kings County, especially the objections, to which he gave answer in detail.

(These objections and answers are given in such condensed terms, and refer to so many minute circumstances, that they could hardly be understood by the modern reader. They are therefore omitted from the translation.)

2. *Reasons for his Call.*—Being requested to give his reasons for the call upon him, he said; 1. Because Van Sinderen refused to serve the people. 2. The Classis desired it. 3. He himself desired it, and would become a member of the Coetus. 4. So many people were for him. 5. To do otherwise would cause greater trouble.

3. *Charges against Van Sinderen.*—Arondeus's people presented charges against Van Sinderen in two papers, he himself in one, on which both enlarged anew. These charges were now ordered to be read; but, being found to be unsigned, the parties were called in. Arondeus authenticated his in person, and Ph. Nagel signed the other. Dan Bodet also introduced and signed some before the Assembly. All these were read. Arondeus and friends were then asked if these charges had been before the Classis? *Answer:* Those contained in Arondeus's paper, except some not sworn to, which, however, are the heaviest. They were asked further, Is it your aim that Van Sinderen shall answer these before us? *Answer:* Yes; that the Coetus may see why we do not pay Van Sinderen, and why we are opposed to him.

4. *Committee on the Whole Case.*—Messrs. De Ronde and Frelinghuysen were appointed a committee to devise measures in respect to a call upon Arondeus, by which he should be rendered a fit person to receive such call. This committee's plan was approved, and submitted to Arondeus and his friends. He said that he would conform to it, if it were not to be sent to the Classis, because there was some accusations in it which he could not admit. When asked if he would conform, provided it were not sent to the Classis, he said yes, and that he would do his utmost to carry it out. With this the Assembly was satisfied.

Separated with thanksgiving, to meet again on Monday afternoon, at three o'clock.

SESSION VII.—MONDAY, OCTOBER 21—AFTERNOON.

After earnest prayer to God, the minutes of the last session were read.

1. *Parties Present.*—Arondeus, Jacob Remsen, Ph. Nagel, Dan. Bodet, John Lott, being present, Dom. Van Sinderen was ordered to defend himself against their charges.

2. *Quaeriturs Proposed.*—Dom. Van Sinderen asked if matters which had been before the Classis must now again come up before the Coetus? Also, if matters which had been considered and decided by the Coetus must be overhauled again?

3. *Dismissed.*—These Quaeriturs were passed by, and the Assembly directed Dom. Van Sinderen to give his answer to-morrow, at nine.

The Assembly separated, with thanksgiving. The *Tempus Conventius* appointed at 9 A. M.

SESSION VIII.—TUESDAY, OCTOBER 22—FORENOON.

After prayer to God, the minutes of the preceeding session were read and approved.

1. The defence of Dom. Sinderen and his congregation was heard.

(The original record gives this in detail, but the statements, inasmuch as they refer continually to documents not recorded, and not now extant, are even still less intelligible to modern readers than those in the defence of Arondeus, referred to on p. lxiv. They are therefore for the same reason omitted here.)

SESSION IX.—AFTERNOON.

After prayer, the minutes were read and approved. The defence of Dom. Van Sinderen were continued.

1. (This section is omitted, for the reason mentioned above.) Assembly deliberated in the fear of the Lord, with great brotherly love and provident concern for the distracted Church of Kings County. Finally, the Rev. Messrs. Frelinghuysen and De Ronde were unanimously appointed a committee to prepare a second plan for the further action of the Assembly, in the case first of Van Sinderen, and then of both parties.

3. *New Consistory to be chosen.*—It was also determined that the ministers of the Coetus, and their respective elders, shall be deputed to preside over the confession-sermons (*Belydenis predikatien*) of Dom. Van Sinderen and Dom. Arondeus, in order at the same time to put a Consistory in each church, in this way: each party in every village in Kings County, save Gravesend, shall nominate eight of the most moderate and peaceful persons, from all of whom the committee shall choose eight—four elders and four deacons—an equal number for each party, whom, after being three times published, they shall ordain according to custom, when each has, under his own hand, submitted to the Coetus.

4. *Reproof of the Disorderly.*—Of the ministers, with their elders, appointed to hear the confessions of Van Sinderen and Arondeus, in the presence of the whole congregation, in the Flatbush Church, one shall, on the same day, deliver before the congregation a Peace Discourse, in which he shall rebuke all those, whether members of Consistory or others, who have had a hand in these irregular proceedings, or given occasion to such disorderly things, and charge them in future to conduct themselves in all brotherly love and discretion.

5. *Ordination of Consistory.*—On the day the confession was made, the ministers shall choose the Consistory, and the following day preach twice, give the threefold publication of the chosen Consistory, and then ordain them. Thus will the way be prepared for a regular call upon Arondeus, together with Van Sinderen. At the same time Van Sinderen must be recognized as a lawful minister, according to his call, and his just claims satisfied, among which the arrears due him are in all equity to be reckoned.

6. Report of the Committee.—The plan of the Rev. Messrs. Frelinghuysen and De Ronde was read in the Assembly, and unanimously approved, and the committee thanked for their pains. The first portion, which related to Dom. Van Sinderen, was laid before him. He agreed to it, and confessed his faults. At the same time he presented a complaint against his own party, viz., the Consistory. The second portion, which defines what both shall confess in their confession-sermons, was laid before them, and the answer delayed until to-morrow.

The Assembly separated with thanksgiving. *Tempus Conventus* to-morrow, at nine, A. M.

SESSION X.—WEDNESDAY, OCTOBER 23—FORENOON.

After prayer, the minutes were read according to custom, and two exceptions taken.

1. (Ad. Sess. IX., 4.) *Request of Nagel, etc.*—Phil Nagel, Dan. Bodet, and Dan. Duryea, being at their own request, introduced, inquired whether the confession-sermons of both could be softened in any degree, and were answered that their request would be taken *ad referendum.*

2. (Ad Sess. IX., 6.) *Answers.*—The Assembly is satisfied with the answer of Dom. Van Sinderen, submitting to the decision; but Ab. Lott has no authority to declare anything contrary to the opinion of their people, and continues to refuse to call Arondeus.

Arondeus asked whether, if he did not submit to the confession-sermon, he was to expect no call from Long Island? At his request for delay, for time to consider, he is allowed till this afternoon, at two o'clock.

Assembly separated with thanksgiving. *Tempus Conventius* at two, P. M.

SESSION XI.—WEDNESDAY AFTERNOON.

After prayer, the minutes were read and approved.

1. *Answer to Arondeus's Quaerit.*—This was, that if he did not conform to the measures of the Coetus, no call on him from Long Island would be allowed.

2. *Answer to Nagel, etc.*—P. Nagel, D. Bodet, and Dan. Duryee were informed that the Coetus adheres to its former resolution.

3. *Arondeus's Categorical Answer.*—Arondeus said that he would confess as much as his conscience and reason would allow according to God's Word, maintaining all freedom in words, and governing himself in all things by the letter of the Coetus. Jacob Remsen declared, in the name of Brooklyn, that they would never recognize Dom. Van Sinderen as Minister, unless he again went around for a new call; but an elder from that village showed himself inclined to peace, and willing to do his best thereto. Ph. Nagel, from Flatbush, said that they would not be bound for Van Sinderen's back salary, but if his friends will unite with us, we will have both Van Sinderen and Arondeus for our ministers. Yet, for myself, I promise, as a pattern to others, to bestow a gift, although not so much as my arrears on salary, and to urge the same on others. Dan Bodet, in the name of Bushwick, said that that village was inclined to peace, and willing to pay both preachers, provide the others do for the future. As for the arrears, he himself would make a gift, possibly more than was at present due from him, and would do his best to induce others to do the same. This was confirmed by William Leeting, for himself. John Lott, in the name of New Amersfort, said that they were for peace and for both ministers; if Van Sinderen's friends would accept and pay Arondeus, they would for the future do the same for Van Sinderen. As for arrears, they would take that into consideration. The delegate from N. Utrecht, being absent on account of domestic circumstances, Arondeus, in their name, reported their willingness to receive Van Sinderen in the same form and manner as himself.

4. *Decision.*—The parties having withdrawn, it was unanimously determined that the committee on the confessions and the choosing of the Consistory should see that Arondeus performed all the things mentioned in the letter, and that he should have freedom of words. The committee should also take care seriously and conscientiously that Van Sinderen's arrears are made good.

5. *The Committee.*—The Rev. Messrs. Ritzema, De Ronde, and Frelinghuysen, each with an elder, and Dom. Erickson and Leydt for *Secundi*, were appointed the committee; to meet on Tuesday, November 26th; but if the weather is unfit for traveling on the previous Monday, then on the 27th.

6. It is also agreed that between this time and Nov. 26th, Arondeus may prosecute his ministry in Kings County, *in statu quo.*

7. *Queens County.*—If the Committee can be of any service to Queens County, the Coetus hereby intrusts that matter to them.

The Assembly was closed with thanksgiving to God.

Collatum Concordat. (Signed,) John Leydt, h. t. President.
J. H. Goetschius, h. t. Clerk.

PROTEST, DELIVERED TO THE COETUS OF NEW YORK [ON OCT. 16] BY REV. ULPIANDUS VAN SINDEREN AND ONE HUNDRED AND FIFTY-EIGHT FATHERS OF FAMILIES. OCTOBER 1751.

Portfolio, "New York", Vol. ii.

It is our desire that the (Coetus) Assembly may be blest, and receive light and truth for its guidance in every path of righteousness.

We, the Consistories, and the entire Magistracy, together with the other members of the Church of Jesus Christ in Kings County although represented by our opponents as a small and insignificant number, have nevertheless unitedly and with one accord, as our names herewith appear, considered what we are bound in conscience to do, in the matter of the call of Rev. Joh. Arondeus as our pastor and teacher.

Rev. Fathers! the calling of a minister is not a trifling matter. It is not a work of mere human affection and peaceableness; of forgiving one his misconduct; or not counting against him his robbing of reputations, and use of slanderous language. All these things we are cheerfully willing to do in the case of the one above named. But the making out of a Call, in accordance with our Church Order, that we wait upon the Lord with fasting and prayer. On the use of these means, the eternal welfare of our souls, as well as of those of the members of our families, depends. On the use of these means, depend the comfort, refreshment and edification of God's people in this life; while, on the other hand, the neglect of them, leads to the destruction of our churches, the strengthening of the hands of the ungodly, the grieving of God's people, disruptions and quarrels. This our sad experience, in connection with an ill-directed call has now taught us. Do not take it amiss, therefore, when, at such a time, we want to go to work with deliberation. Do not take it amiss, when we neither can nor will be pressed to consent to a call, which at bottom we take to be so injurious.

We consider a call extended to Rev. John Arondeus to be of such a character. We cannot, we may not, we dare not incur guilt in this matter. Every quality which we ought to look for in a minister is wanting in him. This, your own decision, arrived at last year, shows. Is the man improved? Has he in the least shown himself penitent? Ah! tell us, Rev. Fathers, in what respect? and you will easily bring us over to your mind. But as the case now stands, we must tell you, that we leave it to your judgement whether we have no good reason to abide by our refusal.

1. Notwithstanding every friendship shown him, every benefit bestowed upon him, he has been unwilling to be our minister. On his arrival we gave him three hundred pounds. We showed him great honor and respect. But, against all Church Order, he has absolved himself from his call, and hired himself out, (elsewhere), for a time, not without giving the appearance of his being actuated by covetousness. And at last, he entirely left us in our need. In this, however we observe the good hand of God.

2. Ought we to call a man who, as he himself declares, has heard a voice from God telling him *to go?* For, if he is indeed a man worthy of receiving such communications, ought we to tempt him to be disobedient thereto, and cause him to fare like the prophet who prophesied against Bethel? But, if he did not hear a voice from God saying, Go, as we really think, he must have been addressed by a spirit of fanaticism, or else he must be acting under false pretenses. If the former is the case, does the Assembly advise us to call a person who is a fanatic? If it is the latter, that is no qualification to commend a minister to a church for a call.

3. Ought we to bring a curse upon *him?* This will take place if he stays. For, he has often, under solemn oath, declared, "May God punish me, if I remain in this country." Would the curse upon him be a blessing to the churches that call him? Surely not.

4. Why should we call him to fill the office of the ministry? For before your last meeting, not five weeks ago, he said that in five years he would do no more family visiting, and that he would accept no call, save as one hired for a term of years. Does the Rev. Assembly conscientiously advise us to call such a man? Does it consider such a man properly fitted for our churches? And does it thus clear its conscience?

5. What is there in him that is commendable and would be suitable for our churches? Why, therefore, should the Assembly ask us to call him? Should the Assembly recommend, and consider it right, for us to call the man whom it recently called, "a disturber of our Israel", as was done at the session preceding the last. We, indeed, believe that he is "a disturber of our Israel". Would such a course be acting the part of faithful overseers of the churches of Jesus? Or is the man, perhaps, now changed? But what evidence, Rev. Fathers, did he give of that change, previous to your last meeting only four weeks ago? Did he prove it in his public slander of three of your members? Or, in the bloody threats he made? Certainly not. Well then, he is still "the disturber of Israel", and ought we to call such a man?

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6. We have no right to have anything to do with a call, which we perceive must be to the detriment of our churches, and cause sadness to their people. Will healing come by him, who, from the first, showed his malignancy and passion by unsettling good order? Shall such a one, without showing any sign of change, be deemed fit by your Revs. for restoring order? Where are the qualities in him necessary to that end? Where is the meekness, the peaceableness, the modesty, the ability to bear with evil men? Where do we see in him the wisdom, the prudence, the discretion which we look for in a person whom we call to be our minister? Are not all opposite traits to be found in him, instead? Who cut off, without any ecclesiastical procedure, the entire Church at Gravesand? (Gravesend). Who attacked publicly from the pulpit the name and fame of respected members of his church? Who made so many bloody threats? Who made trouble in other churches? Who infringed on our rights? If now he wants us to call *him*, and we should call him, would it not be like bringing the Trojan horse, on Sinon's advice, within the walls? like casting fire into the temple? like leading the wolf into the sheepfold? like putting the lion, before he is willing to eat straw, with the small cattle in the barn-yard? Would we be guiltless? and ought an Assembly, so greatly revered, decide such a thing to be right and advisable?

7. We have no right to call one who closes up the way to peace and rest in our troubled churches. But with this man, that would be the case. For, if we call Arondeus, the discord will continue. Whereas, if we do not, we can call another minister to be associated with Rev. Van Sinderen, who will be agreeable to both parties, and on whom minds now divided, can unite. Thus strife will cease, like fire for lack of wood: like the light of a lamp for lack of oil.

8. If he is, indeed, unworthy of a place in the pulpit, why should *we* put him there as one eminently fit? Ought one who intruded himself into the churches, and who actually came, (as he himself declared), to oust the minister of these churches,—ought he not himself to be thrust out and ousted? What other kind of judgement does our Church Order pass upon such intruders? Yea, indeed, what was your own judgement, at that time when you desired that a general silence should be imposed upon *him?* Ought we to call him who despises all law who mocks at his judges, who slanders Assemblies, and who, for the evil which he has done *us*, stands already adjudged, by the ecclesiastical court, as unworthy of being received elsewhere?—Judge ye, Men and Brethren!

9. And what would be the consequences? To call a man back to the same place, which, after having created there a great disturbance, he ungratefully left; and into which, afterwards, in an unecclesiastical way, he again intruded himself: a man who swore that he would not stay there; a man against whom church Assemblies give warning; a man who is unwilling to perform certain parts of his office as minister:—think of it, Men and Brethren, what the consequences must be.

(a) Will not every Demas and Diotrephes, eager for a pleasant place, seek to get a following, thrust himself in by force, and then, besides, get himself ecclesiastically accepted, as this man *has* done, and now again desires to do?

(b) Will not every schismatic person bring in a minister after his own heart, thus disturbing the peace and causing trouble? and then even triumph and glory in it, as *his* partisans have done and still desire to do? Under such circumstances, how soon will our Zion be ploughed through like a field! How soon will every protecting wall of Church Order be thrown down, and the wild boar enter to tear up root and branch!

Therefore, Rev. Fathers, the matter is a very important one. We ask you, we beg you, we look to you, for that which we have proved to be *your* duty, and which *you*, by your action of last year, did set before us as your example. Oh! help us against this intruder. Remove this oppressor. Restrain this violator of our fathers' privileges, this ravisher of our own. Do not bind him as a burden on our hearts. Seek to protect us against his rage. Say not that you have no power to do this. We desire of you nothing more than your ecclesiastical judgement against him. We do not ask you for a band of soldiers or men armed with political authority. No; but only for your decision that *he must go*. Give us that, and (or even?) a stranger will have pity on us. We continue to hope that you will not refuse such a reasonable request, but that you will join hands with us for the maintenance of our rights and the preservation of our excellent Rules.

Be it known, however, to the Rev. Assembly, that we are not at all actuated in this by some special hate or anger. If there is anything of the kind in our hearts against Rev. Arondeus, we are willing to be reconciled with him. It is only the matter of his being called by us, and of his intruding himself into our churches, that we are speaking of. And we humbly pray God, that this man, Arondeus, may be led to have a knowledge of himself, to turn about and humble himself, and to show himself to be a different man. In such event, we would not refuse him. We forgive him the wrong done us. For his slander and threats, we shall not persecute him, or seek his destruction. But we will rejoice when God gives him repentance unto life. And who knows, Men and Brethren, if he be justly dealt with, if he be humbled, but that the Lord will bless such treatment of him, and he may yet be saved as if by fire; and that he will thank you, and God, for the means used, though they proved to be to the destruction of the flesh. Thus you would also find your own conscience kept from violation; and thus all the ends of ecclesiastical authority would be gained.

This, Rev. Fathers, O you who are the Hope of our Churches, the Maintainers of our Order the Defenders of our Church Rights, is what we now desire to bring before you for your consideration. Keeping a copy of this letter, we hope to send it also to the Rev. Classis, and to stand by it.

The Lord reigns!
Amen.

No 6.

In the name of all,
U. Van Sinderen.

Done at Vlackebosch,
October 1751.

N. B. Accompanying this were one hundred and fifty eight names of heads of families who were all against calling Arondeus, and who were exclusively of Kings County.

Entitled on the Back:

Protest delivered to the Coetus by U. Van Sinderen and one hundred and fifty eight fathers of families. To be found also in the letter of Joh. Frielinghuysen, being No. 142.

CORRESPONDENCE IN AMERICA.

The Coetus, (per Rev. J. Ritzema,) to Rev. John Arondeus.

No date, but probably October, 1751.

Portfolio, "New York", Vol. ii.

My dear Sir and Brother Arondeus:—

The Assembly is deeply affected with grief and sorrow of heart, at what it has come to know about your affairs as well as those of your party. God is witness that the Assembly's aim is not your ruin and destruction, but your life and salvation. Its desire is not that you should become useless to the Church of God; but its heartfelt prayer is that God may make you worthy and meet for your responsible ministry. We shall all have to rend in our account; and, possibly, the day is near at hand in which we, ourselves, in particular, who have had souls entrusted to us, must give account as to how we have acquitted ourselves of our duty with regard to them. The Assembly is of opinion, that this thought, particularly, ought to make you feel humble. Inasmuch as so many evidences of your misconduct, in the matter in question, have come to its knowledge, it feels in conscience bound, however much its compassion would have it otherwise, to require of you to make a confession of your misconduct, before it dares to decide on the expediency of your again being called to Long Island.

1. The Assembly had hoped that love for so many immortal souls would weigh so much upon your heart that you could not cut yourself loose from them so easily: and it now expects that you will humble yourself before God, on that account, and promise never again thus lightly to leave your charge.

2. It grieved the Assembly that you with levity pretended, and also haughtily and falsely, to have been called away, or led to go away from Long Island, by God himself. For this, in particular, you may well humble yourself before the Omniscient One; and promise that, in future you will guard yourself against such arrogance.

3. The Assembly also abhors with extreme detestation that habit of lightly invoking curses upon yourself. It feels that you will have to ask God humbly, indeed, to avert such curses from you; and that you will have to guard yourself against such invocations of curses, as being utterly shameful and unbecoming, even in a common member, and much more in a Christian minister.

4. The Assembly has also noticed your refusal to perform that very necessary part of a minister's service, family visiting. It could not possibly render any assistance in again helping you to a call, unless you would solemnly promise to acquit yourself also of this part of your duty.

5. The Assembly could also heartily wish that you had given more evidence of a meek spirit, in imitation of our great Master. To its sorrow, it has clearly observed the contrary in several of your expressions, both by mouth and pen; yea, even in the fact that you did not hesitate to assail the good name of the Coetus. And so, for one thing after another, it now expects of you nothing less than, with a humble heart, to confess your guilt in all this, and promise to keep yourself from such defamations in the future.

6. It also grieved the Assembly to hear of your imprudent conduct in other churches and of the inevitable troubles caused thereby. The Coetus expects that you will promise to conduct yourself more prudently hereafter.

7. Besides, the Assembly asks you to confess, and that with penitence, that you intruded yourself, in a very illegal way, into the Church of Long Island; and to promise hereafter to conduct yourself in every respect, and also in the matter of a call, in accordance with Church Order.

8. Not less does the Assembly exhort and request you most earnestly to see to it, that, without the least fear of man, you explain, in purity and sincerity, the Word of God, and apply it forcibly to the minds of your hearers; and thus ever keep a conscience void of offence before God and men by having proclaimed the whole Counsel of God.

Observe, my brother, that this is what we felt must be proposed to you, before we could enter upon that important business of your again being called (to any church.)

The Assembly does not do this to put the blame upon you, or to rob you of your good name; but it feels compelled to do it, knowing that in that day, it will have to give account of all its own actions to that fear-inspiring God. Woe, therefore, to us, if we are found to be unfaithful!

It has been, and continues to be the Assembly's heartfelt prayer to God, that He may guide its efforts, in this your business, for the good of Zion, and to bring out of all this a genuine and wholesome peace.

Certain Articles, heretofore mentioned, which are proposed to John Arondeus for his public confession, in a sermon to be preached before the congregation, accompanied by his prayer to God for forgiveness, and his promise of improvement.

Art. 1.

That you promise your church never again to break off your connection with it, or to leave it in such a manner as you have done.

Art. 2.

That you publicly ask God in prayer, graciously to be propitious to you, and to forgive you the great and fearful sin of invoking curses.

Art. 3.

That you ask forgiveness also for unlawfully intruding yourself into the church, and for the troubles you have caused therein.

Art. 4.

And, as you have, more than once, shown yourself indiscreet and violent towards the people of the church, as they also did toward you, that you humbly ask the church to forgive you for this, and promise to meet it in all love and kindliness.

The confession which Mr. Van Sinderen was required to make from the pulpit, is as follows:

That he shall humbly request the church heartily to forgive him whatever offence he may have given the people personally; as he also asks God to forgive him the same; and that he shall promise, in particular, that he will guard himself against using violent language, and bringing personal disputes into the pulpit; in short, that hereafter he will conduct himself as a gospel minister ought to do.

Collata Concordat, me teste,
J. Ritzema, Scriba Extraordinarius.

CLASSIS OF AMSTERDAM.

The Coetus to the Classis of Amsterdam, Oct. 18, 1751.

(Portfolio "New York", Vol. ii. Mints. of Deputies, xxiii, 220, xxiv, 8.)

Very Reverend and very Learned Sirs, the Gentlemen constituting the Very Reverend Classis of Amsterdam.

Very Reverend Fathers in Christ:—

We have been disturbed and deeply saddened by learning from your Reverences' letter of the 3rd of May inst., as also from the enclosed copy of a letter written by Rev. Wynstock to one of your members, of the grave accusation made therein against Mr. de Wint. Although we have reason to think that the matter has, by this time, come before the Rev. Classis, we feel in duty bound to inform your Revs. of the import of the Confession and defense which Mr. de Wint made before our assembly, and of the reasons why we had to come to his suspension as to the use and administration of the Holy Sacraments.

De Wint having been cited, the weighty objections made, were read to him from your Revs.' letter, as well as from the copy of the letter of Rev. Wynstock. Being asked what he had to say for himself, he made the following defense, as he viewed it:

Intending to leave Harderwyk as soon as possible, where he had studied for a time, to go to the West Indies, and desiring first to take the preparatory examination as a candidate, in order to show that he had properly finished his studies, and in order to obtain authority to employ his talents for the good of others, he applied to his well-known friend, Rev. Wynstok, and informed him of his intention. This man told him that the Classis would not meet for some time, and that expense of calling a meeting was great; but that he did not need to incur such expense, as he was able to help him in another way; being willing even to get him a certificate from the Rev. Classis. When de Wint asked him if he could do that, he said, Yes. Rev. Wynstok then questioned him (said de Wint) on 1 Peter, 2:25 etc., as also on some other theological subjects; though he openly admitted that he had not preached (a specimen sermon), nor had he been examined, either by Rev. Wynstok or the Classis, in the languages. Hereupon Rev. Wynstok procured for him the accompanying original testimonial of his licensure, signed by the regular secretary of the Classis of Neder Veluwe last held, the Rev. Medenbach; for which, (says de Wint) he gave him six ducats. He also agreed, as he was requested, not to accept a call to become a minister, nor to show his testimonial, nor to preach in Holland, but only in the West Indies.

Thereupon the (Coetus) Assembly put a number of questions to him, and among others, this one: Why he had deliberately and knowingly deceived the Rev. Classis, as well as ourselves, with that false certificate. He replied that he did not know it was false. Upon being asked again, if he did not know that he had never been examined in full by the Classis, nor by Wynstok in the languages, and that, before the latter, he had given no proof of his preaching ability; and if, in reference to those points, he had not read things in his testimonial that were false? he answered, that he did not know the testimonial to be false. He was asked, moreover, if some serious suspicion had not been aroused in him, when he had to promise Wynstok not to show the certificate in Holland, and not to preach or to become a minister there? his answer was, No. When asked further, why then he had deceived Rev. Wynstok, to whom he gave his promise never to become a minister, he replied: that that was indeed, his intention, but as he was preaching his zeal greatly increased.

All of which, in view also of his former and still continued (N. B. 1.) offensive conduct, constrained the Rev. Coetus, in good conscience, to pass the before mentioned sentence (of suspension).

This is what we have to present to your Revs., for your fuller knowledge of that (N. B. 2.) impious piece of roguery, and that the necessary documents may not be wanting to enable your Revs. to free your minds to the welfare of our churches and for the removal of such wickedness. That the Lord may help you by his Spirit in all this, Rev. Fathers in Christ, we, the undersigned, in name and by authority of the Rev. Coetus, heartily desire.

Signed in name of all,
Joh. Leydt, p. t. Pres.
J. H. Goetschius, Sec.

New York, Oct. 18, 1751.

N. B. 1. This the Rev. Assembly understands to refer to what has come to our table.

N. B. 2. This is understood with reference to the whole matter.

N. B. 3. That further nothing has come before, either the Assembly or any one of its members, to show that, in his church, P. de Wint has conducted himself in a disorderly manner.

Order for All Ministers of All Denominations, to Pray for the Royal Family of Great Britain. Oct. 28, 1751.

"By his Excellency the Honourable GEORGE CLINTON, Captain General and Governor in Chief of the Province of New York, and Territories thereon depending in America, Vice Admiral of the same, and Admiral of the White Squadron of his Majesty's Fleet.

A Proclamation.

Whereas His Majesty's Order in Council, the Twenty-fourth Day of April last, hath been lately transmitted to me, importing, That his Majesty having been pleased to create his Royal Highness Prince GEORGE Prince of Wales; it was thereupon Ordered, That in the Morning and Evening Prayers, in the Litany, and all other Parts of publick Service, as well in the Occasional Offices, as in the Book of Common Prayer where the Royal Family is appointed to be particularly prayed for, the following Form and Order should be observed, viz.,

Their Royal Highnesses George Prince of Wales, and Princess Dowager of Wales, the Duke, the Princesses and all the Royal Family.

And that I should cause the same to be forthwith published in the several Parish Churches, and other Places of Divine Worship within this Province, and take care that Obedience be paid thereto accordingly.

I do therefore, with the Advice of his Majesty's Council of this Province, hereby in his Majesty's Name, strictly charge, require and command, all and every of the respective Rectors, Pastors, Vicars, Curates and all other Ministers of the Gospel within this Province of New York; That in the Morning and evening prayers, in the Litany, and all other Parts of the publick Service, as well in the Occasional Offices, as in the Book of Common Prayer, where the Royal Family is appointed to be particularly prayed for; they do punctually observe and follow the aforementioned Form and Order; and that they do also forthwith publish this Proclamation in their several Parish Churches, and other places of Divine Worship.

Given under my Hand and Seal at Arms, at Fort George, in the City of New York, the Twenty-fifth Day of October, in the Year of our Lord One Thousand Seven Hundred and Fifty One, and in the Twenty fifth Year of his Majesty's Reign.

G. Clinton.

By his Excellency's Command,
Geo. Banyar, Dep. Secry.

God Save The King.—The Weekly Post Boy, Oct. 28, 1751.—Dix's Hist. Trinity Church. p. 257.

CLASSIS OF AMSTERDAM.

The Church of Bergen to the Classis of Amsterdam, Nov. 9, 1751.

Portfolio " New York ", Vol. ii. Extracts, Vol. xxiii, 221; Referred to, xxiv. 8.

Bergen, November 9, 1751.

Very Reverend Sirs and Fathers of the Classis of Amsterdam:—

We, the undersigned, members of the Consistory of Bergen, take the liberty of presenting to your Reverences these few lines, which we heartily desire that your Reverences may acknowledge and accept.

To our deep sorrow we have learned that after our legally called minister, Pieter de Wint, had been settled over our churches, and while he was, to our profound pleasure, discharging the duties of his office, a copy of a certain letter written by Rev. P. Wynstok, came from Harderwyk, sent first by the very Rev. Th. Van Schelluyne, to certain members of the Coetus; and later by the Rev. Classis to the Coetus itself. Its contents cast doubt upon the candidacy of Pieter de Wint. The gentlemen who first received the letter from Rev. Van Schelluyne at once investigated the matter and forwarded the results to the Rev. Classis. The Classis, no doubt, has received it by this time. The results were also sent to the Rev. Coetus.

This assembly thought it best at once to forbid our minister the use and administration of the sacraments. In doing this we have felt ourselves somewhat ill at ease, inasmuch as the Rev. Classis had simply directed us to stop him in case he had not yet been settled over our churches, but had not instructed us what to do in case he had already been settled; especially do we feel so, because the letter from Wynstok was written in no wise in the name of the Classis of Nederveluwe, but by a single minister. We also rather think that he is the deceiver and our minister the one deceived by him; for he at first sought a legal examination, but was dissauded therefrom by him.

Moreover, our minister, although not at first legally examined, was nevertheless, examined in a legal way the second time. Fathers, as hands may not be hastily laid on any man, (and pardon us for doing that); so, where they have been laid on one, they may not readily be taken off, and what was done be made of no effect, without the clearest evidence.

Furthermore, his conduct among us is exemplary and edifying. His zeal for building up the church is great. Not only does he organize catechetical classes, but even on Wednesdays he preaches on the catechism, although his call requires him to preach once only on Sundays, during the winter season. Such a course is pursued by no country minister here. And, as our church is as well satisfied with his Rev. as any church can be with its minister, it is our earnest desire that the Rev. Fathers may see to it with exceeding diligence that Rev. de Wint, whom these (the Coetus) ordained as our minister, may be our minister, and continue to be. If he is to be charged with anything in what he did at first, deal as moderately with him as possible, in order that our new church, which is but just on its feet. may not be torn asunder. For we fear that if this, our call, is set aside, there will be great danger of our never again being able to unite to call a minister. We might produce other reasons, Reverend Fathers, if it were necessary, but this, as the chief one, we hope may be sufficient to move your Revs. to grant our petition, if possible.

With this we conclude, in the name of the church signing ourselves with great respect, Reverend Sirs,

Your Reverences obedient servant, the Church of Bergen, etc.

This is the mark M of Michiel Freeland,
elder at Bergen.
This is the mark I H of Johannis Van Houten,
also elder at Bergen.

No. 141.

Quod Attestor, J. Ritzema.

CORRESPONDENCE FROM AMERICA.

Rev. Peter de Windt to the Classis of Amsterdam, Nov. 10, 1751. Portfolio "New York" Vol. ii. Extracts in Vol. xxiii, 221; Ref. xxiv. 8.

Bergen, Nov. 10, 1751.

Very Reverend Sirs:—

I hope that long before this shall come to hand, your Revs. shall have received my former communication. I shall be very much pleased to be informed that you have received it. Herewith I send a copy of it; but, owing to the shortness of time, I could not include in it everything in detail. As this opportunity offers, however, I cannot refrain from giving a fuller account of my affairs.

In my former letter I forgot to mention that Rev. Petrus Wynstok, after he had told me that he had the power to examine me, gave me a text, 1 Pet. 2:25, to study out, stating that he would come back the following day in the afternoon to examine me. When I told him that the time was too short to work out that text as it ought to be done, he replied that I did not need to write out my work, but that he would be satisfied if I could give him a brief statement about it. After a few words more, Mr. P. Wynstok went home. The next day, at 3 o'clock in the afternoon he returned. He asked me, if I had looked over my text. I answered, Yes. Whereupon he offered a prayer and commenced at once to examine me. At the close of an hour's examination he offered thanks and congratulated me. This is the way in which the matter came to pass, as I truthfully testify, and can always testify.

But, alas! to my great sorrow, I find that Mr. Petrus Wynstok had made use of lies in deceiving me, by saying that he had the power to examine me. It now appears to be otherwise. I am surprised that Rev. P. Wynstok did not write sooner about me to your Revs., seeing that he knew that I was in Amsterdam. Rev. Sirs, do you not see how craftily Rev. Pieter Wynstok went to work, by taking occasion of my departure? For he had plenty of time to write before I went away. I left the city on the 1st of April. Rev. P. Wynstok's conscience must have convinced him that he was to blame in the matter; and so, to clear himself, if possible, he thought, "Now I will be the first to write about it". He would then be able to say for an excuse, "How can I have done that thing about which I was the first to write?" Rev. Sirs, who is more to blame, Mr. Petrus Wynstok or I? I leave it to your judgement. True, I ought to have been wiser, but it was a piece of ignorance on my part. Rev. Wynstok, an aged minister, ought not to have misled me with such lies. I leave that matter with your Revs.

I was received with joy by my churches here, and settled over them by Rev. du Bois. Not long after, the Coetus received a letter from your Revs., the import of which was, that, in case Rev. Pieter de Windt had not yet been settled over his churches, such a proceedure must be stopped; also, that the Coetus ought to go to work with care; and further, that it should send over my testimonial. When this letter was read to me, I was well satisfied with what your Revs. had written; but, before your Revs. letter was received, I had already been settled. Your Revs. did not write what was to be done in that case. So then the Coetus took up that word of "going to work with care", and proceeded to take a vote. By voting, they gained the advantage over me, and ordered me not to administer Baptism or the Lord's Supper. This order I am obeying, and will continue to obey, until I get further word from your Revs. If your Revs. had written the Coetus to forbid me, there would have been no need of their voting; it would have been sufficient to forbid me in the name of your Revs. I should then have felt more strongly bound to conform.

But now, Rev. Sirs, take a view of my matter in a spirit of paternal love. If I was deceived by Rev. P. Wynstok, it was my ignorance. It would touch me to the quick to be now dismissed from my united churches by your Reverences, as I live among them in love and am beloved by them. As regards the discharge of my duties, I will not speak of that, I leave that to the testimony of others. And, be assured, your Revs. will never hear anything about me otherwise than that I have in all things conducted myself as I ought to do. To this end I pray that the Chief

Shepherd may enable me more and more to be a good leader to those over whom I have been appointed. I have no time to elaborate, and so I cut my letter short, heartily wishing your Revs. God's blessing. May God spare all of you, and each one of you among his own people, to the magnifying of his Name and the winning of many souls. With all reverence and respect,

Very Reverend Sirs,
Your Reverences Obedient Servant,
Pieter de Windt.

P. S. As regards the testimonial which I received from Rev. Petrus Wynstok—that is signed by the name of Rev. Medenbag; but whether this is Rev. Medenbag's own signature, I don't know. So of Rev. Medenbag I know nothing of which to accuse him.

Thus reverently I remain,
Very Reverend Sirs,
Your Reverences Obedient Servant,
Pieter de Windt.

CALL OF THE CHURCHES OF CATSKILL, (NOW LEEDS) AND COXSACKIE, ON REV. JOHANNES SCHUNEMAN. NOVEMBER 12, 1751.

Portfolio "New York", Vol. ii.

In the fear of God's Holy Name. Amen!

Inasmuch as the preaching of God's Holy Word is the means ordained by Him for the salvation of the people who dwell upon this earth: We, the undersigned, Elders and Deacons, at present constituting the consistories of the two combined Dutch Reformed Churches at Catskill and Coxsackie, in the county or district of Albany, in the province of New York in North America, have heard of the gifts of Johannes Schuneman, student in Sacred Theology; and with him our churches are exceedingly well pleased, and call out to him, "Come to us, and help us:" Therefore, being assembled in the fear of the Lord, to consider earnestly this great matter of calling a minister; and, after calling upon God's Holy Name, having unanimously voted to call, as hereby we do call, the said Johannes Schuneman, to be our lawful Overseer, Shepherd and Teacher, to perform among us all the work of the Sacred Ministry, according to the requirements of the Sacred Scriptures, the Reformed Doctrine and the Order of the Reformed Church, established by the Christian Synod, held at Dordrecht, Anno 1618 and 1619.

We call his Rev. on the following conditions:—

First: That his Rev. shall, as soon as possible, repair to Europe to take his preparatory examination before some Rev. Reformed Classis in one of the Seven Provinces of the United Netherlands; and having become a ministerial candidate, to present himself for final examination to the Very Rev. Classis of Amsterdam; and then with the laying on of hands, according to Apostolic and Reformed usage, to be set apart and ordained to the Sacred Ministry.

Secondly: That when, by the guidance of God, his Rev. shall have come to us, he shall faithfully perform every part of the Sacred Ministry, as an orthodox Overseer, Shepherd and Teacher of the Reformed Church of Jesus Christ ought to do. He shall call upon the God of Heaven in public worship; he shall preach the Word of God in purity; he shall administer the Holy Sacraments as Christ instituted them; he shall instruct the youth by catechetical exercises; he shall exercise Church discipline; and in all things, he shall have the good oversight of the Church of Jesus Christ, as far as he is able.

Thirdly: That God willing, when his health is good and the weather suitable, his Rev. shall, from Easter to the beginning of November, preach twice on every Lord's Day, one Lord's Day in the Church of Catskill, and the next, in the Church of Coxsackie; in the forenoon he may preach on any text taken out of the Holy Word of God; in the afternoon he shall follow the line of thought of the Heidelberg Catechism. During the rest of the year, from the beginning of November to Easter, preaching once each Lord's Day will be sufficient. But Catskill and Coxsackie are each to have an equal number of services.

Fourthly: That on the Festivals, his Rev. shall hold services, as is the custom in the Reformed Dutch Church at each place an equal number of times.

Fifthly: That, God willing, his Rev. shall administer the Lord's Supper four times a year; twice a year at Catskill, and twice at Coxsackie, by turns; once on Christmas Sunday, or on the Sunday after Christmas when Christmas does not fall on a Sunday; and once on Easter Sunday. The other occasions for celebrating the Lord's Supper will have to be arranged with reference to these two.

Sixthly: That, before each celebration of the Lord's Supper, at the place where it is to be held, his Rev. shall preach a preparatory sermon; and, once a year, he shall go through both churches performing visitations.

On these conditions, We, the Consistories of the said two combined churches of Catskill and Coxsackie, in our capacity as Elders and Deacons, promise for ourselves and for our successors coming into office from time to time, and give assurance, in all sincerity, as long as his Rev. continues to be our Overseer, Shepherd and Teacher, the following:—

First: That we will give to his Rev., on his acceptance and signing of this call, eighty pounds in money current in the Province of New York.

Secondly: That we will give his Rev. a suitable dwelling, with a barn, a garden and a well, and keep them in repair, in such manner as shall be agreeable to his Rev. and the churches; together with twenty acres of land at Catskill, not far from the church. This shall be his as long as his Rev. remains our Overseer, Shepherd and Teacher. The repairing has reference only to the house, the barn and the well.

Thirdly: That from the time his Rev. is at Coxsackie, in performing the duties of his ministry he shall be provided with board and suitable lodging; the latter of which only Coxsackie promises to provide.

Fourthly: That we will deliver for his Rev. at his door, all the fire-wood which he may need.

Fifthly: That we will pay his Rev. yearly and every year, the sum of eighty pounds in money current in the Province of New York, in two installments; a just half of it at the expiration of each half year, to begin from the day of his coming to our said churches, and this is to continue as long as his Rev. remains our Overseer, Shepherd and Teacher.

We, then, the Consistories aforesaid, extend to the said Johannes Schuneman, and put into his hands, this call. We desire that he would accept the same in the fear of the Lord; and we pray that the good God, the Ruler of the World, will be pleased to guide him safely on his voyage out and back on the wild waters, and enable him to come back to us with a rich blessing.

To show that in these our acts we are sincere and of good intention, we set our hands and seals to this instrument on this twelfth day of November, in the year of our Lord, one thousand seven hundred and fifty.

Gerrit Van Hergen
Phillip Bronk
Hendrik (his mark) × Hoogteling
Theunis Van Vechten
Casparis Bronk
Johan Persen, Junior,
Hendrik Van den Berck
Johannes Overbagh.

This call was made in Albany on the twelfth of November in the year of our Lord, one thousand seven hundred and fifty one, and signed and sealed; as witnessed by Theodorus Frielinghuysen, pastor of the Church of Jesus Christ at Albany, president of the meeting.

Pieter Winne, Justice.

I, the undersigned, accept this call in the fear of the Lord, promising to submit myself to the conditions stipulated, so far as the Lord will give me strength. To this I set my hand and seal,

Johannes Schuneman,
on date as above.

Collata Concordant hoc Testor,
Jac. Frielinghuysen. L. W.

CORRESPONDENCE FROM AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, Nov. 15, 1751.

Portfolio "New York", Vol. ii. xxiii, 258; xxiv, 7.

Very Reverend, Very Learned, Godly Sirs,

Messieurs, Fathers and Brethren in Christ:—

I have the honor of sending on to your Revs. the original testimonial obtained by Rev. Pieter de Wint, together with a writing from him. I had already, in August last sent this to the Very Reverend Theodorus Van Schelluyne, with a view to its being presented to the Rev. Classis, as I trust it has been already. But the Rev. Classis having written to the Coetus itself about this matter, the latter obtained from him a copy of what he had written, which is the one now sent. With it goes a letter from the Coetus, signed by the president and scribe. also a special letter written by himself, as well as one from his church.

Accompanying these are also certain documents of Joh. Aemilius Wernig, in proof of his Rev's. candidacy in Germany, and of his service in a diaconate in Switzerland. But his Rev. has no certificate from the Chapter of Stekhorrn authorizing him to administer the Sacraments. This, however, he solemnly declared and professed before the commissioners that he had done there, and that by legal appointment. What, now, the deficiency of that testimonial signifies, I do not personally know; but I have learned from two of our members who were Swiss-born, that Wernig was not a Swiss citizen, and this, I think I understood, may have been the cause of it.

But I know that his Rev. while in Holland, for the purpose of being promoted to the ministry, fell in, at Rotterdam, with two individuals from a district (over here) called Stone Arabia. These offered him a call from their church, which call he also accepted. Thereupon he went thither with them, without further presenting himself before any Classis, or making it known at all. This proceedure is now creating some dissatisfaction among some of the people, as also in the Coetus, in which he appeared for some redress in his affairs. His request was, that he, together with his church, might be received into its membership. But this body was unwilling to enter into the matter, and declare him a legal minister, and recognize him as a member, without the knowledge of the Rev. Classis. It sends on the papers, therefore, in the hope that the Rev. Classis, considering that the man acted in ignorance, as did also the Commissioners, will make no objection to his Rev's. being recognized as a minister legally called to that place; for not even one of the Coetus objects. It is the more important to do this, because the Church is German and the people widely scattered. Otherwise great disturbance might be created, from the fact that his Rev. is recognized by the people there as their legal minister. This appears from a certain writing shown to the Commissioners.

To the great sorrow of our entire church, in the fifty-second year of his faithful service, and in the eighty-first year of his life, my very Rev. Colleague, (Gualterus) Du Bois, died on the 9th of October. On the day after his burial, I held a solemn memorial service, preaching from Numbers 8:25. His office, as "Special Scribe" he has filled with great pleasure and faithfulness. He had laid down this office with sadness, on account of the vexations caused him, particularly by Rev. Haaghoort, who cherished a feeling of resentment against the Coetus, and especially against that aged father. This was because he did not manage matters, or have others do it, so that he might become minister at Aquackanonck, or somewhere else; whereas there was no church that wanted him although he was tired of his own church at Second River, (Belleville). As to the real cause, that is known to everybody about here. I do not care to mention it unless I am obliged to. Probably, from a protest made by him, which was, in part, inserted in our minutes, it will yet come to the knowledge of the Rev. Classis. This aged father said to me, "I am now done with the Coetus, or else Haaghoort will have to leave." Little did he think at the time, that his deliverance was so nigh; for his Rev. was then as strong as I had ever known him to be.

Now I, having been appointed in his place as special scribe, ought to send on, as is customary, the Minutes of the regular Coetus, as well as those of the special meeting four weeks later. This was called, because of the condition in which Long Island matters were at the time. I should also send a letter giving in brief a few items. But it has been thought best that I should defer doing this until next year; because, as it was said, the matters ought first to be more closely considered, etc.; also the letter must be written in name of the Coetus. So the Rev. Classis will please take this letter as a personal one, and in no sense as written in the name of the Rev. Coetus; but, at the same time, as one in which I honestly lay open my dissatisfaction with the acts of those brethren. With the better intentioned of those brethren, I hope to get matters again on the old footing. Otherwise I shall be forced to take different measures; always, however, with submission of my judgement to that of your Revs.

As a private member, then, I make known to your Revs. that the differences so long existing with reference to the Raritans at the North Branch, have by the Coetus been happily settled.

It has been thought best to forbid de Wint, who had already been ordained, to administer the Sacraments. The letter composed by the Coetus on his matters contains more than one dark statement calculated to injure him. The worst of them, I have tried to get modified by supplementary notes.

As to the case of Arondeus; many have tried to get him away from Long Island. Also many hundreds who have clung to him, have, to all appearances, been utterly corrupted. They have employed the power of the Law. They have held on to him in spite of all opposition. To that end they have made a wrong use of the liberty of religion, according to the Act of Toleration, under the Crown of Great Britain. They have sought in every conceivable way to save their case. But, following your Reverences' express instructions, we have got the matter so far along, that, for a reconciliation, not everything any longer, has to come from the side of Arondeus, etc. We also examined, on the other side, the document of Ulpiandus Van Sinderen. Although it had received some strokes of the brush, it very clearly showed me that the blame lay, if not chiefly, yet at least in large part, with the latter. This however, did not give the others the liberty to do as they did. But the hatred of those people to the Coetus at that time, to which, among other things, they were instigated, was not a little of a drawback to them. We have charged both these men, each according to a definite program, to preach penitential sermons on the 26th inst., in the presence of three commissioned ministers. One of these, then, is to preach a peace and penitential sermon with reference to the Church. After that, an entire new consistory is to be chosen for the five villages. On the day following, the two other ministers are to preach on the same subject. Then the consistory, after having been installed, will seek to extend a legal call to Arondeus. The result we shall make known at the earliest opportunity.

If, now, it shall pleace the Rev. Assembly to answer this personal letter of mine, it will be a great comfort to me. But should it please the Rev. Classis to leave it unanswered, and make use of it in the proper place, I shall be satisfied. For myself, I will endeavor to promote peace and unity among the brethren, and the true welfare of the churches, although others may none the less hesitate to discover sinister designs (therein) and publicly to oppose them.

With this I close. Wishing the Very Rev. Assembly everything desirable———. I sign myself, Your Very Revs. Obedient Servant and Brother,

J. Ritzema.

New York,
Nov. 15th, 1751.

Note on the Rev. Gualterius Dubois, who died Oct. 9, 1751.

Rev. Gualterius (Walter) Dubois. This gentleman, who was installed a pastor of the Reformed Dutch Church in this city, in October, 1699, was born in the year 1671, at Streetkerf in Holland; his father, Domine Petrus Dubois, being then pastor of the church at that place. The subject of this sketch was educated at the University of Leyden, and passed his examination before the Classis of Amsterdam in 1697, soon after which he received a call to this city. He served faithfully in his pastoral duties in this city for upward of fifty years. He preached for the last time on the afternoon of 29th September, 1751. After service he returned home, and was seized with illness in his study, which brought him to his sick chamber, where he languished until Tuesday of the following week, when he expired, having attained the age of about eighty years. He was succeeded in his ministry by the Rev. Lambertus De Ronde.—Valentine's New York, p. 233.

See also Corwin's Manual, 1902, pages 438-442.

DUTCH CHURCH OF NEW YORK.

Free School and Teacher's Dwelling.

New York, Nov. 18, 1751.

Consistory held. Mr. Daniel Brat handed in a list of free scholars. These were found to be three more than the Consistory had appointed. He requested payment for all these, and also to be permitted to take more, if they offered themselves. Both these requests were acceded to, but on condition that the number should not exceed twenty.

Domine De Ronde read a written statement to the Consistory, that for the rent of his former dwelling and his present one, he had been compelled to pay, out of his own means, more than the twenty-five pounds ($62.50), allowed him with his call. He requested that the Consistory would not let him suffer thereby. This was granted. It was also determined that he should at once be provided with a suitable dwelling like as the other ministers.

J. Ritzema, p. t. Praeses.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Coetus, Nov. 23, 1751.

Vol. 30, page 236, No. 135.

To the Rev. Coetus of New York.

Rev. Sirs and Brethren:—

In our letter to the Rev. Coetus of New York of May 3rd, 1751, we informed you of the not groundless suspicion of the Rev. Classis of Neder Veluwe, that both the Rev. Coetus as well as ourselves had been grossly deceived by Peter De Wind. There has at length come into the hands of one of our members, and thereby into our hands, a copy of a letter of Rev. Wynstok, and herewith sent to you, that you may prevent the ordination of such a man as this Peter De Wind to the Sacred Ministry, until at least the truth or groundlessness of these suspicions shall be made clear to us. Meantime we trust that you have secured the

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original certificates which De Wind presented to you, and that you will send them to us. We are now fully convinced that this Peter De Wind,—Oh base deed! has pressed himself with forged certificates so far toward the Sacred Ministry of the Gospel. Herewith are also sent the certified copies of the transactions of the Classis of Neder Veluwe, as well as some other reports and information about him. Of all this the Classis being fully convinced, after a calm examination of the documents and mature deliberation, with great disgust at such deceitful and wicked conduct, passed the following resolution, unanimously, and in the fear of God's name.

" That Peter De Wind, if not already ordained, is hereby adjudged unworthy ever to be ordained to the Sacred Ministry; and if, (which we hope not,) he has been already ordained, that he be, *de facto,* deposed, even as the Classis does by these presents depose him, and declare him (*inhabil*) unqualified ever to assume any ecclesiastical function. From this, it also follows, as a matter of course, that he be considered as under censure."—This business we now leave to the Consistories of Bergen and Staten Island, under the supervision of the Coetus.

Notice has already been given of this *prae alabel,* although as yet, only in a general way, to the Christian Synod, held this year at Edam, of which we have the honor to send you the Minutes. We shall make further report of this case next year to the Synod, even as we have made known this our resolution to the Consistory of Staten Island by letter sent at the same time as this communication. We have exhorted them, especially in such an important case as this, to consult with you, and to act in co-operation. We heartily wish you all needed wisdom and prudence in this matter. Carry into effect the action of Classis with holy zeal. If, contrary to expectation, P. De Wind should, after this exposure, attempt to perform any function of the Sacred Ministry, such function must be considered as illegal and null in the Church of God. (indeed, all the more on account of his wicked intrusion into the Sacred Ministry.) Care must be taken against him in every possible way, the most stringent means of defence being employed against him.

We have the honor to wish you most cordially every blessing from the God of heaven. May He give you success in building up Zion in those regions, so that even there it may be a glory upon the earth. As the priests of the Lord, may you be clothed with salvation, and may you be found with joy as the highly favored ones of the Lord. Subscribing ourselves, Rev. Sirs and Brethren,

Signed as before.

In our Classical Assembly,
November 23, 1751.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Consistories of Bergen and Staten Island, November 23, 1751. Vol. 30, page 238, No. 136.

To the Worthy Gentlemen and Brethren, the Elders and Deacons constituting the Consistory of Bergen and Staten Island, in New Netherland.

Very Worthy Men and Brethren:—

It is not without great sorrow and deep sympathy for your church, a church of God in such distant regions, that we inform you of the character of your pastor. Whether he is yet only under a call, or whether he has been already ordained—this Peter De Wind—we know not. But he has operated in a very deceitful manner in securing, or rather in forging testimonials for himself, both from the Consistory of Harderwyk and from the Classis of Neder Veluwe. In these he is represented as having been received as a member of the Reformed Church, and still recognized as a member of the same; and by the said Classis, as a candidate. The impious deception and detestable falsehood in each of these certificates have been abundantly shown to us. We have sent copies of the Acts of the Classis of Neder Veluwe, with an extract from a letter of Rev. Wynstok about the conduct of said De Wind, to the Rev. Coetus of New York. We have also informed that body that the matter has been brought before the

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Christian Synod of North Holland, held this year at Edam. It was also resolved by the Classis of Amsterdam to write to the Consistory of Bergen and Staten Island in New Netherland, and to the Coetus of New York. This is done on the written request of the Classis of Neder Veluwe, which also intends to make record of this deception of De Wind in their Minutes. (The document sent to New York is as follows:)

"That the Classis of Amsterdam, after a calm examination of the documents and mature deliberation on the same, has with abhorrence of such deceitful and wicked conduct, in the fear of God's name, adjudged Peter De Wind, if not already ordained, to be unworthy ever to be ordained to the Sacred Ministry; and if, which we hope not, he has been already ordained, that he be *de facto* deposed; and we declare him *inhabil* (disqualified) ever to exercise any ecclesiastical functions. It therefore follows, as a matter of course, that he must be treated by the members of Consistory on Staten Island and at Bergen, if he remain there, as a member under censure."

At this same time we send a letter to the Rev. Coetus, which we doubt not, will ratify our resolution, and assist you in executing the same. Wherefore we counsel and exhort you in a fraternal manner, yet not the less earnestly, to seek the advice of Coetus in a matter of such importance, and co-operate with that Body in opposition to such a deceiver. In this country, he has made himself liable to civil punishment by the government. In his intrusion into the Sacred Ministry he has acted like a thief, and opened the way for the perpetual removal of all good order and discipline from the Church of God. Who can defend such a fellow? especially, how can they who have any right feelings toward God and the Ministry—the Overseers of God's Church? Must not all things be done decently and in order in God's Church? Never can such a man now be considered as legally called or properly commissioned. If the foundation is a lie and deceit, what can the building be? Who could entrust immortal souls to the guidance of such a one? How can such a man pretend to have a right conception of the office of a minister, or any conviction of fitness for the same? How can he have any love to God and Christ, any love for His glory and for His people; and desire for the conversion of souls, or their edification? How can he have any knowledge of the elements which constitute an internal call to the ministry? What blessing can such a man expect on his work, or what encouragement and support can he receive on the same?

Enter on this duty, Men and Brethren, prudently, but not without zeal. We heartily wish you the wisdom of the saints. If contrary to expectation, this De Wind shall undertake to perform any ministerial duties, after the notification of this our resolution, Classis will attend to that. Such a determination and wicked intrusion into the Sacred Ministry, must be shown to be utterly illegal and null. Care must be taken in every possible way, and the most stringent means of defence be used against such a one.—May the Lord be with you all, and keep all offences out of your church, and cause wisdom and piety long to flourish among you.

We subscribe ourselves, Worthy Men and Brethren,

Your Servants and Fellow Overseers,
The Classis of Amsterdam. In the name of all,
John van der Vorm, Depp. Praeses.
Jas. Tykens, V. D. M. Amst. & Dep. Scriba.

In Classis, Nov. 23, 1751.

FIRST COLLEGE IN NEW YORK. (CLOSELY CONNECTED WITH CHURCH AFFAIRS. SEE MARCH 22, 29, 1753.)

Colonial Laws of New York. Chapter 909.

An Act for Vesting in Trustees the Sum of Three thousand Four Hundred and Forty Three pounds, Eighteen Shillings raised by way of Lottery for erecting a College within this Colony.

(Passed, November 25, 1751.)

Whereas the Sum of Three thousand Four Hundred and Forty three Pounds, Eighteen Shillings, has been raised within this Colony by way of Lottery for Erecting a College, for the Education of Youth within the Same, which Sum being not conceived Sufficient, without further Additions to answer the Said end of Erecting compleating and Establishing a College for the advancement of usefull Learning, it is conceived Necessary that Trustees be appointed, as well for the Setting at Interest the Said Sum of Three Thousand Four Hundred and Forty Three Pounds, Eighteen Shillings already Raised for the Said Purpose, as for Receiving the Contributions and Donations of Such Persons as may be Charitably disposed to be benefactors and, Encouragers of So laudable an undertaking.

BE it therefore Enacted by his Excellency the Governor, the Council, and the General Assembly, and it is hereby Enacted by the Authority of the Same, That the eldest Councilor residing in this Colony, the Speaker of the General Assembly, and the Judges of the Supreme Court the Mayor of the City of New York and the Treasurer of this Colony for the time being, together with James Livingston Esquire, Mr. Benjamin Nicol, and Mr. William Livingston, or the Survivor or Survivors of them the Said James Levingston, Benjamin Nicol and William Levingston, Shall be and hereby are appointed Trustees for managing the Said Sum of Three Thousand Four Hundred and Forty three Pounds, Eighteen Shillings, and for managing any other Sum or Sums of Money, Lands, Goods or Chattles, which May be contributed or given by any Person or Persons whatsoever to be imployed to the Said use and Purpose of Erecting compleating and Establishing a College for the advancement of Learning within this Colony, All which Said Sum and Sums of Money they the Said Trustees and the major part of them and of the Survivors of them Shall be and hereby are impowered required and directed to put out at Interest, Yearly and every Year, together with the Interest arising thereon, until the Same Shall be employed for the use, And Purpose of Erecting and Establishing a Colledge for the advancement of Learning within this Colony, in Such Manner as Shall by some Act or Acts hereafter to be passed for that purpose be directed.

And be it further Enacted by the Authority aforesaid, that if any Lands, Tenements or Hereditaments Shall be given by any Person or Persons Whatsoever towards founding the Said College, the aforesaid Trustees and the Major part of them and of the Survivors of them Shall be, and hereby are enabled to let the same to Farm to the best advantage, for advancing the Said undertaking Rendring the Rent to the Treasurer of this Colony for the time being for the use and purpose aforesaid.

AND be it further Enacted by the Authority aforesaid that the Treasurer of this Colony, Shall and he is hereby required and directed to pay to the Borrowers such Sum and Sums of the Money aforesaid from time to time as shall be specifyed in the Securities by them to be given with the consent of the Major part of the Trustees aforesaid Or of the Survivors of them Which Securities shall be in the Names of two or more of the Trustees aforesaid consenting. With conditions for the payment of the Money and interest therefrom arising, to the Treasurer of this Colony for the time being for the use and purpose aforesaid And Such Securities given as aforesaid Shall be to the said Treasurer good vouchers and dischargers for the Sums paid thereon by him and therein mentioned.

AND be it further Enacted By the Authority aforesaid, that the aforesaid Trustees Shall be and hereby are Enabled to Receive Proposals from any of the City's or County's within this Colony, which shall be desirous of having the Said Colledge erected within their Said City's or County's, touching the placing or Fixing the Same therein Respectively and the Said Trustees and every of them Shall be and hereby are required to Render a just and true account on Oath of all their proceedings in the Premises, to the Governor Council and General Assembly, when by them or any of them thereunto required.

Colonial Laws of New York, Vol. III. pp. 842, 843, 844.

(See March 5, 1752; April 5, July 4, Dec. 12, 1753; Dec. 7, 1754; also Regents' Bulletin, 1893, 257.)

Correspondence from America.

The Church of New Paltz, to the Classis of Amsterdam, Dec. 10, 1751. O. S.

Portfolio "New York" Vol. ii. Also in xxiii, 223.

Reference, xxiv, 9.

Very Rev. Classical Assembly, Beloved Fathers and Brethren in Christ:—

We, the undersigned, consistory of the Reformed Walloon Church at New Paltz, having a short time ago placed ourselves under the direction of the Rev. Coetus at

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New York, and so under that of your Reverences, wish your Rev. Assembly blessing and life forevermore.

Since it has come to our ears that your Rev. Assembly does not consider the action of the Rev. Coetus regarding us as worthy of praise, we feel impelled to present to your Reverences as clearly as possible, the whole matter of our contention with the consistory of Kingston, asking your Reverences, in a fraternal spirit, to give us a patient hearing, as indeed we expect you will.

For their most holy faith, our ancestors fled from France to this wilderness, to escape the Roman Antichrist. Having bought a land-patent from the Indians, they settled in this locality in the year 1677. This place of residence was guaranteed to them by the Duke of York, (subsequently James the Second, King of Great Britain), through Governor Andros. And until the present time, they, and we their descendants, have, without political interference, enjoyed protection and privileges, as French Protestant Refugees.

As far as their strength allowed, which was, indeed, small at first, they saw to it that, besides maintaining Family Worship, they should have in their midst the public service of pure Religion. In the village of the Paltz they built a church about the year 1718, and worship was conducted there every Sunday in the French language by French ministers whenever they were to be had; such as Rev. De Pierre d'Alje (Daille) and Rev. Bon Repos, who in the year 1683, appointed a consistory. Several others also officiated, of whom Molinaer, who was minister at New Rochelle, was the last, in the year 1759. Whenever there was no minister, a sermon was read in French.

Meanwhile Dutch families came to take up their residence, here and there, among us. About the year 1727 services of worship began to be held afternoons in the Dutch language. Because there was no more French ministers to be had, we employed also, provisionally some German ministers. Some of us also contributed something toward the salaries of the ministers of Kingston; because, when we had no minister of our own, we did sometimes trouble that church and its minister, as being nearest to us, for the baptism of our children. Many of us, who understood the Dutch language, did at times go to church there. As well-disposed neighbors, we also contributed toward its church building and church expenses. Some Dutch families, having removed from the Kingston community and its villages, as also from some other places, to take up their residence among us, still continued their connection with the Kingston Church. Some, while dwelling among us, were received on confession there, because we had no minister.

Finally, the Kingston Church attempted to draw us entirely to itself, and to make us a part of itself, in order that we might supply a permanent perquisite for its ministers. In our continuous opposition to that attempt, we diligently sought to keep our greatly increasing church in combination with one or two of the neighboring churches nearest to us, but west of us, for the settlement of a minister. Kingston, however, always tried to prevent this. It was in a condition to make many inroads upon us, and to draw away many of our residents, because we were as yet too weak to support a minister of our own; for we lacked the living voice of preaching as well as the administration of the Sacraments—privileges which the neighboring Kingston always enjoyed.

Upon the advice, and what seemed to us the well-founded reasonings of Rev. Petrus Van Driessen, minister at Albany, concerning the ordination in New England of Jan Van Driessen, (whose conduct in these regions had not yet then become open to remarks), We, as a French Church, which, by the statutes of England, had a right to correspond with any Protestant Churches which are in the King's dominion, in the year 1733 throught proper to call this Jan Van Driessen to be our minister. Kingston had very much to say against this, under the ridiculous pretext that we were a part of its Church. But what reason had we, Walloon Refugees, who at the time were under no obligation, either to Kingston, nor under the jurisdiction of any other Dutch Church, to believe Rev. Peter Vas, (of Kingston) rather than Rev. Peter Van Driessen. Both were outsiders and simply advisers? But alas! What happens? Our neighbor, Kingston, to whom we had done so much good, and whose church burdens, out of pure benevolence, we had helped to carry, unfortunately goes to work and put us under discipline. Why? because we, poor French Refugees, a Walloon Church, had made use of our rights, and of the country's liberties, which had been granted us by our gracious King. We did not know that a Dutch Church had the power to put under the ban a Walloon Church. Nor can we yet account for it; for it looks so utterly incomprehensible to us.

Not long after, Kingston gave a striking proof of its skill in Church Order. They called, and that in opposition to many of their members and elders, for their second minister, a certain Mancius, a German. He, upon being written to by a little neighbor to the north of them, by the name of Saugerties, came over from Germany for a very small sum of money; but, finding it too meagre to his liking there, had gone to Paramus or (and) Schralenburg to live. Besides, it is thought, that he had been ordained, not at Amsterdam, but somewhere in Germany; whereas the cry has always been, that Amsterdam or at least Holland, was the only right door for a shepherd to enter into the sheepfold of the Dutch Church. But in no Church Order have we found the right to put them under ban or censure. They had been advised also against calling Mancius, but they rejected that advice. We knew where Van Driessen had been ordained, but not where Mancius had been. Whether a German Church official has a better right to officiate, under Dutch Church jurisdiction; than one from New England, holding the same Confession of Faith, has in a Walloon Church, both being under the English dominion; and which is the greater blunder of the two, we leave to wiser men to decide.

To return to our own affairs. We are, nevertheless, led to present our grievous complaint to your Reverences. Upon the advice of Rev. Goetschius, we have now gone over to you, having by the Rev. Coetus been recognized and accepted as a church independent of Kingston. May it please God, now and hereafter, to reward a thousand fold, the Christian compassion manifested by the ministers and elders of the Rev. Coetus. The above mentioned Mr. Mancius, as long as he has been a resident of Kingston, has done his best to divide us; yea, indeed, to make us appear as Schismatics under discipline, both before your Revs., as also before the Rev. Coetus; notwithstanding the fact that our whole condition is perfectly known to the Rev. Coetus, and that many of its worthy members are intimately acquainted with us. And to our great grief and agitation, we must hear him daily revile and treat with despite these (Coetus) members, with his slanderous tongue. Indeed, even the Rev. Classis does not escape his inconsiderate remarks, because that body assured us by letter of the 15th of November, 1749, as well as by the mouth of Rev. Weymuth, who had been authorized thereto, that it had received us under its protection.

Men, Fathers and Brethren, do but think how painful this must be to us. Although our parents escaped from under the ban of the Roman Antichrist, we, in this day, should still encounter obstruction, and that from a consistory and minister who count themselves as belonging under the jurisdiction of your Reverences; and that they have done such a shameful deed as though it were by your Reverences connivance. We cannot but believe, however, that your Reverences have some bowels of compassion and mercy for poor oppressed Christians and their children; and that you will not allow them to be destroyed by those who are subordinate to your Reverences; and especially, since we also have now become subordinate to your Reverences. And now we cannot refrain from asking your Very Rev. Church Assembly, with all respect and modesty, whether such a thing has been done by the authority and permission of your Reverences, as those who wronged us, pretend.

And now in the fear of God, we already, if necessary, by clearest argument and with mathematical precision, to demonstrate to the Rev. Coetus and also to your Reverences, and to convince even our greatest enemy if he has still a spark of human conscience left, that from our earliest occupancy of our Patent, (which is older than the Kingston's Patent,) we have been a complete French Church, with consistories of our own, and independent of Kingston; and that, therefore, we have been wronged and offended in this Kingston discipline, in the most unchristian manner, and particularly by the action of Mr. Mancius.

For many years, with uplifted and folded hands, in our secret prayers, we have brought this complaint before the Judge of Heaven. And now we lay it in the most emphatic terms before the Assembly of your Reverences, with a most earnest request that your Reverences may hear us and give us help and deliverance; and, in accordance with all ecclesiastical authority, punish such an abominable offence. We ask the very Rev. Classical Assembly to authorize the Rev. Coetus at New York to summon Mr. Mancius before them, with his consistory and to demand account of them, and to correct them, ecclesiastically, as the exigencies of the case may require; and may this be done, in order to restore, at last, the long wished for, but much disturbed, rest, of our poor church. This, for the sake of God, we desire most earnestly and persistently. Nor shall we ever be able to content ourselves until the Rev. Classical Assembly has fulfilled this our just desire.

We are prepared at the proper time, to prove before such ecclesiastical court, by a cloud of ear and eye witnesses, not only the groundlessness of the discipline, our independence of Kingston, and the shameful untruthfulness of the three reasons which Mr. Mancius gives in his letter to Rev. Ritzema and to the Rev. Classis of Amsterdam; but also, how, to the offence of all good and upright souls, he chatters invectives and slanders about the Rev. Coetus in general, and many of the ministers in particular; in what a detestable manner he addressed many of our members and residents; how clearly obvious, in his partisan dealings, are his covetousness and vindictiveness; how Rev. Vas admitted to the Lord's Supper some of our members, whom he (Mancius) pretends, have been disciplined; and who at the next season, were again repelled; what mental distress he has caused, in weak Christians, by demanding of them a new confession, and an evidence of penitence for taking the Lord's Supper with Van Driessen, or else refusing to give them certificates of membership.

Thus he has disturbed many in our church; caused separation and discord among us; made inroads upon our church; and done other things of a similar kind. What a pity it is, that such a person, and his conduct, besides his bad management, in and with his own church, are not better known to your Reverences. Yea, indeed, and what is more, that such a one is still so influential in the Rev. Classis, that he not only uses language which is painful to us concerning Rev. Goetschius, (the man who took pity on us in our misery, and whom, next to God, we have to thank, for the deliverance thus far brought us); but also that he considers undeserving of any praise, the action taken on our case by the entire Coetus; that body, which, by long journeys, by expenditure of money and loss of time, and by the experience of many vexatious difficulties, relieves the Classis of many difficult troubles, and all without remuneration; yea, that body, which still kept our New Netherland Church on its feet, when it had come near its fall. The Coetus is, unquestionably, in a condition to pass most righteous judgements on cases which arise among us; and its members as neighbors, mutually acquainted, and as godly ministers, do pass such judgements. Whereas their Revs. might, just as Mancius does, take their ease by staying at home, and leaving the Classis and the New Netherland Church to take care of themselves. Ah, Lord! who could have imagined such a thing? We are alarmed and amazed at it. Yet we do not lose courage, (cast away our boldness), resting as it does, on the promise of the Lord. For we know that He will save His Church, and will help the truth, although long cast down, to stand up again.

We make this further request of the Rev. Classical Assembly. In case this letter should be delivered before brother Vrooman, (whom we expect to be our minister, and who has the affections of the whole church), presents himself to the Rev. Classis, ordain him, in accordance with Church Order and usage, to be the regular minister of our church, in combination with those of Shawaugunk and Walkill. Thus that matter on which so much depends for the welfare of our church, will no longer be retarded by unreasonable opposition, and our poor church will not be put to greater inconvenience.

Herewith we close, commending your very Rev. Ecclesiastical Assembly, your persons, families and churches, as well as your gospel-ministry, to the blessed care of the all-sufficient God, who has hitherto helped us. With all due submission to your Reverences, We, the Elders and Deacons, chosen and installed by order of the Rev. Coetus at New York, by authority of our Church at New Paltz, subscribe our names;

Daniel Du Bois
Johannes Hardenberg
Johann George Rand
Evert Terwilliger.

New Paltz, Dec. 10, 1751, O. S.

Dec. 14, 1751.

P. S. The Rev. Consistory at New Paltz brought this communication to me and asked my advice about it. As requested, I made, as your Revs. can see, a few changes in it. The consistory begs to be excused for its not being put in better form, and so I could not refuse my consent to its being read to the Rev. Classis.

Submitting it in a fraternal spirit, my request is that the Rev. Classis may be pleased to give it its attention. I am fully assured that the church at New Paltz can prove incontestably all that this paper contains, and a great deal more. Meanwhile, may it please Him who directs the hearts of men to lead your Reverences Ecclesiastical Assembly in this, as in other matters, with his light and truth!

Your Very Reverends' most Obedient and Humble Brother in Christ Jesus,
J. H. Goetschius, H. M. Eccl. at Hackensack, etc.
Scralenburg, Dec. 14, 1751.

CHURCH OF NEW YORK.

Catechist. Organist.

New York, Dec. 12, 1751.

Consistory held. Mr. Vander Swan requested a certificate of his appointment as Comforter-of-the-Sick and Catechist of the city of New York. This was granted. The president was requested to prepare it. This was done.

P. Bausman requested a request, in writing, for help from the Consistory toward his support as an Organist of the Old Church. After deliberation this was agreed to. Three of the members (of Consistory), with certain ones from the congregation, were requested to go around to collect a salary for him. Let them do their best, and the Consistory would also help them, but would not become responsible for any payment. Three of the members undertook the work.

L. De Ronde, p. t. President.

CHURCH OF NEW YORK.

Oldest Minister to have choice of Parsonages. Jan. 9, 1752.

At a meeting of the Elders, Deacons and Church-Masters of the Dutch Reformed Church of New York, in their Consistory Chamber, Jan. 9, 1752, it was unanimously *Resolved*, That, inasmuch as there are two Ministers' Houses, the Minister who has been longest in service in this Church shall have his choice of the two, for his dwelling; and the other shall be for the one who has been the next longest in service.

This was signed by all the members present with their own hands.

Church Masters.	Deacons.	Elders.
Nicholas Roosevelt	Evert Bancker	Chr. Bancker
Luke Roome	John Livingston	Jas. Roosevelt
Richard Ray	Corn. Clopper, Jr.	Abel Hardenbrock
Andrew Meyer	Hend. Bogert	Andries Breested
	Robt. Benson	Abm. Lynssen
	Dirck Lefferts	Evert Byvanck

In the presence of me,
J. Ritzema.

The Consistory make known this resolution to Domine Boel as the oldest minister. Accordingly the choice was given him to have the dwelling of (the late) Domine G. du Bois, or to remain where he was. After some days of consideration, he concluded to stay where he was, and gave his thanks to the Consistory for their very special offer.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to New York and Staten Island.

1752, Jan. 11th. Art. 7. The Rev. ad res Exteras read a letter to the Coetus of New York; also one to the Consistory of Staten Island (and Bergen.) The Rev. Assembly approved the same, and thanked those gentlemen. xii. 281.

CORRESPONDENCE FROM AMERICA.

Revs. Johannes Ritzema and Lambertus de Ronde to the classis of Amsterdam, Jan. 30, 1752.

Portfolio " New York ", Vol. ii. Also in Vol. xxiii, 225.

Reference, xxiv. 8.

Very Reverend, Very Learned and Respected Sirs, Fathers and Brethren:—

Although the minutes of the last held meeting of our Coetus, both of its regular session, Sept. 17, (Sept. 10-17) and of its special session, Oct. 16, and days following, 1751, have not yet been sent over to your Revs., because the majority have the idea that they must be reviewed at the next following Coetus, and then sent over, signed, together with the letter that goes with them; our great perplexity, arising from the very sad state of things on Long Island, constrains us to address your Revs. and to give you some information.

After a great deal of trouble and inconceivable worry, the Coetus could finally see no better way for getting the two parties reconciled, than that of letting both ministers preach penitential sermons, in which each one should make confession of his wrong doing. Then, some one else should preach a Peace Sermon. Furthermore, following a precedent formerly directed by the Rev. Classis for Kings County, one new consistory was to be chosen on Long Island, consisting of members of each of the parties. If, then, Arondeus should do his duty, he was to be called. Arondeus finally agreed to do this, namely, to preach a Confession Sermon, so far, he added, as his conscience would allow, and as should accord with sound reason and the Word of God. Van Sinderen also accepted the proposal, stating that he was willing to make confession of his lukewarmness and to make up with Arondeus; but as to the rest, he would adhere to his declaration against Arondeus, as he had submitted it, and, together with his people, would continue to protest against calling Arondeus.

The Coetus, however, dealing with members whose duty it was to submit themselves to its acts, and desiring to bring about, if possible, the long wished for peace, with the suppression of that discord and violence, which is so injurious to both soul and body, gave no heed to these exceptions; but, after it had prescribed for each of the ministers the respective points of their confessions, it appointed a committee of three ministers, John Ritzema, John Frielinghuysen, and Lambertus de Ronde, to hear this imposed confession on Nov. 26th, 1751. It was also agreed to choose a (new) consistory in the hope of paving the way to a new call.

But alas! for the result. We, commissioners, with our elders, arrived on Long Island at the appointed time. First, Rev. de Ronde preached a Peace Sermon. Then we heard Arondeus make his confession, and the next day Van Sinderen, his. Then, when we, the commissioners, came together to deliberate, it was with a deep feeling of grief, that we came to the conclusion that Arondeus was not sincere, but had acted deceitfully and arrogantly in the whole matter. It is too long a story to give your Revs. a full account of his conduct. When we asked him whether he thought that such a sermon would do, he replied that he had said more than he was obliged to, and that his conscience would not allow him to say more. He advanced other foolish and worthless subterfuges of that kind, while his sermon, instead of being a confession, was rather a defence.

And what were to do now. We certainly had great reason to drop him altogether, and to put up with his stubbornness, ridicule and inconsiderate invectives no longer. But, as we had been practicing so much patience with him, we decided to make another last attempt. We sought to convince him of his hardness and misconception, and asked him if he would preach another and a sincere Confession Sermon, such as the Coetus demanded. After long and tedious delay, he sent word the next day by two or three of his followers, saying, Yes. But now the other party, having gone off by themselves, were not at all pleased with this proposition. They declared that, while they were inclined to be reconciled with him and his party, they neither could nor would agree to calling Arondeus. We at once perceived, therefore, that the preaching of a second Confession Sermon by Arondeus, whatever he might make

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of it, would not promote his being called. But we held to our resolution, and the time for a second Confession was fixed.

After we had considered the matter, however, more fully, and were assured that the other party were not inclined any way to call Arondeus, especially because he had behaved so badly in making his first Confession; then Rev. Ritzema and de Ronde, (Mr. John Frielinghuysen was written to on the subject, but did not receive the letter in time), became convinced that, as the other party were not at all well-disposed toward Arondeus, it would not be necessary for him to preach a new Confession Sermon at the time appointed. Later, we heard that he would not have done it any how. And we here in New York, who have a great deal of work, with our pulpit ministry and all that belongs to it, had no desire to break our heads, or disquiet our souls any further, about that contrary man, and so we left the matter in statu quo.

So Arondeus made no second Confession. But what happens meanwhile? The adherents of Arondeus acknowledge that he had not acted nicely at all, but in an unscriptural way. At the same time, by way of apology for him, they urge an objection to that point in the confession, which required their minister to say, before God and men, that he had intruded himself into the service on Long Island; and that for this he had been declared by the Classis to be an illegal minister there. This, they denied. They could not comprehend that Arondeus would do such a thing. There must have been some mistake in the document extending the call to him; or the matter had not been carried on as it ought to have been, namely, in the presence of a minister.

The consistory, both elders and deacons, had asked Van Sinderen more than once, (to preside), but he had refused, not wanting to have anything to do with Arondeus. So *they* called Arondeus. Arondeus at first declined; not only once, but several times, no matter what trouble the members of the consistory took. But finally, seeing the unwillingness of Rev. Van Sinderen to be present at the making out of the call, and not thinking that that was so very necessary; or not having in mind the Church Order, he accepted the call to Long Island. They cannot imagine, therefore, that such an act can, according to Church Order, be called "an intruding oneself into service." At any rate, this is the chief point to which Arondeus takes exception, and he is unfairly judged by his opponents; for, say they, Brooklyn and New Utrecht took him in before some of the elders of the other churches had fallen away from Van Sinderen, and that he had not been called by a majority. Also, Van Sinderen had not refused to sign a call for any minister who pleased them, if it had the consent of the five churches and was in accordance with Church Order.

Thus, Rev. Sirs, the matter stands on the two sides; and what to think of it, one hardly knows. Things are all in confusion. And, although they have been laid before your Revs., we want to submit one thing and another yet again to your Revs. judgement. Your Revs. will possibly say, "To what purpose? We have already approved the decision of the Coetus." That is true, but now that Arondeus's party have submitted themselves to the Coetus, one gets somewhat better information of one thing and another on both sides. And, in this matter, regard should be had to the people of Arondeus, as well as to Arondeus himself. What is to be the result of executing the sentence? Arondeus, if he remains as he is, is wholly unworthy of ascending the pulpit, for he has conducted himself shamefully. But the people of Arondeus, in all, one hundred and seventy six families, want him, as soon as he has made confession of the sin of which he is guilty; and they are in a condition to pay him; while those of Van Sinderen, who are opposed to him (Arondeus), and do not want him, number only one hundred and twenty, or at least not many more. At any rate, they are by no means as many.

What, now, is to be done in this matter? If, taking for granted that Arondeus is an intruder, we depose (deport) him, we look forward to a sad exhibition of more quarrels and discord, of further disruptions, if not of blows and murder. His followers say that they will stick to him, and not let him go, cost what it may; and those of Van Sinderen, although obliged to pay the arrears on his salary, will, we fear never be able to do so. Moreover, all those who adhere to Arondeus, threaten to separate from the Dutch Church and call an English minister. One hears a lot of things of that sort.

If, on the other hand, Arondeus, after preaching his Confession Sermon, and truly humbling himself for his dreadful evil-doings, is reinstated, the question remains, whether that is doing right; especially, in case Van Sinderen's people, although in the minority, keep on refusing (to recognize him). If that is done, the minority will be dissatisfied, while the majority are set at their ease. If not done, then Van Sinderen's minority will prevail over the one hundred and seventy six families, and the latter will go without a minister. For these say that they will never go to hear Van Sinderen, and so will go without any public worship, etc.

Or; the matter now standing as it does, Arondeus may not preach a proper Confession Sermon, and may, therefore, be rightly deemed an intruder, and declared to be an illegal minister, and forbidden the ministry on Long Island; and the people may be ordered to let him go, and to call a non-partisan minister from Holland to be associated with Van Sinderen. What shall we do to keep a peaceful conscience, and to prevent God's name from being desecrated by cursing, lying, slandering, reviling and so many abominable iniquities; and his judgements from being poured out over that country.

We leave the matter to your Revs. wise and careful judgement. May Jehovah grant your Revs. all necessary wisdom and prudence for finding the needed remedy. We ask you very kindly to communicate to us at the earliest opportunity what you think about it. Herewith, praying for a blessing upon your Revs. persons and holy ministry, we sign ourselves respectfully,

Very Reverend, Very Learned and Respected Sirs, Fathers and Brethren,
Your Very Revs. Obedient Servants,

Johannes Ritzema
Lambertus de Ronde.

New York,
Jan. 30, 1752.

CORRESPONDENCE FROM AMERICA.

The Consistory of Claverack, N. Y., to the Classis of Amsterdam, Feb. 24, 1752.

Portfolio, "New York", Vol. ii. Vol. xxiii, 287.

Claverack, Feb. 24, 1752.

Very Rev. Sirs, Much Respected Brethren in Christ, who Constitute the Very Rev.,

Very Learned Classis assembled at Amsterdam:—

The Consistory of Claverack consists of three elders and three deacons. Through our deacons, (Rev. Theodore) Frielinghuysen, minister at Albany, cited us, the undersigned, elders of the Church of Claverack, to appear before the Consistory of Livingston Manor. As we had no minister, we sent for Rev. Mancius of Kingston. On arriving there, we were through our Claverack deacons, and in the presence of Revs. Mancius and Frielinghuysen, accused of getting Rev. Van Hoevenberg, (who at one time was our minister and is now at Lower Rhinebeck), an illegal minister, to administer the Lord's Supper. As proofs of his illegality they adduced his inability to show his call to Suriname as well as his certificate of ordination, (promotion), as they call it; also his full ecclesiastical dismissal. They said, that as long as he could not show these documents he could not be looked upon as a minister.

On hearing what Revs. Mancius and Frielinghuysen advised in the matter, we found that they differed in their opinions. Rev. Mancius judged Rev. Van Hoevenberg to be a legal church minister. Rev. Frielinghuysen held that as long as he could not show either his call to Suriname or his dismissal, he was not a legal minister. He contended that, until he showed them, he must keep away from Claverack. Rev. Mancius was of opinion that he must remain connected with our ministry, until the Rev. Classis of Amsterdam sends over the decision it has been asked to give. We offered to write together, stating the case on both sides, as Rev. Van Hoevenberg had declared himself willing to do. This would avoid delay. But Rev. Frielinghuysen refused, but for what reason, we do not know.

Rev. Mancius replied to the arguments of Rev. Frielinghuysen. We likewise replied, in defense, against what our opponents might advance:

1. That Rev. Van Hoevenberg's ecclesiastical and civil call, as also his church certificate, must be still at Suriname where he at first unfortunately, was located; or else be in the keeping of the Classis; because he has not been able to find them among his papers.

2. That Rev. Van Hoevenberg had said only a short time before, that he had a full dismissal from Suriname. Otherwise, he said, that the churches which called him would have to write for it. Those of New York can testify to this. And from the Claverack call it appears that he had agreed to present evidence of his dismissal, if his church wished him to do so.

3. But it is enough to show that he is a legal minister at Paramaribo in Suriname. He considers himself to be the legal minister there, and that he will continue to be such until the Classis discharges him from service there, and assigns him to his church at Lower Rhinebeck.

We, therefore, turn to the Rev. Classis of Amsterdam to have this matter cleared up. We request that, if the Rev. Classis, in our defence and for our security against Rev. Frielinghuysen and our own deacons, recognizes Rev. E. T. Van Hoevenberg as a legal minister, that it be pleased to send an authentic copy of his ecclesiastical call to Suriname, together with his ecclesiastical dismissal from his church at Paramaribo; also, as competent judges, to give a brief and conclusive decision on the following questions:—

1. Whether Rev. E. T. Van Hoevenberg was not by the Rev. Classis of Amsterdam called, examined, ordained and sent out to Suriname as a legal minister. This would seem to be the case, from the letters which the ecclesiastical Deputies, namely, Revs. Aoulhoff, Kuhlenkamp and Brower, who acknowledged him as such, wrote him, and which he has in his possession.

2. Whether or not he was forbidden to ascend the pulpit.

3. Whether the Rev. Classis knows of anything against him as a reason for its forbidding him to administer the sacraments.

4. Whether, consequently, we have done well or ill.

May we ask the Rev. Classis to let us know, by a letter of its own, the answers to the above questions? We look for short and definite answers, so that there need be no difference of opinion as to their meaning, as is often the case here. We did ask this question of the New York ministers—whether or not Rev. Van Hoevenberg could be allowed to administer the sacraments. But they were not willing to give us an answer, a straightforward one at least, either No or Yes.

Rev. Mancius and Lord Robert Livingston, Jr. were of opinion that their letter was no answer, at any rate to that question, inasmuch as the 10th Article has not the least reference to our case.* For if this held true, Rev. Frielinghuysen himself would not be permitted to administer the Lord's Supper at Claverack. Hence this adduced 10th Article has reference not to such a matter, but to that of a minister's going from one church to another. It is for that reason that we let Rev. Van Hoevenberg come to administer the Lord's Supper. We took him to be a legal minister and paid no attention to the malicious reports spread about by malevolent people. And we have understood that one of the members of the Coetus had said, "Had Rev. Van Hoevenberg but bowed the knee to the Coetus, all would have been well." Why he should have done that, we do not know.

We may infer, however, that Rev. Van Hoevenberg must have been a legal minister:—

1. Because the letter of the three New York ministers, Du Bois, Ritzema and de Ronde, leaves it entirely to our judgment what to do or not to do. From this letter, we concluded that the Classis had written nothing that would show that Rev. Van Hoevenberg was unworthy of occupying the pulpit, or of administering the sacraments; that they had given no intimation of his having been put under censure, much less deposed—a thing which ought to have been done, if that had been the case.

2. Because (the church of) New York had, by unanimous vote, called Rev. Van Hoevenberg to be its minister, as Rev. Boel, who presided, can testify. This call,

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*Art. X. A minister being lawfully called may not forsake the church or congregation where he is regularly settled, in order to accept a call elsewhere, without obtaining the previous consent of the Consistory and Deacons, and of those who have formerly borne those offices, together with the approbation of the Classis. And in like manner shall no church be permitted to receive him, before he has produced sufficient credentials of his regular dismission from the church and Classis where he last officiated. Synod of Dort, 1619.

Rev. du Bois, of blessed memory made public against the protest of Rev. Haaghoort, in name of the Coetus (?), that is, if it so happened. From your answer it does not appear that you look upon him as an illegal minister, but only as one given to fits of insanity, if the account is true. We thought, therefore, the Classis does not consider Rev. Van Hoevenberg illegal, or as under censure, because it did not intimate anything of the kind in its letter of September, 1750; nor in that of the fall of 1751, to which the three New York ministers refer, as though the Classis had written to the Coetus that the Classis would have nothing more to do with Rev. Van Hoevenberg.

The copy of the letter does seem to say that, but, in our judgment that is not enough. If the Rev. Classis did write to that effect, seeing that the letter of the three ministers is, as Rev. Mancius and Robert Livingston, Lord of Livingston Manor, declare, ambiguous. We now ask, for weighty reasons, to have the matter cleared up at its source.

3. Because Rev. de Ronde must have said in the presence of our elders, Claude De Lamater and Jeremias Hogenboom, that Rev. Van Hoevenberg had shortly before leaving Suriname been put under censure, and therefore had come to North America as a minister under censure; although provided with a passport, a certificate, under seal, of his reconciliation with the Governor and a testimonial of his orthodoxy; but that he had not asked for anything more, as he was not taking his dismissal, but was simply going to answer accusations thrown out by Ribbely against him, and against the kerketaaful of Suriname.

4. In regard to his documents, we have other arguments to advance, but we forbear for the present, although we have a right to them. Orderly, pious and godly in his conduct, he was for about a year a truly zealous minister in our midst.

To this we bear witness in this connection, as we did in our farewell letter to him, and as even his accusers will have to do.

Asking God for his blessing upon the Mother-Church of the Netherlands, and wishing the Very Rev. Classis of Amsterdam the most precious of his blessings, we sign ourselves,

Very Rev. Sirs and Highly Honored Brethren

J. V. Rensselaer
Claude De Lamater
John Legget.

CORRESPONDENCE FROM AMERICA.

The Church of Rhinebeck-on-the-Plain, to the Classis of Amsterdam, Feb. 26, 1752.

Portfolio, "New York", Vol. ii. Also in Vol. xxiii, 284.

Very Reverend and Very Learned Sirs, Highly Honored Brethren in Christ who constitute the Very Rev. Classis of Amsterdam:—

Whereas we, the consistory for the time being of Lower Rhinebeck on the Plain, did call Rev. Eggo Tonkens Van Hoevenberg, minister at Paramaribo, to Suriname, who was also called as minister to New York; (and finally by us) to Livingston Manor and Claverack, to be our legal minister, Shepherd and teacher: we, therefore, request the Rev. Classis of Amsterdam to give to the said Rev. Van Hoevenberg his ecclesiastical dismissal, and that he be assigned to us according to Church Order; also, a copy of his examination, and of his call to Suriname. This we desire, so as to stop the mouths of those who are trying to deprive our much-beloved minister of his good name and character. We join with our minister in this expression of our desire.

Done in our Church Assembly, at Rhinebeck on the Plain, Feb. 26th, 1752.

Eggo Tonkens Van Hoevenberg.

Jacob Heermans
Petrus Ten Brock
Mathew Van Etten

Yan Wels Canpir
Johannes Kip
Nich. Schreyber

The fourth deacon died. To this I sign my hand,

Gerrit Van Wagenaar, Justus pac. (is?)

P. S. The expenses incurred will probably be paid by us.

CHURCH OF NEWBURGH, N. Y.

Order to the Attorney General to Prepare Patent Conveying the Palatine Glebe at Newburgh to the Church of England. March 3, 1752. [See Sept. 6, 23, 1751.]

By His Excellency the Honorable George Clinton Captain General and Governor in Chief of the Province of New York and Territories thereon depending in America Vice Admiral of the same and Admiral of the White Squadron of his Majesty's Fleet.

To William Smith Esq. his Majesty's Attorney General of the Province of New York.

You are hereby directed and required to prepare a Draft of Letters Patent to Alexander Colden and Richard Albertson for the Glebe Land of Quassaick in the County of Ulster containing the Quantity of five hundred Acres And further bounded and described as in and by Letters Patent under the Seal of this Province bearing date the eighteenth day of December 1719 may appear, To Hold to them the said Alexander Colden and Richard Albertson as first Trustees during their Natural lives and to their Successors forever to be chosen as is directed by the said Letters Patent But for the Sole use and benefit of a Minister of the Church of England as by Law Established and a Schoolmaster to have the care of Souls and the Instruction of the Children of the neighbouring Inhobitants. The said Trustees and their Successors forever to be one Body Politick and Corporate in Fact and Name by the Name of the Trustees of the Parish of New Burgh with such powers and authorities unto the said Trustees and their successors forever as are mentioned and expressed in the Letters Patent abovementioned by which the said Glebe Lands were granted in Trust to and for the benefit of a Lutheran Minister Together with such further powers and authorities unto the said Trustees and their Successors forever as are mentioned and set forth in the Petition of the said Alexander Colden, Richard Albertson and others, a copy of which Petition is hereunto annexed;

Also with power and Right to the said Trustees and their Successors with the Consent of the major part of the Freeholders of the Tract of two thousand one hundred and ninety acres of land granted by the aforesaid Letters Patent being Resident thereon from time to time and as often as the same shall be vacant to Call Choose and present a good Sufficient Minister of the Church of England as by Law Established to officiate upon the said Glebe and to have the care of Souls of the Inhabitants of the aforesaid Tract of two thousand one hundred and ninety acres of Land and to nominate and appoint a good and sufficient schoolmaster to Teach and Instruct the Children of the said Inhabitants—Provided always that such Minister shall be instituted and Inducted in such manner as shall be most suitable and agreeable to his Majesty's Instructions to the Governors of the said Province of New York for the time being.

And under such Quit Rent Reservations and Restrictions as are directed and appointed by his Majesty's Commission and Instructions And for so doing this shall be your Sufficient Warrant.

Given under my hand and Seal at arms at Fort George in the City of New York the third day of March 1752 in the twenty fifth year of his Majesty's Reign.

G. Clinton.

By his Excellency's Command
Gw. Banyar D. Secry.

—Doc. Hist. N. Y. Vol. iii. pp. 359 360.

Colden and Albertson's Surrender of the Glebe Land at Newburgh in Order that it may be vested in the English Church. [March 14, 1752.]

To all People To whom these Present shall Come We Alexander Colden and Richard Albertson Trustees of the Palatine Parish of Quassaick send Greeting Whereas our Late most Gracious Sovereign Lord King George the First by his Letters Patent Bearing Date the Eighteenth day of December in the Year of our

1752

Lord One Thousand Seven Hundred and Nineteen and in the Sixth Year of his Reign Did among other things Grant, Ratifie and Confirm unto Andries Volk and Jacob Webber and to their Successors to and for the Benefitt and Behoof of a Lutheran Minister to Serve and have the Care of Souls of the Inhabitants of a Tract of Two thousand one Hundred and Ninety Acres of Land at Quassaick in Ulster County by the same Letters Patent Granted to Sundry Palatines, a Glebe of Five Hundred Acres of the said Tract of Land laid out and Surveyed Between the Lotts Number five and Number Six with all the Premisses Hereditaments and Appurtenances to the same Glebe of Five Hundred Acres of Land belonging and Appertaining To have and To Hold the same unto the aforesaid Andries Volk and Jacob Webber as first Trustees During their Natural Lives and Successors forever for the use aforesaid:

And for the Presentation of the said Trust his said most Gracious Majesty by his said Letters Patent Did Give and Grant that upon the Death Disability or absence of the said Andries Volk and Jacob Webber or Either of them or any of their Successors it should and might be Lawfull for all the Inhabitants of the aforesaid Tract of Two Thousand One Hundred and Ninety Acres of Land being males and above the age of Twenty One Years to Assemble and meet Together at any time or times hereafter upon some part of the said Glebe Land and by majority of voices to Elect and Chuse other Trustee or Trustees in the Room or Stead of such Trustee or Trustees so Dying Removing or otherwise Disabled which Trustee or Trustees so Chosen thereafter should be Trustee or Trustees of the said Glebe Land to all Intents and purposes as if they had been therein Nominated: And Whereas after the passing the said Grant all the said Palatines to whom the said tract of Two Thousand and One Hundred and Ninety Acres of Land aforesaid Granted Sold their Severall Lotts in the said Land to English Protestants and the said Palatines with the said Andries Volk and Jacob Webbers the Trustees in the said Letters Patent Named Removed from the said Tract and thereupon on the Twenty third Day of June in the Year of our Lord One thousand Seven Hundred and Forty Seven the Male Inhabitants of the Said Tract being above the Age of Twenty one Years Assembled and Mett upon the said Glebe Land and by Majority of Voices Elected and Chose the said Alexander Colden and Richard Albertson Trustees of the said Glebe Lands:

And Whereas the Present Proprietors and Inhabitants of the aforesaid Tract of Two Thousand One Hundred and Ninety Acres of Land which they hold by Sundry mesn Conveyances under the aforesaid Palatines being Desirous of Obtaining his Majesties Grant of the aforesaid Glebe of Five Hundred Acres of Land for the use of a Minister of the Church of England as by Law Established to have the Care of Souls of the Inhabitants of the said Tract and of a Schoolmaster to Teach and Instruct the Children of the said Inhabitants in necessary Literature Therefore Know Ye That the said Alexander Colden and Richard Albertson Trustees as aforesaid for and in Consideration And to the Intent and Purpose that our now most Gracious Sovereign Lord King George may and will Give and Grant unto the said Trustees by the Name of the Trustees of the Parish of Newburgh all and Singular the aforesaid Glebe of Five Hundred Acres of Land for the uses last above mentioned and Erect the said Trustees and their Successors into a Body Politick and Corporate Have Surrendered Yielded up and by these presents Do Surrender and Yield up unto our said now Sovereign Lord the King the aforesaid Grant so made to the said Andries Volk and Jacob Webbers so far as Relates to the aforesaid Glebe of Five Hundred Acres of Land and Incorporation of them and their Successors as Trustees of the Palatine Parish at Quassaick And all the Estate Right Title Interest Claim and Demand whatsoever which the said Alexander Colden and Richard Albertson as Trustees of the said Palatine Parish at Quassaick now have in or to the said Glebe of five Hundred acres of Land by Virtue of the before Recited Letters Patent and Grant of Incorporation aforesaid In Witness whereof they the said Alexander Colden and Richard Albertson have hereunto put their hands and Seals this fourteenth Day of March In the Twenty fifth year of the Reign of our Sovereign Lord George the Second by the Grace of God of Great Britain France and Ireland King Defender of the Faith etc. And in the Year of our Lord One Thousand Seven hundred and fifty two. [1753?]

Alex. Colden (Seal)
Richard Albertson (Seal

Sealed and Delivered In the presence of
Thomas Lewis
William Melay.

Memorandum That on the fourteenth Day of March Anno Domini 1752. Personally Came and Appeared before me Cadwallader Colden, Esq., One of his Majesty's Council for the Province of New York the within named Alexander Colden and Richard Albertson Trustees of the Palatine Parish of Quassaick and Acknowledged that they Executed the within Deed of Surrender as their Voluntary Act and Deed for the uses therein mentioned and I having Carefully Perused the same and finding no materiall Razures or Interlineations therein than what are taken notice of before the Sealing and Delivery thereof do allow the same to be Recorded.

Cadwallader Colden.

Recorded in the Secretary's office of New York in Lib. Patents Commencing 1st June 1739 pa. 379 etc. and the Record Examined herewith this 23rd day of March 1752 By Gw. Banyar, D Secry.*

COLLEGE IN NEW YORK.

First Offer of Trinity Church to give Land for a College in New York, March 5, 1752.

At a meeting of the Rector, Church Wardens and Vestrymen of Trinity Church, on Thursday, March 5th, 1752.

Present.—Rev. Henry Barclay, Rector, etc.

It being unanimously agreed by this Board that a proposition be made to the Commissioners appointed to receive proposals for the building of a College that this Board is willing to give any reasonable quantity of the Church farm (which is not let out), for the erecting and use of a College; it is *Ordered*, That the Rector and Church Wardens be a Committee to wait on the Commissioners, and make the aforesaid proposal to them, and confer with them thereupon.

Richard Nicoll, Clerk.

A true copy.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, March 6, 1752.

Consistory held, after calling on God's name

Elder Christoffel Bancker informed the Consistory that Mr. John Chambers had notified him, that the claim of Jacob Maurits on the Manor of Fordham could be bought for sixty pounds. He considered this an excellent offer and advised the Consistory to accept it. The Consistory readily determined that Elder Bancker should make the purchase on the best terms possible, but not to exceed sixty pounds. The money shall be paid by the Deacons or Church Masters.

The purchase was made on March 12, 1752, for the sum of fifty pounds, when the agreement was shown to the Consistory under the hand and seal of Jacob Maurits. This was ordered to be deposited with the papers of the Consistory, and thanks were given to Mr. Bancker.

J. Ritzema, p. t. President.

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*The Letters Patent to Colden, Albertson et al. for the above Tract bear date 26th March, 1752, and will be found on Record in Secretary's Office: also in Eager's Hist. of Orange Co., to which work the Reader is referred for further information on the subsequent interesting history of these Glebe Lands. Those who may not have this work convenient, can turn to 3 Jackson's Reports 115, for the particulars of the ejectment suit brought in 1806, against St. George's Church, Newburgh, to recover a part of the original Palatine Grant.—Doc. Hist. N. Y. Vol. iii. pp. 360-362.

CORRESPONDENCE FROM AMERICA.

Rev. John Frelinghuysen to the Classis of Amsterdam, March 1752. (Containing also a letter from Leydt to Frelinghuysen, of Dec. 20, 1751.)

Portfolio " New York ", Vol. ii. Also in Vol. xxiii. 222.

Ref. xxiv. 9.

Very Reverend Assembly of the Rev. Classis of Amsterdam:

Very Reverend Fathers in Christ:—

As one who takes to heart the welfare of God's Church in this country, I take the liberty of addressing your Revs. in this communication.

The strange confusion on Long Island and certain old abuses have caused some difficulties in our Coetus. This is one reason why your Revs. have not lately received any information from the Coetus. At its last session, held September, (1751), Mr. Haaghoort was pleased to trouble this Assembly with a protest, as your Revs. no doubt know. It was directed chiefly against the special Scribe, (G. Du Bois), because he sent the minutes of the Rev. Coetus, somewhat changed, and also the letter in the name of the Coetus, without its having been read and approved by that body. That gave occasion to me and others, to insist upon it, that nothing should be sent to the Rev. Classis in the name of the Coetus, except what had been read and approved in its meetings. This claim was so reasonable that it could not be refused. But matters were deferred in such a fashion that nothing could come of it. The Assembly, however, would not any longer, as before, entrust its minutes to the Scribe. That is the reason why the minutes and the usual letter from the Rev. Coetus were not sent to your Revs. Yet, if the Rev. Coetus is at all necessary, and I believe it to be very necessary for the welfare of the churches, then the Rev. Assembly must, according to its promises, not judge from individual reports of the matters acted on, but which remain still unreported by the Rev. Coetus. Such procedures would altogether defeat the very object of the Coetus.

The reason of my present communication to your Revs. is, that I have been informed of the fact that the gentlemen of New York, (to whose satisfaction everything, at first, resolved upon by the Coetus concerning Arondeus had been done, but more lately they have failed to carry their points), had sent private reports to the Rev. Classis; that they were unwilling to let the justly complaining church of Van Sinderen have a special Coetus called before they had received, as they expect to, next July, an answer from the Rev. Classis to their reports. They carry this so far that they told the (delegates of the) church to refuse to attend, and to see to it, that all whom they could influence, should not attend, if a meeting should be called.

Such action can not be said to be only "influencing", but be called by a harder name. It is not, My Dear Sirs, that I am in favor of sending your Revs. the minutes of the Rev. Coetus, because I myself like to do it so well; no, it is because it it for the advantage of our Assembly. I frankly confess, however, to your Revs., that I am afraid I made objection to every one of their acts. And, if I had not feared to grieve (pleceren) the Assembly, I would have done, what possibly it was my duty to do, I would have shown by protests my aversion to those acts.

However, be it known to the Rev. Classis that I was not one of them; nor was I a member of that Assembly which unanimously passed sentence against Arondeus, and who were so zealous in demanding satisfaction that they imposed on him an absolute silence. No; but when I heard of it, I thought that they had gone too far; for that man had not then gone as far astray as he has now done, nor had all the documents appeared in such clear light as they do now. I do not now ask the Rev. Assembly to pay attention to my communication; but only not to be in a hurry to do anything before the reports from the Coetus itself come to hand. And, then, I leave it frankly and openly to your judgment, whether the argued protest of the church against calling Arondeus ought (or ought not) to have been heeded. I send a copy of this protest, if perchance, as I agree to prove, and by arguments, (first without my having them recorded, and later as recorded, but left unanswered), did prove, that that might yet be the way most likely to lead to peace. The Coetus wanted to know if we had not heard enough from the church, as well as from Arondeus himself, to decide that it would be inexpedient to reinstate him in those churches.

It grieved me that, after the great step of his yielding had been taken, effort was still made to bring Arondeus to such a degree of humiliation, by requiring of him a special confession of some of his sins. This appears from the herewith enclosed copy, for the preparation of which the Assembly appointed myself and Mr. de Ronde. Arondeus again promised, as he had already done, to conduct himself according to its contents. Then, two men who had no business to meddle in the matter, and in spite of solemn remonstrances—the Assembly having not yet considered his answer—congratulated him, as Arondeus says, by presenting him with the call from Long Island; and later they pushed it through. The Assembly acquiesced in the answer of Arondeus. I myself was absent, and Goetschius made a counter-protest, which, by the will of God, was caused to turn out for the best. It was not at all to my liking, that, after the resolution obliged Arondeus to make public confession, I, with de Ronde, was appointed to prepare a prescribed form (of confession). Then, also in our absence, followed the resolution ordering that Van Sinderen, too, should preach a (penitential) confession sermon according to the following prescribed form, given to him:—

Copy of Form prescribed for Ulpianus Van Sinderen:

That he shall humbly ask his congregation cordially to forgive him the wrong which he did them, even as he, on his part, calls upon God for forgiveness therefor; and, in particular, that he shall restrain himself, and not bring into the pulpit any violent expressions or things relating to personal quarrels; in short, that he shall promise to conduct himself in future like a gospel minister.

Quod Attestor,
Joh. Ritzema.

That requirement of solemnly preaching a Confession Sermon, and to have judgement passed upon it by six commissioners, etc., looked more like oppression than justice. I was shocked when the information was read to me, that those members of the legal consistory of Van Sinderen, who had stood by their minister, and who had been chosen and installed before he entered upon his services, were now set on a line with the disaffected ones of Arondeus. I dreaded the result of such a proceeding. Every dissatisfied elder, then, right or wrong, might break away as he liked. I confess, that I then uttered some forcible words. I was alarmed that such a sentence should be passed against the consistory, as, no accusation had been brought against that body; it had had no chance to hear what had been charged against it, much less, to defend itself. "How, my dear Sirs", I asked, "Can the minister be the lawful minister and the entire consistory unlawful? Why? Because one of its members has a seat in your Assembly? Because it has stood by its lawful minister? Because it has been obedient to you and to the Rev. Classis? No! Reward it rather for its faithfulness. Give each one of the old members, who stood by their minister, two votes, etc.

To reinstate, as their minister, Arondeus, whom it had declared to be an intruder, looked to me ridiculous; that it was contrary to our former action, and to your decision; and because, for four weeks, he had shown himself out of sorts with all regulations of justice; yea, he had exposed us to pitiful mockeries. For we had obliged the man to make humble confession, and to promise improvement, among other things, in the matter of his illegal intrusion into Van Sinderen's churches, and the disturbances thereby created. The thought, no doubt, actuated him, that—if he once confessed that he was sorry for such things, especially as the Rev. Coetus had been so pious as to oblige him to make such a public confession, yea, had even forced him into it—he could expect that its piety would induce it voluntarily to make itself a similar confession from the same pulpit.

These things, my dear Sirs, I frankly confess, went against the grain with me, as well as the rejection of Van Sinderen's complaint against his accusers. My reflections on them and on the source from which they sprung made me walk my path in tears. But the consideration of God, and of his government, whereby he makes crooked ways straight, to his own honor, quieted my soul, and made me lament the restlessness of my unbelief. Nevertheless, I praised the Lord, and it is still a matter of gratitude to me, that, even in that Assembly he had kindly kept me from becoming guilty of helping a godless and hostile man force himself in, against the wishes of a few upright and most respectable people in the Church of Long Island. These things, your Revs. will come to know from the minutes, as also the absolute cause of the great change in our Coetus; for it now recognizes the very man whom it last year declared to be utterly worthless, and who now, more than every before, must seem to it to be so; yet now it works for him as zealously as it had every worked against him.

Furthermore, three ministers, each with an elder, were chosen to go and hear the Confession-Sermons of the Long Island gentlemen, on the 26th of November. By unanimous vote I was appointed one of them. And so I went. But I constantly prayed, and had the united prayers of a few godly people of my own church, and trusted that God would take care of his church. Fearing that the inexperience of my youth might lead me astray, I chose as my elder, a wise, calm, prudent and pious man, who is still occupying a prominent civil position, by the name of Hendrik Visser (Fisher).

I was on hand at the time appointed: After the Confession-Sermons had been heard, the Committee came to the unanimous conclusion that the one preached by Arondeus was not satisfactory. Every one could perceive, well enough, that he shoved the blame from himself on the church. He also not obscurely accused the Coetus on one of the points laid down, and accepted by him. He used the New York ministers very badly. Rev. Ritzema asked him: "Why do you not make confession in your sermon of your prevarication and deceit, for these are the cause of all this discord?" He (Arondeus) further threatened to prosecute him according to English law; so that I had to take the matter in hand and make him stop.

Van Sinderen confessed more than was required of him, and satisfied even his enemies. Many friends were deeply moved as he stood there making confession and weeping. The people were bound to bring Arondeus to penitence. They asked for the sermon which from the pulpit he declared was written word for word, to see if in that he had possibly made more of a confession. Bue he said that he had confessed more than he was obliged to, and refused to produce the sermon. Then they proceeded to propose a second Confession Sermon. Indignantly I set myself against that, because it went beyond our commission; giving also other reasons, which, while they were convincing, did not bring them over to my side, so that I was over ruled. But I got the act so changed that the Assembly could conscientiously do no more than ask him for a catagorical answer to the question, whether or not he would give satisfaction, in a second Confession Sermon. Arondeus refused the proposition with solemn asseverations according to his usual manner of speech. But he was labored with from two o'clock until nine, in the evening. Then the speaker, contrary to the action taken, wanted to give him more time to consider, even until the next morning. Still he refused, until in the night his friends, by using strong reasons, such, at any rate, as made a deep impression upon his mind, got him to yield, and informed us that he was convinced and willing to give satisfaction on the points proposed to him in a Confession Sermon. He did not, however, show himself to us.

Readily believing all that was good, we allowed the hearing of a second Confession Sermon six weeks later, although, I confess, I resisted this very strongly. Van Sinderen's Consistory was then called and had now for the first time the opportunity of presenting its side of the case. It requested

(1) That the arrears on the salary should be paid before the Committee should resolve that Arondeus was entitled to a call. They also protested aney against his being called, out of fear that the judgement of God would descend upon the Consistory and the Church, if a man, so well known to them and to the Coetus (for evil character) as Arondeus, were called. The Committee, moved by the power of the truth and the finger of God, considered their protest just, and left them room for protesting against him at any time in the future.

(2) It requested that he should not again be permitted to ascend the pulpit to preach a Confession Sermon. The Committee resolved to ask him not to preach during the six weeks. This request he at first complied with, as your Revs. will see from reading the minutes.

As the week was far gone, I remained on Long Island and preached, twice on Sunday; in the morning, from Ps. 120:5-7; "Wo is me that I sojourn in Meshech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." In the afternoon on the Article of the Creed, "The Communion of saints." On Monday I preached from 1 Tim. 6:7; "For we brought nothing into this world, and it is certain we can carry nothing out!" After this I returned home. I learned, meanwhile that advices were being received in a very irregular way. This led me to take counsel with the president of our last Coetus, Rev. John Leydt, a godly and upright man. I wish to let you know his answer, which I here write down:

COPY.

My Brother: I received your letter. A little while before, I received one from Rev. Ritzema, containing, in part, the same request which you now make, and mentioning both matters which your letter contains. I, therefore, verbally communicate what has reference thereto. But I am awaiting your Rev's. answer, to the request I made, concerning the account, made from memory by myself and elders, of the submission of Van Sinderen and Lott, to the measures decided upon in the last Coetus. I had my own serious doubts, whether taking or receiving such advice would just now be timely and necessary. Yet if there seems to be any good in it, I will yield; although my elder will not be able to learn anything about it, because he went home and did not return. Whether he went home because his father-in-law lay at the point of death; or because his soul was grieved at the impiety of (some of) our ministers: (for to my deep chagrin, I must confess, that in our Coetus, there is well nigh nothing that is less noticeable than piety); or whether he left for some other reason, he himself will be best able to say. As for myself, the things of which I spoke in my former letter stay by me almost day and night, and some of them lie very fresh in my memory.

I think, I know this much very well: namely, that neither of the parties came anywhere near submitting itself, (to the action proposed), or, in other matters did they act as they ought to have done; that Van Sinderen did, at last, personally submit himself to the Assembly; yet, in parting, Lott remarked that they would abide by the propositions they had handed in—the reasons, namely, for not calling Arondeus. I feel myself also in conscience bound to give answer to the same effect. From that time forth, I believed the Committee to be, useless and of no value. For, after all, everything was done by compulsion of those men, entirely against their will and inclination, if not against their conscience, and this refers to both sides. Then, I also thought, what could it have mattered, had they submitted to the Coetus? seeing that the Committee had left them room for making protests? It mattered nothing! For, under such circumstances, the whole concern broke down, and the going of a second Committee is good for nothing. I stood wondering by what precedent, or by what rule of justice, the Committee went to work to require a second Confession Sermon; notwithstanding the fact that a general Committee might be given a special commission, with the understanding always that its special commission, or instruction, is not to be departed from a hair's breadth, if a safe (acceptable) report is to be made, and good reasons are to be given therefor, according to Art. 6 of the Post Acta. (Arts. IV to VI.)

It is in that light that I must look upon the Committee in the Dutch County, and particularly upon the Confession Sermon of Arondeus, who was indeed *decitum profundi medium*, as far as his own person was concerned. It was the aim of the Coetus that, if he gave satisfaction, and everything went in well thereafter, the way should be opened to calling him. The aim of the Classis, too, was to give him one more trial. Naturally, if he did not make a confession satisfactory to Long Island, *si non sic stultus ratiocinandi*, what else can be the effect, except that it make him more bold and angry, as the long delay must give occasion for untimely deprecations? Wherefore, of set purpose, I have restrained myself, although, as President, I had a right to speak. I wanted to see the child born before I took account of consequences. Brother, has your Rev. not had and seen enough of his distainful action and illtreatment? What must become of such a scamp? (verwogen). My heart beats (turns about) with aversion and compassion. Are you not yourself a witness? and did you not say that he had cursed himself too seriously to appear before the Coetus?

Therefore, besides others, that curse is lying upon him. I dread to speak of it. Oh! that he might yet be succoured and saved!

One particular, omitted in my last, I want to mention now; namely, that we can never answer for having condemned those members of Van Sinderen's consistory that remained firm. My Dear Sir, make allowance for me, in that I did only what was wanted of me. If the aim be evil, the sin is mine. Therefore tell him, (*nota bene*) of the motives of the letter of Rev. Ritzema, in relation to the submission of Lott and Van Sinderen to the resolution which the Committee was instructed to carry out. If, perchance, the Committee was not so instructed, then it was nil, and of no value.

So far writes that upright Brother, my Colleague or nearest neighbor,

Joh. Leydt,
Minister at New Brunswick.

Dec. 20th, 1751.

[Continuation of Frelinghuysen's letter.]

March, 1752.

N. B. I did not consider the Committee as nil, since Arondeus had to be first qualified for a call by us; and it would be very wrong of the Church if it called him before he had shown penitence and improvement. Such a change of mind might induce it (the Committee?) to call him, or pave the way for his being called to other churches by some passably ecclesiastical form. Hence also the advice, by authority of the Committee on Long Island, to hear the second Confession Sermon. But, my brethren, who had pushed that through against my wish and vote, now, also without my knowledge, refused Arondeus. So I appeared there with a few hearers in vain. The latest report about Arondeus is that he is an impenitent sinner. May the Lord have care for his soul! All this, Rev. Fathers, I ask your Reverences patiently to look for, when the minutes of the Coetus and of the Committee come to hand. I deem it my duty to give you some information in regard to it. I trust that you will watch over our churches. Without the salt of order there can be no peace. Mark 9:50. The Lord, I hope, will give your Reverences more light on those matters which are still dark.

A few things, besides, are pressing upon my mind. These I had better make known. The matter of de Wint will, no doubt, have come to your Reverences' knowledge from a letter signed by the president and the scribe, Rev. Goetschius, and Leydt. Of Arondeus you will probably hear enough; possibly from his own lips, when his conscience, which he now keeps on resisting, wakes up. For he lives, as it seems to me, in secret despair of himself, departing from before the face of the Lord. (Gen. 4:16.) Such things, the Rev. Verbryck had heard from his own lips and reported in full Coetus. Rev. Fryenmoet, his friend, also declared that he could prove it beyond a probability. Therefore I think, it must be so. If there is brought before your Reverences anything against the secretary, Goetschius, or anybody else, the possibility of which has been intimated to me by my brother Leydt, I know that your carefulness and justice will not allow you to accept anything proven, before one has had the chance of defending himself. I have, indeed, said to friends, that the saving of Benhadads and Agags was the death of Israel—the justification of the wicked, the condemnation of the just; and that I expected that the protection of the Arondeuses and de Wints would have the same result.

Excuse my boldness in troubling your Reverences with this communication. The Lord give your Reverences compassion for our Zion and for us, his poor children, few, oppressed; who, though sighing over one who is unspiritual and indifferent, yet are thankful to God that he uses your Reverences for our help and deliverance. With much love and respect, I remain, Very Reverend Fathers, Your Reverences Most Obedient Servant and Brother in Christ,

John Frielinghuysen.

Raritan, March, 1752.

Receiver p. Convert, via. London, May 17, 1752.

Correspondence from America.

The Consistory of Claverack to the Rev. Classis of Amsterdam, March 30, 1752.

Portfolio " New York ", Vol. ii.

Addressed on outside:

To the Very Reverend, Very Learned Classis of Amsterdam, at Amsterdam.
To the Very Reverend Classis of Amsterdam:—

In order to the proper understanding of the letter sent to the Very Rev. Classis, the following account of what has occurred is enclosed:

I. After the unanimous call of Rev. E. T. Van Hoevenberg to (the Church of) New York had been annulled by a majority vote, (of that Consistory), because he had said that he would have nothing to do with the intrigues of Rev. (Gualterus) du Bois and Mr. Bankert; and, because, without order from the Consistory, a letter written by the late du Bois, as I believe, had been handed to him, to compel him to join the Coetus; and he would not allow himself to be bound by his signature, because his call should stand on the same footing as that of Rev. Ritzema, whose signature had not been so required:—then the before mentioned Lord Robert Livingston, Junior, invited Claverack to unite with him, (the patroon), at the Manor of Livingston, in calling Rev. Van Hoevenberg, whom he most highly recommended.

This was finally done, after the conditions had been agreed on. The call was signed first by the patroon, J. (Van) Renselaer, and the Consistory of Claverack. But while the patroon of the Manor of Livingston was delaying to add his signature, there came to his ears through one of his nearest friends, a malicious saying of Rev. Van Hoevenberg, which caused hard words to pass between them. Though becoming ecclesiastically reconciled, in the presence of Messrs Cool and Ham, elders of the Manor Church, Livingston still refused to sign the call.

II. Meanwhile Rev. Van Hoevenberg was called to Lower Rhinebeck. He went there because the (Patroon of the) Manor refused to sign. After being there half a year, he was wanted on Long Island. So we gave him a letter of dismissal declaring ourselves perfectly satisfied with his teaching and conduct. In evidence of that the Consistory resolves, not one member dissenting, to permit him to administer the Lord's Supper. The first time, the domine administered it without there being any objection raised; the second time, not without a struggle, because some evil-minded persons had spread the report that Rev. Van Hoevenberg was not a legal minister.

In the summer of 1751 Rev. Frielinghuysen, after having administered the Lord's Supper, made an offer to Claude de Lametter to hold a preaching service (in that neighborhood) in the week. Rev. Van Hoevenberg, knowing of this, came to hear Frielinghuysen, and especially, if possible, to settle the difficulty. When Rev. Van Hoevenberg came to the house of de Lametter, Rev. Frielinghuysen said to him that he hoped he had not come to cause division in the Church. To which Rev. Van Hoevenberg, with calmness replied, by asking, if Rev. Frielinghuysen had had any experience of that? Rev. Frielinghuysen said, "After the sermon I shall hold a meeting of the Consistory to settle the difficulties." Rev. Van Hoevenberg answered, "I join in that request." After Rev. Frielinghuysen had gone, we separated, and came together again the next day at the house of the Reader, (Voorlezer) Willem Van Ess. Rev. Frielinghuysen pretended that, as the Church of Claverack was in his charge, he was bound to keep that congregation united. He asked Rev. Van Hoevenberg for his papers. The latter refused to show them to him, giving as reasons:—

1. Because he had shown them in full consistory at Claverack, after having announced that those of the church who wished to see them could come in. The elders declared at the same time that they had seen them and were satisfied in regard to them. In this Frielinghuysen refused to acquiesce.

2. Because Rev. Frielinghuysen had no more right to ask such a thing of Rev. Van Hoevenberg, who had been in service for two years already, and that unquestioned, than Rev. Van Hoevenberg had to ask him to show him his papers; especially, as

Rev. Mancius had installed him at Rhinebeck on the strength of his papers; also, because that man, Caspar Couyn, at whose request he asked it, was not a member of the Consistory.

After this had passed, the Consistory, or at any rate, three elders, asked Rev. Van Hoevenberg to preach. But Frielinghuysen refused to allow this, under pretext that he would not allow another minister in his churches. Nevertheless, at the urgent request of the Consistory, he did preach. As Rev. Van Hoevenberg preached after mealtime, Rev. Frielinghuysen, contrary to his promise, went away without holding a consistory meeting. He went to Kinderboek, after declaring that he did not know, that Rev. Van Hoevenberg's call had been signed by Claverack, and that the elders had accepted him as minister.

In the winter of 1752, Rev. Frielinghuysen having ministered again at Livingston Manor, the elders of Claverack were called by the deacons to appear before Rev. Freilinghuysen, either at the Livingston Manor or at Claverack. They agreed to appear before the Manor Consistory, on condition that Rev. Mancius, of Kingston, should be present.

III. Appearing there, the deacons presumed to require the elders to prove that Rev. Van Hoevenberg was a legal minister. Hereupon Rev. Mancius proposed, in the name of Rev. Van Hoevenberg that that matter be left to the judgement of the Very Rev. Classis of Amsterdam, to be decided by them according to Church Law; and that Rev. Van Hoevenberg should meanwhile remain in the ministry at Claverack; and that the deacons should get Rev. Frielinghuysen to agree to this, and each should exhort his party to peace and unity. Several times Rev. Mancius set forth the justice of such a measure, and urged that they write conjointly, so as to avoid the delay of writing to and fro. But several times Rev. Frielinghuysen refused to consent to the plan, saying that he wanted to write for himself.

We, the undersigned, elders of Claverack, hereby declare that the second and third articles are the truth, because we were present; but as to the first, we leave that to the account of Rev. Van Hoevenberg.

Done at Claverack, March 30, 1752.

Johannes Leggert,
Claude de Lametter,
J. Renselaar.

Received, November 22, 1752. No. 164.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, April 10, 1752. [See May 1, 1752.]

(This document is quite obscure in meaning, as the Classis also declares below; but we have tried to make it clearer, by parenthetical words.)

Letter from Rev. G. Haeghoort, containing a Protest against the Coetus which was held September 13, (1751); another, from Second River, (Haeghoort's home) of Dec. 6, 1751. These were received April 10, 1752. (See under date of Sept. 10–17, 1751, for reference to this Protest.)

(Abstract.)

The Protest is confused and unintelligible. It were best that it should be read in Classis. The Protest was, at his request, handed in to the Coetus; for he was not a member.

In his letter of July 12, 1751, he says that he had received ours of Nov. 5, 1750, and had answered the same. He is affected and surprised at our expressions (of displeasure); yet in the previous letter he had freely expressed his own thoughts, but hoped that they had not bored us. He expects a fraternal answer.

N. B. But this letter of October 17, 1751, on account of (several?) harsh expressions, was not deemed deserving of an answer by the Classis of April 10, 1752.

His Protest is against the Coetus, and against Rev. (Gualterus) Du Bois, its Clerk. Against the latter, however, he does not elaborate his Protest, Du Bois having since died. He sends it over however, because the Coetus will do the same, so that we may see that "lording and avarice" (heerschinge en meest inschraping) occur in the Coetus.

He thinks that an impartial judgment will justify his Protest against the Coetus. He says the Synod should have been informed of their affairs, and its "approval" of the Coetus secured. It was the fault of the Classis that this did not take place, although he had requested this very thing of us as well as of the Coetus. This circumstance gives him no pleasure. The Coetus originated from no other grounds (than) partisanship and ambition. The so-called Correspondent, whose authority (wettigheydt) is far to seek, thereto also gave occasion. His (Haaghoort's) plan as to the way in which such a Coetus should have been instituted, was held back, and instead of it, there was substituted another plan by the Consistory of New York. In spite of some opposition, they arrogated to themselves to send to the Coetus two elders and only one city-minister. The authority which the Classis had sent to him (Haaghoort) and to Erickson, to ordain Rev. Schuyler, was long held back, so that the envelope was worn off, the seal broken, the letter opened and altered; and it was not transmitted (to us) until just as a Coetus was about to be held. It was pretended that it, (the ordination of Schuyler?) must take place in (New) York, (else) the Coetus would not be kept intact (in staat); nevertheless the (Consistories) of Long Island and Haarlem, in violation of Article 8, (of the Coetus) allowed persons to preach who had not studied. The same policy is also maintained at the reopening of each Coetus. (And at the close) the Acts are not first reviewed (geresumeert) but are recorded at once in the book after the Coetus is held. But this is contrary to the regulations. Thus also no one can see what has been done, and alterations can be made at will. He (Haaghoort) has indeed been promised, on his own request, a copy of his Plan, from the minutes, (Protocol); also of the letters of the Classis; but that promise has not been fulfilled. The letter to the Classis, also, was not written during the meeting of Coetus but after adjournment; and the copy was for the first read at the next Coetus; although this was done differently last year.

He thinks that those letters ought first to be read (in the Coetus), as is done with us in our Classis. He makes complaint of two settled ministers, Arondeus and de Wint. These he charges with having advertised (adverteeren) him and another member of the Coetus, without being rebuked by the moderators (?) In respect to this, it was twice attempted to put on record, [to book, verboeken,] what was resolved on and noted. (?) An attempt was made to make the scoundrelism of Rev. Wynstok appear probable; and it was taken in evil part that the letter of Klopper, of which our Classis makes mention, was asked for. They said they knew nothing of this, and refused to communicate the letter of Rev. Schelluyne, except orally.

It was even deemed unnecessary to note down what had been already sent to the Classis. He also objects to Coetus, because a minister cannot obtain redress of his affairs so well as the congregations can. Because the Coetus was only instituted to settle disputes, preachers are bound to conduct themselves according to the decision of the Coetus; but the congregations hold themselves to such decisions as far as they happen to please them, and not otherwise. This appears from the affair between van Sinderen and Arondeus, and their respective parties. The latter (party) belonged to the Coetus in the time of Rev. Freeman; now they mock at the Coetus.

Yet they repair to it again when there is hope of getting what they want, and of keeping Arondeus. Also in the affairs of Acquakenonk, in the time of John van Driessen, the Coetus and Classis were ridiculed; but now they repair thither again, without doing anything (toward a settlement) of that case. But when Classis recommended to Coetus the union (of Aquackononck) with Second River, it was then openly declared they had no business with the Coetus. Nevertheless, when summoned, an elder appeared saying his people was not inclined to union. But surely this (their conduct) should not have stood in the way of Coetus undertaking such a desirable business; just as little as (it should not have stood in the way) when they wished to keep such a fellow as Arondeus. With him the party of Van Sinderen will never be reconciled; for from his (Van Sinderen's) standpoint it is impossible. They (the Coetus) should not have rejected his (Haaghoort's) peace-loving letters which tended in every sense to the welfare of the churches. And the replies of Acquackononk should have been looked at and considered, (by the Coetus), and the opinions of both churches should have been asked for, and become known by the Coetus, as was the case with those of Long Island. More information should have been sought, and thus the intentions of Classis could have been complied with.

Heretofore he (Haaghoort) has been writing about the Committee; now, one (David) Marinus, is given (attention to). He was examined by Rev. Schlatter in Philadelphia on his own authority, and was provided with a license to preach, and that without the knowledge of the (German) Coetus. He (Schlatter) pretends to have a commission which allows him to do everything. This surprised even his own elder. Nevertheless he attends the Coetus, (the German Coetus?) without anything being said of all this. Twice did the writer of this letter speak of it at (our) Coetus, but nothing was done in the premises. Thus the congregations have more liberty than the ministers. They are so subordinated to the Classis that they are completely dependent on it, as if they were its mere servants. This was an expression used in the Coetus, and it (thus substantially) appears also in its Fundamental Articles. (See under date of April 27, 1738.)

Since all the Minutes (of Coetus?) are sent over to the same, (to the Classis?) and (matters) therein are approved or disapproved, why, he asks, is not the same authority used over the (individual) congregations. Especially in matters relating to calls? If they (the congregations) cannot be thus subordinated, why is there not an effort made to bring the business of the Coetus to the same condition? and (also to bring the business of?) the churches out of the fundamental causes of the disputes? One ought to try to take away these fundamental causes, as a wise physician would do. He asks—Whether it would be too severe a threat, (to declare)—that the Coetus or Classis would ratify no call unless it were guaranteed (in the call, that the congregation would be) subject to the Coetus and the Classis and their laws; or rather, (unless it were guaranteed that) honest persons should (not) be allowed to be abused. Should not the Coetus be allowed to recommend and help honorable men to vacant churches, as well as such dishonorable ones as De Wint and Arondeus? To such ends he (Haeghoort) had sought to direct the affairs in the Coetus, but in vain; yet to this end was directed the very draught of the Regulations.

He also suggested that instead of the plan of an almost impracticable "Church-Visitation",* each minister and elder at the Coetus should be asked, Whether each one did his duty? Whether the salary was promptly paid to the preacher? But this Article was left out of the list (of Rules of the Coetus.) He is indeed aware that we (the Classis) tried to co-operate toward the accomplishment of these matters, in our letters of 1749

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*Article 44 of Rules of Synod of Dort: "Each Classis shall authorize two or more of the eldest, most experienced and best qualified of its members, annually to *visit* all the churches belonging to its jurisdiction, both in the cities and in the country; whose business it shall be to enquire—Whether the ministers, consistories and schoolmasters do faithfully discharge their offices? Whether they adhere to sound doctrine? Whether they observe in all things the received discipline, and promote as much as possible, by word and deed, the edification of the congregation in general, and of the youth in particular? That so they may reasonably and in a brotherly manner, admonish those who in either of these particulars may be found negligent; and by their counsel and conduct assist in directing all things to the edification and prosperity of the churches and schools.

Each Classis may continue their "Visitors" in office during pleasure, except when the Visitors themselves for reasons, of which the Classis shall judge, request to be dismissed."

This was found in colonial times, on account of the distance between the churches to be quite impracticable.

and October 15, 1750; but to his regret no heed was given thereto. No letters which were necessary to him, in relation to his Protest, had been sent to him; nevertheless (he) knew their contents; that they must not be so reckless, in the making of their calls. He had strongly insisted thereon, but the pretended correspondent brought matters into such a shape, that even the adopted Articles were made obscure, or were altered. For they went so far in this correspondence, that these Articles were withdrawn, which contained the peremptory decision of Classis about Rev. (T. J.) Frielinghuysen which declared him orthodox and removed the ban; but they altered them, acknowledging him simply as "lawful".

Finally, he says that the churches, which make the calls, should therein be made equally subordinate to Coetus, as the ministers are pledged thereto, in the calls. It was this which had occasioned such a storm in the case of Rev. Hoevenberg at New York, who, refusing to do so, (to make himself subordinate), his call was made null and void. It is thus they know how to make use of the Coetus. If even the Consistory of New York has prescribed this for its ministers, why not do the same for all the ministers together? This would remove many causes of dispute and increase brotherly love. A committee on this, his Protest, had been appointed. Most of the members of the Coetus are witnesses of what he has said. He requests a copy, if that Committee should write anything to us, (the Classis) so that he may be able to defend himself, and we may be enabled to proceed discreetly, who, now that it is too late, can not help him under all the ill-treatment he has received. He knows not what else to do, except to put forth proper efforts; he will seek to be faithful, and comfort himself with the Divine promises. He concludes with salutations.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters Read.

1752, April 10th. Art. 10. Extracts were read from several letters, as follows:

1. From Rev. Gerard Haggoord of Second River, of July 17, 1751, received by us Oct. 26, 1751. To this no reply shall be made because of contemptuous and malicious expressions.

2. From Rev. John Ritzema of New York, Nov. 15, 1751, together with several papers relating to a call of Rev. John Aemilius Wernig (Wernich) to Stone Arabia, N. Y. These shall be discussed at a following meeting of Classis. In the meantime Rev. Ritzema shall be answered in general terms. A letter to him was read and approved.

3. From Rev. George Weiss of the 1 and 17 of November, 1751. This shall also be answered in general terms.

4. From Rev. G. H. Mancius, of Kingston, N. Y. of October 11, 1751. It was written in the name of the Consistory there, and was received Feb. 16, 1752. To this no reply shall for the present be made. In regard to that matter relating to the church of New Paltz, further information is awaited.

5. From the Revs. Leid (Leydt) and Goetschius, October 18, 1751, in the name of the Coetus of New York, together with some testimonia touching the case of P. de Wind.

6. From whom (De Wind) a letter was also communicated to the Classis;

7. as well as one from the Consistory of Bergen and Staten Island in reference to him (De Wind) which was addressed to Classis.

While these affairs are of the utmost importance, they shall first be written about to the Classis of Nether Veluwe, and also to Revs. Wynstok and Medenbach, of whom mention is made in those letters, after which the affair shall be further acted on. xii. 283.

ACTS OF THE CLASSIS OF AMSTERDAM.

Classis of Amsterdam to Rev. John Ritzema, April 10, 1752.

Vol. 30, page 247, No. 139.

To Rev. John Ritzema, Pastor at New York:

Rev. Sir and Beloved Brother:—In order to show you that the Classis of Amsterdam will gladly answer your friendly statements to her concerning different affairs in the Church of God in that land where you now find yourself, we write this in the name of the Classis, with our thanks for the trouble which your Rev. has been pleased to take; nevertheless, we hope, that you will not think it amiss, that we do not at present, elaborate upon the affair itself to which you refer, but consider the matter only as reported, until such time as the Rev. Coetus causes its greetings to be sent in reference to this matter; otherwise, we would be compelled to answer also all the other gentlemen, privately, and thus to make private (public?) affairs which regard the entire Coetus. This would soon create great confusion. Meanwhile, we observe from your honored letter of Nov. 15th, from New York, that this particular affair was communicated to you in the name of the entire Coetus, viz., that they would gladly see Rev. John Aemilius Wernig recognized in the name of the Classis as the lawful pastor at Stone Arabia, notwithstanding he was called and installed there not in accordance with our regular Church Order. We will not fail to make report of this to our Classis, and to inform Coetus as soon as possible of the decision of the Classis thereupon.

Furthermore, Rev. Sir and Much-beloved Brother, We remain, after prayer for a blessing upon you, and thanking you for the offer of your services, Your servants to command, The Deputati Classis ad Res Exteras.

John Van der Vorm
James Tyken, V. D. M. Amst. Depp. Scriba.

Amsterdam,
April 1, 1752.

ACTS OF THE COETUS, CONVENED AT THE REQUEST OF DOM. SINDEREN AND HIS FRIENDS, BY DOM. RITZEMA, EXTRAORDINARY CLERK, HELD AT NEW YORK, APRIL 14–16, 1752.

In Acts of Classis, Vol. xxiii. 267, seq. Referred to xxiv. 13.

SESSION I.—TUESDAY, APRIL 14—FORENOON.

1. Opening.—The Assembly was opened with prayer by Dom. John Leydt, the last President.

Members Present.

Rev. Rienhart Erickson,
" A. Curtenius,
" G. Haeghoort
" J. Ritzema
" B. Meinema
" H. Goetschius
" J. Leydt
" J. Frelinghuysen
" U. Van Sinderen
" S. Verbryck

Elder, H. Bennet
" J. Kip
" J. Spier
" C. Bancker

" R. Martese
" H. Fisher
" W. Willemsen
" A. Lott
" C. Smith.

The next in succession to the last President being absent, Dom. G. Haeghoort was chosen President Extraordinary. Dom. Van Sinderen and Lott, his elder, acknowledging that the Coetus was convened at their request, they were required to pay sixteen pounds for the expense of the meeting; which they promised to do.

2. *Object of the Meeting.*—The proposal of Dom. Van Sinderen and his party was heard, desiring the execution of the previous decisions of the Classis and the Coetus in their matters. Postponed till the afternoon.

The Assembly separated with thanksgiving. *Tempus Conventus* at half past two o'clock, P. M.

SESSION II.—AFTERNOON.

1. *Delegates from Kings County.*—The meeting was opened with an edifying prayer by the President. Peter Lefferts, William Couwenhoven, B. Ryder, Wil. Van Nuys, Peter Vandervoort, and Hendrik Vandewater appeared as delegates from Kings County, and confirmed the request of Dom. Van Sinderen and Mr. Lott.

2. *From Queens.*—Joseph Duryee came as a delegate from Jamaica, Queens County, seeking counsel and aid against Arondeus, who, continuing to preach, hindered their union.

3. *Report of the Committee.*—The minutes of the last Coetus were read, and a report was requested from the committee on Flatbush. The Rev. Messrs. Ritzema, De Ronde, and Frelinghuysen, with their elders, reported what they had done to the following effect, etc. The Committee having stated their reasons for appointing a second confession to be made by Arondeus, the Assembly acquiesced in the indulgence, as granted with a good aim.

SESSION III.—WEDNESDAY, OCTOBER 15—FORENOON.

1. *Arondeus Cited.*—The Assembly, being opened with prayer by the President, considered whether Dom. Arondeus should not be summoned before them to answer, and it was concluded to cite him to appear, by a letter of this import: The Rev. Coetus, now met in extraordinary session, in New York, think proper to apprise you that they judge your presence necessary here; wherefore you are requested to repair hither to-morrow, at 10 o'clock, A. M., to hear what the Assembly has to state to you.

2. *Reading of Documents.*—The decision of the Coetus and the Classis concerning Dom. Arondeus, and the accompanying Classical Letter, were again read. Time being spent in deliberation, the Assembly separated with thanksgiving; to meet again at half past two, P. M.

SESSION IV.—AFTERNOON.

The Assembly was opened with prayer. After continued deliberation, it was decided that the sentence of the Classis against Arondeus should be carried into effect.

Separated with thanksgiving. *Tempus Conventus* to-morrow, at 9, A. M.

SESSION V.—THURSDAY, APRIL 16—FORENOON.

The Assembly was opened with prayer by the President. Then, finding it necessary to execute the sentence made and ratified by the Classis, since all endeavors at making peace have proved fruitless, (as appears from the report of the Committee, confirmed by others,) and Arondeus continues immovably impenitent for his unchristian and disorderly course; the Assembly took into consideration the way and manner of doing this. After mature deliberation, it was concluded to make it known by writing to the different parties; and Dom. Ritzema and the Elder Fisher, a committee for the purpose, reported the following draft, which was adopted:

To Dom. Van Sinderen and his Congregations, and Dom. Arondeus and his:

It is hereby made known to you, that the decision of the Rev. Coetus, made September 14, 1750, and confirmed by the Rev. Classis of Amsterdam, January 12, 1751, in relation to the question of the lawfulness or unlawfulness of the ministry of Dom. John Arondeus in Kings County, must now take effect. Thus Dom. U. Van Sinderen is to be recognized as lawful minister in Kings County, and Dom. John Arondeus as unlawful, and therefore, not authorized to administer the Word and sacrament in the Hollandish churches on Long Island; so that each and every one whom it concerns, professing to be a member of the Netherlandish Church, and under the Church Orders established in the National Synod at Dordrecht, 1618 and 1619, is to show himself obedient to the foregoing action; which this Assembly expects.

Done in our meeting of Coetus, in the Consistory Chamber at New York, this 16th of April, 1752.

Accordingly, the sentence thus carried out was read before both parties, fortified with exhortations by the President, and then delivered into their own hands.

The Assembly separated in the usual manner.

SESSION VI.—AFTERNOON.

The Assembly being opened with prayer:

1. *Copies Requested.*—Dom. Arondeus and friends requested a copy of the minutes of the two last sessions of the Coetus, and also of the last committee on Flatbush, which was granted, on condition of their paying for the same; and also, if desired, a copy of the decision of the Coetus given in the year 1750.

2. *Advice Asked.*—The committee of Dom. Van Sinderen's friends desired advice on these points: 1. What was to be done about the non-payment of salary by the subscribers to Dom. Van Sinderen's call? *Ans.* They are referred to the previous action of the Assembly, of which a copy can be obtained. 2. What is to be done with those who were admitted as church members by Dom. Arondeus, during his irregular sojourn on the island? *Ans.* It is referred to the prudence of Dom. Van Sinderen and his Consistory. 3. How is Dom. Arondeus's Consistory to be regarded and treated? *Ans.* The minister being disapproved, the Consistory must be also; consequently the church property must be restored to Dom. Van Sinderen and his Consistory.

3. *Tappan.*—Abraham Haering and John Nagel, a committee from Tappan, presented a paper containing various complaints against Dom. Muzelius, which they enforced by oral statements. Whereupon it was concluded to write in express terms to Dom. Muzelius, warning him against exciting trouble by preaching in private houses, and exhorting him to avoid scandal, by refraining from his unchristian behavior. Otherwise the Coetus will be compelled to act against him ecclesiastically, and the Consistory of Tappan may call in the aid of two or three of the neighboring ministers, with their elders, to proceed further against him, even to the infliction of censure, and report to the next Coetus; which may issue in his total removal.

4. *Poughkeepsie.*—Dom. B. Meinema was compelled to complain to the Assembly, that the Consistory of Poughkeepsie were negligent of their official duty, and that the newly chosen members refused to sign the call. It was directed that they should be written to in strong terms.

The Assembly separated in peace, with thanksgiving to God.

Done in the Consistory Chamber in New York, and signed, in the name of all,

Gerard Haeghoort, h. t. Pres.
John Leydt, h. t. Clerk.

Collatum Concordat.

CORRESPONDENCE FROM AMERICA.

The Coetus to the Classis of Amsterdam, April 17, 1752.

Portfolio "New York", Vol. ii. Also, Vol. xxiii, 257.

Reference, xxiv. 13.

Very Reverend Sirs and Brethren in Christ:—

Numerous circumstances have prevented us from sooner sending to your Revs. the minutes of our Assembly. Accompanying this, therefore, are those of three sessions, signed by the President and the Scribe. To these will be added what must serve to a better understanding of them, namely, the Confessions which the Revs.

Arondeus and Van Sinderen were required to make, both before our Assembly, and in public before the Church.

There was also sent to your Revs., in name of the Assembly, a letter concerning the matter of De Wint, which, no doubt your Revs. have received, together with the original testimonials asked for. By reason of the death of Mr. G. du Bois, the reply by the Committee to the protest of Mr. Haaghoort went by default. If, however, your Revs. desire further light on that matter, it can be given on some future occasion. We trust that it will now appear to your Revs. with sufficient clearness, that it was inexpedient and impossible for us to reinstate Arondeus on Long Island as a colleague of Van Sinderen. Further, we pray that the Lord may pour out upon your Revs. every needed blessing, and that we may in future make your Revs. glad with good reports of our Zion.

We remain your Reverences' Obedient Servants, Brethren and Fellow-laborers in the Gospel of God,

By authority and in the name of the entire Coetus,

Gerard Haaghoort, Pres. protem.
John Leydt, Scribe protem.

New York, April 17, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Rev. Classis of Amsterdam to the Rev. Classis of Neder Veluwe, April 18, 1752. Vol. 30, page 251, No. 142. [See May 12, 1751].

To the Rev. Classis of Neder Veluwe:

Worthy, Godly, Very-learned Gentlemen, and Much-beloved Brethren:—

Having learned from a private letter of Rev. Peter Wynstok, addressed to one of the members of our Assembly, certain circumstances, which excited our suspicions, that Peter De Wind had deceived us and the Coetus of New York, in a most shameful manner, by forged testimonials; (for he had been examined by us for ordination at the request of the Coetus of New York, and ordained on [Jan.] 12th, 1751, as pastor at Bergen and Staten Island in New Netherland;) we, as quickly as possible, notified the Coetus of the same, by a letter dated May 3rd, 1751, and requested that Assembly to take care that said De Wind should not be permitted to perform ministerial functions until the truth or groundlessness of these suspicions should be made clear to us. We also requested the Coetus that, if possible, the original certificates of Peter De Wind should be forwarded to us. Subsequently the Rev. Peter Wynstok sent to Rev. Vander Vorm, in a letter of Oct. 2, 1751, a further account of this person, and with a copy of the Minutes of the Rev. Classis of Neder Veluwe, in reference to said De Wind, dated May 12, 1751. Thereupon, in abhorrence of such wicked and deceitful conduct, we resolved that said De Wind was unworthy of ever being installed in the sacred ministry, if he were not already installed; but if this had already been done, that he be *de facto* deposed, and our Classis did hereby depose him, etc. We also gave notice as soon as possible of this, viz., on Nov. 23, 1751, to the Consistory of Bergen and Staten Island, as well as to the Coetus of New York, and also forwarded the said Coetus a copy of the Minutes of the Classis of Neder Veluwe of May 12, 1751, with an extract from the report of Rev. Peter Wynstok. To this last letter, we have, as yet, received no answer to the one of May 3, 1751. From this reply we have the honor to give you some necessary facts and explanations. In a letter of Oct. 18, 1751, notice was given us, in the name of Rev. Coetus of New York, of what had been done in reference to De Wind. He had already, previous to the reception of our letter, been introduced into the ministry. The circumstances we prefer to communicate in the very words of the Coetus:

De Wind having been cited, the weighty complaints in the letters from yourselves and Rev. Wynstok were read to him, and he was asked what he had to say in answer thereto. He thereupon brought forward the following answer, as the line of his intended defence:

That he intended to depart as soon as possible, from Hardewyk, where he had studied for a long time, to the West Indies. He wished, however, first to be examined for licensure, not only as an evidence of his success in his studies, but to enable him to secure the privilege of employing his talents for the good of others. He accordingly consulted his well-known friend Rev. Wynstok, acquainting him with his desires. The latter told him that Classis would not meet for some time yet; that much expense would be incurred in calling an extra meeting, which it was necessary for him to incur, for he could help him in another way. He was willing to help him to a certificate himself; that he (De Wind) asked him whether he could do that, and was answered, Yes. Thereupon Rev. Wynstok questioned him upon 1 Pet. 2:25—"For we were as sheep going astray, but are now returned unto the Shepherd and Bishop of our souls"—and upon certain theological points. De Wind, however, frankly confessed, that he had neither preached before Rev. Wynstok, nor been examined by him in the languages; neither had he preached before nor been examined by the Classis. Thereupon Rev. Wynstok procured him the accompanying certificates of licensure, (being the original) signed by the stated Clerk of the last preceding Classis of Neder Veluwe, Rev. Mr. Meedenback, and for which he gave him six ducats. He, moreover, received this warning therewith, that he, (De Wind), (as Wynstok told him) must accept no call, nor become a minister in, nor ever show his certificate in Holland, neither preach in Holland; but he might do those things in the West Indies. Thereupon the Assembly (the Coetus) put several questions to him, and these among others: Why had he wilfully and knowingly deceived the Rev. Classis and ourselves with his false certificate. He replied that he did not know it was false. Upon being asked whether he did not know that he had not been before a Classis at all, nor been examined in the languages by Wynstok, nor preached before him; (having acknowledged the latter fact;) and if he had not read these false statements in that certificate? he answered, that he did not know the certificate was false.—Again he was asked, whether he had no suspicion of evil, inasmuch as he had to promise Rev. Wynstok that he would not show said certificate in Holland, nor preach, nor become a minister there? He answered: No.—Upon being asked further, why he had deceived Rev. Wynstok, having once promised him never to become a minister, he answered, Such had been his intention, but his zeal increased very greatly, as he had occasionally preached.

The Coetus having heard all this, resolved to suspend Peter De Wind from the use and administration of the Holy Sacraments, and informed him of such resolution.

We have also received two letters from Peter De Wind, one of Aug. 20th, and the other of Nov. 10th, 1751, in which he gives his account of the way in which he received his Cassical certificates. This account agrees with that which he stated to the Coetus, but is more elaborated. Among other things, in a Postscript, he asserts: "Concerning my certificate, obtained from Rev. Wynstok, and signed by the name of Rev. Meedenbach: I cannot affirm whether that is Rev. Meedenbach's own signature or not, so that I cannot tell how I should accuse him." In the letter itself, he says, that he at first hesitated to name the person who had given him the certificate, because the letter which he had received from Amsterdam, from Rev. Wynstok, (wherein that gentleman made him understand that he must not mention him in connection with this matter,) he had either torn up or lost; but by this letter he might have been able to prove that Rev. Wynstok had furnished him with this letter. He furthermore declares that it would be a great grief to him to be cut off from his congregation, and beseeches us to look upon him who has been deceived by Rev. Wynstok with a fatherly eye, and not depose him from the ministry.

We have also received a letter from the Consistory of Bergen, dated Nov. 9, 1751, wherein they declare themselves in great difficulty and distress over the censure which Coetus has inflicted on said De Wind, and request that although he may not have been examined for licensure, yet that we will be pleased to be satisfied with ordination examination, that as the one already installed over them he may remain as their pastor, inasmuch as his conduct among them had been exemplary and edifying.

We have, worthy Sirs and Brethren, accepted this account and request of his, as a matter of information, but prefer, for the present, not to take any further action in this important business. We deemed it necessary, however, to inform you of it all, with the addition of the enclosed copy of the original certificate of Classis, forwarded to us from New Netherland. We request and hope, ere long, to be honored with a reply from you concerning these matters. May the Lord ever preside among you in your Assemblies, in dealing with this case, as well as in all other affairs; may he grant that the churches committed to your supervision may be made a glory and praise on earth. May you find abundant opportunity here to rejoice in the fruit of your labors, and hereafter in the reward of faithful servants. With all esteem, we sign ourselves,

Signed as above.
Jacobus Tyken, Pres.
Jacobus de Jonge, Scriba.

Amsterdam,
April 18, 1752.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam, to Mr. G. M. Weiss,* Pastor at Goschenhoppe, in the County of Philadelphia, Pennsylvania. No. 143. April 18, 1752.

April 18, 1752.

Worthy Sir, and Much-beloved Brother:—

Your letters of Oct. 17th and Nov. 1st, 1751, came to hand in due time. If it were a matter of rejoicing to you and to the ministers in Pennsylvania, to learn that our endeavors have been earnest in the interests of the Pennsylvania churches, we assure you that we are inclined to persevere in this course, according to our ability, and that it gives us peculiar satisfaction to see that the Lord works with us for the good of the churches.

It will always be agreeable to us to learn of your constant zeal in the work of the sacred ministry, and we will not neglect to assist you with our advice, as far as possible, when you ask for it, and circumstances permit. We would now gladly advise you concerning certain men, (if we had more information on the subject,) who allow themselves to be employed as Reformed ministers, without any regularity as to Church Order, and which is all done even without our knowledge. For the present, we are obliged to say, that upon mere general rumor, we can advise nothing. We first need further light on the subject.

The Lord support you in the work of his ministry, and furnish you with every needed grace, to make the work of your ministry glorious, and make you know that your work is not in vain in the Lord. Worthy Sir and Beloved Brother, Your Servants and Fellow Brethren, The Classis of Amsterdam. In the Name of all,

James Lyken, V. D. M. Amster. Depp. ad res exteras, praeses.
Jacob de Jonge, Dep. ad res exteras, scriba.

Amsterdam, April 18, 1752.

The bearer, Rev. Schlatter, can give you more particular accounts concerning what has been done here in reference to the Pennsylvania churches.

Rev. Petrus Wynstock to Rev. Jacob Teyken, President of the Deputies of the Classis of Amsterdam, ... (No date, but possibly April 1752.

Portfolio "New York", Vol. ii.

Rev. Jacob Teyken,

Very Reverend, Godly, Very Learned and Much Respected Brother:

After writing Rev. Mr. de Jonge of Harderwyk, on the 27th of June of this year, I think, I have the honor of sending this letter to your Rev. as president of the Deputies. Accompanying it are my remarks, in brief, on the "Defence" and on the so-called "Classical Testimonial" of Pieter de Wint. I ask your Rev. to be so kind as to take them where they belong. My opinion is that the additional documents—that under letter A., an authentic copy of our classical article, and that under B., an authentic extract from the album studiosorum of the University at Harderwyk, will answer our purpose, and give support to the action previously taken in regard to that wicked P. de Wint, whose undertaking and conduct surpass all impudence and perversity.

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* Lived in New York state also at various times.

I kindly ask you to send me, when the opportunity presents itself, some report of the result of the action taken, so that I may make use of it in due time and at the proper place. God willing, I expect to be back in Hardewyk by the middle of August. My son wishes me to assure your Rev., and the other gentlemen of his regard.

With affectionate greeting, and prayer for a blessing upon your Rev. and the Brethren, I sign with all respect, Very Rev. Sir and Brother, Your Very Revs. Obedient Servant and Brother,

Petrus Wynstok.

P. S. We request that our brother, G. Timmerman and wife receive our greeting and be assured of our health.

N. B. In answer to this, a brief report of our classical action ought to be sent to Rev. Wynstok.

Extracts relating to the De Windt case. April 25, 1752.

Portfolio "New York", Vol. ii.

Extract from the Acts of the Classis of Neder-Veluwe, held at Hattem, April 25, 1752, and days following.

Art. 47 ad 47. Syn. 31. Stricta Examina.

There was presented and read a letter, addressed by the Rev. Classis of Amsterdam to this Rev. Assembly, sent and signed by the Rev. Jacobus Tyken, president, and Jacob de Jonge, scribe of the Deputies, Amsterdam, April 18, 1752; together with a copy of a so-called Latin Testimonium Classicale. The letter showed how carefully the Coetus of New York had gone to work in the case of P. de Wint, as also what defence P. de Wint had made before that Coetus.

Both the documents, when read, caused this Rev. Assembly the greatest surprise, convinced as it is of the notorians falseness of the so-called Testimonium Classicale. Moreover, to its extreme displeasure, this same Assembly understood P. de Wint's defence to have been a combination of untruths, also of scandalous and exceedingly punishable insinuations against one of our most prominent members. All this the Rev. Classis abominates, leaving the matter to the wise and careful treatment of the Rev. Classis of Amsterdam, which it thanks for its amiable communication.

The above named documents were put into the hands of Rev. P. Wynstok, who was requested and authorized, as registrar of the Classis, to send a copy of this Article to the Rev. Deputies; and further, to write to the same, as he may deem best, as being one most grievously injured by the defence which P. de Wint had made; and thus to put an end to this shameful and offensive act of P. de Wint.

Concerning a previous resolution, providing for a notification in the book-matter* (?) Rev. P. Wynstok communicated to this Assembly the considerations, presented in a letter sent to his Rev. by Mr. J. Van der Vorm, in which this Rev. Assembly takes pleasure and acquiesces. Thus the matter will be kept out of the book-matter* (?)

Collata Concordat

L. T.

R. A. Ten Brak, Eccl. Hattemsis,

Pres. of last Classis, in absence of the Scribe.

A. A.

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*Possibly meaning a Record Book of ordinations.

Certificate about Pieter De Wint.

Portfolio " New York ", Vol. ii.

Pieter de Wint, St. Thomas, Ind. Occidentalis, entered his name as Studiosus Theologiae in the Album Studiosurum of the Gelderland Academy at Harderwyck on the 23rd of January, 1749. This I, the undersigned, as Rector Magnificus, declare to have so found in the Album Studiosorum.

Th. Scheltinga.

January 27, 1752.
B. B.

(See Wynstock's letter of July 13, 1752.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters Read.

1752, May 1st. Art. 4. The Committee on the churches in foreign lands, on the announcement of this article (lemma) report:

1. That on April 10, 1752, they received a letter from Rev. Gerard Haggoort, signed Dec. 6, 1751, with a protest, directed against the Coetus, which was signed on Sept. 13, 1751. This protest was found to be as unintelligible as it was insolvent, just like his letter. This shall be acted on later, as a report from the Coetus on this matter is desired, which shall be waited for.

2. In the matter of the call of John Aemilius Wernig (Wernich) to Stone Arabia: Classis requested the Committee to postpone writing for the present to Revs. Ritzema and the Coetus, until Rev. Kesler, who at present has an opportunity to learn something about this affair, furnish some further light thereon. To this end all the papers bearing on this matter were given by the Committee to Rev. Kesler. The next Classis shall act on this business.

3. It was resolved at the previous Classis to answer Rev. George Weiss in general terms. This was now done and the letter was read.

4. The case of Rev. G. H. Mancius remains in statu.

5. Concerning the case of P. de Wind: the Committee report that the letters have been sent to the Rev. Classis of Nether Veluwe; also to Revs. Wynstok and Medenbach, and answers to them are yet awaited.

6. There was also introduced by the Committee a letter from the Consistory of the New Paltz, of December 19, 1751. In regard to this more information is expected subsequently.

7. Committee also had a letter from Revs. Ritzema and Albertus (Lambertus) de Ronde. It shall be awaited what Coetus will report thereon. In the meantime the Committee shall answer Revs. Ritzema and de Ronde in general terms. This answer on being read, was approved. xii. 285, 286.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Revs. Ritzema and De Ronde, May 1st 1752. Vol. 30, page 251, No. 141. Referred to in Minutes of Classis, Vol. xxiv. 8. Reference, xxiv. 8.

To Messrs. Ritzema and De Ronde of New York:

Worthy Sirs and Much-esteemed Brethren:—We were honored during the month of April in the reception of your honored letters of Jan. 30th of the present year. (1752.) We learned therefrom with much satisfaction, that the Rev. Coetus of New York, in view of our proposition made in our communication of April 2, 1751, (March 2?) was willing earnestly to exert itself again, though for the last time, to effect a reconciliation and to settle the disputes between the Revs. Arondeus and Van Sinderen, and their respective adherents: also that as the commttee appointed, you were not willing to decline the duty of going again to Long Island, to secure these ends. It greatly pained us, therefore, to learn that your endeavors to this end had proved fruitless. We will not fail to take these facts into our consideration of the matter, and in due time to express our decision; but for the present we cannot do this, as we deem it necessary first to see the Minutes of Rev. Coetus of Sept. 17th and Oct. 16th, 1751, which we earnestly await. Meanwhile we trust that the God of Peace will move these parties at variance to mutual concord and reconciliation; that the extravagant distempers in those churches may come to an end, to the glory of his great Name, and to the edification of his church. At the same time we wish that the mercies of the Lord may rest upon *you* forever. Worthy Sirs and Beloved Brethren, Your Servants and Fellow-brethren, The Classis of Amsterdam, In the name of all.

James Tyken, V. D. M. Amst. Depp. ad res ext., Praeses.
Jacob de Jonge, Depp. ad res ext., Scriba.

Amsterdam, May 1, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

Pennsylvania. Rev. Michael Schlatter.

1752, May 5th. Art. 6. It is reported that Rev. Schlatter, with six preachers called to Pennsylvania, has already departed from here by ship.

The next time Rev. John V. Steveren shall preside, ex ordine. xii. 286.

CHURCH OF NEW YORK.

Occupying others' seats.

New York, May 11, 1752.

Announcement made from the pulpits of both churches, according to a Resolution of Consistory of May 11, 1752.

This Christian Assembly is hereby informed that inasmuch as various complaints have come to us from the owners of sittings and chairs in each of our churches, that these are taken and occupied by those who have no right to them, and this not by chance, but is constantly recurring, so that their owners who have bought and paid for the same for their own use, are often compelled, to their great inconvenience, to look out for another place:

We, therefore, in the kindest manner, request those who have no seats in either church, to repair to the Church Masters who can accommodate them, as there are still sittings to be bought in each of the churches. Thus each one may have his own seat, and good order will be preserved.

It is also kindly requested that the chairs for the Magistrates be kept in proper honor, and not be occupied by children, except with proper discrimination. Thus all things may proceed in an orderly manner. But it shall not be taken amiss for any one to come forward after the text is announced, and occupying the unoccupied sittings.

Thus done in our meeting in the Consistory Chamber in New York, May 11, 1752.

In the name of the Consistory,
J. Ritzema, p. t. President.

ST. GEORGE'S CHAPEL. MAY 20, 1752.

"That Wednesday the first day of July next be and is hereby appointed for opening St. George's Chappell of this City, and that notice be given thereof in Trinity Church the two preceding Sundays, and ordered that the Rector, Collo. Robinson and Mr. Mayor, be a Committee to waite on his Excellency the Governour and inform him thereof some time before notice be given in the Church."—Dix's Hist. Trinity Church. pp. 259, 260.

CORRESPONDENCE FROM AMERICA.

Documents relating to Kings County. May 28, 1752.

No. I.

Extract of the action of the Rev. Coetus of Dutch ministers and elders, held at New York, April 14, 1752.

Session 1 and 2.

Having been asked, by those commissioned by the friends of Rev. Van Sinderen, as to what was to be done about the neglect or refusal to pay (his salary), on the part of the signers of Rev. Van Sinderen's call: for answer, they are referred to the action which the Rev. Assembly took on a previous occasion, a copy of which can be obtained.

This must be that which is recorded in the Acts of the Special Coetus, opened Oct. 16, 1751; and that more definitely in the Acts of the second week's session IX Tuesday afternoon § 15, p. 111 of these sessions; where the following is recorded: "Since his Rev., the Rev. Van Sinderen, is to be recognized as the legal minister, according to his call, it follows that the claim made therein must be met without shortage. In all justice, therefore, the arrears ought to be paid.

Session 3.

Question: How is the Consistory of Rev. Arondeus to be considered?

Answer: The minister being dissappointed, the consistory also expires. Consequently the church property must be restored to Rev. Van Sinderen and his Consistory.

These documents desired by such as are interested in them, I, the undersigned, testify to agree, word for word, with the original.

J. Ritzema, Scriba of the Coetus Etraordinary.

New York, May 28, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. John Freilinghuisen.

1752, June 5th. Art. 1. Again a letter has arrived from Rev. Wilhelmus [John ?] Frielinghuisen, preacher at Raritan. Thereon a report shall be made *in Classi sequenti.* xii. 287.

Abraham Rosekrans.

The Committee ad res Exteras make known that Rev. Abraham Roosekrans has shown to the consistory of Amsterdam that he was called as minister to Burnetsfield, [German Flats, Herkimer Co.,] in North America, in New York, and was properly qualified by the consistory of Heidelberg, (Consistorium, the same as one of our Classes); that he had no time left to show himself to the Classis; that the consistory of Amsterdam had given him a donation, and urged him to join himself to the Coetus. The Assembly was satisfied with this report, and information thereof shall also be sent to the Coetus of New York. xii. 287.

Churches in Foreign Lands.

1. Of this no further news has come in, and it remains thus in statu. (See 1752, May 1.)

2. Rev. Kessler made report thereon. This affair is further recommended to Committee, to bring in a pre-advice *in Classi sequenti.*

3. Remains in statu.

5–7. Revs. Wynstok and Medenbach have already replied to our letters. This reply was read at this session. The resolution of the Classis of Nether Veluwe is still awaited, when this case shall be acted on further.

8. Remains yet in statu.

9. Remains yet in statu.

10. The Committee reported that Rev. Bril has replied to the letter of Classis and that he has again been written to. These letters were read to the Assembly, and the matter recommended to the Committee. xii. 286, 287.

CORRESPONDENCE FROM AMERICA.

Pieter de Windt to the Classis of Amsterdam, June 13, 1752. Portfolio "New York", Vol. ii. Also, Vol. xxiii, 256.

Ref. xxiv. 13.

Addressed: To the Very Rev. Classis of Amsterdam at Amsterdam.

Bergen, June 13, 1752.

Very Rev. Sirs:—

I hope this may find you all in health, of which I shall always be glad to be informed. To my sorrow, I have learned that Petrus Wynstok's accusation against me has been sustained by the sentence of your Reverences. Rev. Sirs, this has always been my comfort, and still is, that I can hold fast to that confidence which David expresses in the 118th psalm, vs. 6-9; and I have no doubt that the Lord will be with me, and that I shall yet be enabled to say what David utters in that same psalm, vs. 10-21.

It seems to me, Rev. Sirs, that no severe sentence could be passed on one who is actually guilty than has been pronounced against me; yea, against me who was innocently misled by Rev. Wynstok, as these papers of mine will show. Am I not then the aggrieved party, Rev. Sirs? You will now be convinced that I was misled by Wynstok. Therefore I ask your Revs. most respectfully to take this matter of mine to heart, and to consider who is the real cause of all this trouble. If possible, then, Rev. Sirs, set me on my feet again. I am willing to present myself again to the Rev. Coetus here, for preparatory examination, and then for final examination, that is in case your Reverences pronounce my former examinations to be illegal. I have confidence in the faithfulness and piety of your Reverences for a closer examination of my case.

Herewith I send to your Reverences a true and very exact copy of an original letter which I received from Mr. Wynstok when I was last in Amsterdam. I send also an original letter of his; and as surely as this is the original handwriting of Wynstok, so surely is also the other, a copy of which was taken in the presence of witnesses. Our magistrate and two other witnesses, having had both the original letters together, testify, as they do with solemn affirmation, that the handwriting in each is one and the same. This, your Reverences can yourselves see, for the fuller confirmation from the original sent herewith, and thus also of the copied letter. I send also my certificate of membership; it is the same which I presented to you on the day of my examination. I was received here by Rev. (G.) du Bois as much as thirteen years ago. I ask you, Rev. Sirs, to be so good as to write to the Coetus about this affair of mine, as soon as an opportunity in any way presents itself. Your Reverences will have sufficient opportunity by way of London. I am still living in the midst of my congregations. For, on receiving the sentence which you sent me, when I made preparations to go away, I was requested to remain until I received answer to these communications. I do not, however, ascend the pulpit.

For the present I close, wishing every blessing upon your Revs.' persons and ministry. I remain respectfully, Very Rev. Sirs, Your Obedient Servant,

Pieter de Wint.

N. B. The Copy of Wynstock's original letter, which I now send over, is (a copy) of the same letter of which I made mention in my former communication to you, and about which it gives your Revs. fuller information. It is to be noted that the statement made in the presence of witnesses was drawn up by Pieter Muzelius, Justus. Now, the word Justus is really a Latin word, but is used by the English in the sense of magistrate, as your Revs. will see from his own signature. They are no common people, therefore, who simply appointed themselves; but men under oath and appointed to office by his royal Majesty himself.

Rev. Sirs,
Your Obedient Servant,
Pieter de Wint.

P. S. The original letter of Wynstok, herewith sent, is confirmed also by a few lines from the magistrate, as you can see.

No. 158.

Received from the hands of Coll. Van Schelluyne, Aug. 11, 1752.

1752, June 11. Affidavits to prove the genuineship of Wynstock's letter to De Windt, dated Dec. 8, 1750.

We the undersigned, having been summoned by Mr. Peter de Wint to appear before Mr. Peter Marselius, a Justice in the dominion of Jersey, in New Netherland, we did so appear before the said Justice Peter Marselius on June 11, 1752. Two letters were shown us there, by Mr. Peter de Wint, of which, the above is a true and precise copy of one of them, even as we will ever testify. Also, Mr. Peter de Wint took oath, before us, and testified, that in both these communications, that it is Mr. Peter Wynstok's own handwriting. And we further testify to the verity of the fact that the one original letter, which was sent over, is in one and the same handwriting as the other original one, whereof the above is a copy. This is to show, therefore, that this original one which is now sent, is of the same handwriting as the other. Thus is it confirmed by our Magistrate here.

All this, we, the undersigned, testify, and thus can it always be confirmed by us. Done on July 11, 1752, at Bergen. N. B. Instead of July 11, must be read, June 11.

Witnesses, Zachary Sickels,
and
Abraham Sickels.

I, the undersigned, Peter Marselius, Justice, in the dominion of Jersey, acknowledge and declare hereby, that I took oath of Mr. Peter de Wint, before these two above named witnesses, and that he declared that the original, whereof the above, on the other side, is a copy, is a letter from Mr. Peter Wynstok, and is in his own handwriting; and that the one original is surely in the same handwriting as the other. (!)

Confirmed by me,
Peter Marselius, Magistrate.

CORRESPONDENCE FROM AMERICA.

The Commissioners of the United Churches of Kings County, Long Island, to the Classis of Amsterdam. June 15, (O. S.) 1752. (Adherents of Arondeus.)

Portfolio "New York", Vol. ii. Also in Vol. xxiii: 270.

Two copies at Amsterdam.

Addressed: To the Very Reverend, the Hon. Classis of Amsterdam:

Rev. Sirs, Fathers and Brethren:—

The condition we are in at present urges, yea, compels us to come once more to your Reverences with a statement in regard to our affairs, with the hope of obtaining your Revs.' help. If, in our former communication, we did not conduct ourselves as we ought, and so deserved the rebuke which your Revs. administered, we humbly ask for pardon. And we now promise that, if it should ever again happen, and we hope it may not, that we should have to write you privately, we will conduct ourselves more carefully and with greater Christian prudence. And herewith, this time, we will give you a convincing proof of our disposition, by submitting to your judgement the whole matter which has brought us into the condition in which we find ourselves.

If, Rev. Sirs, we were to bring up all we have to say about the treatment we have received, we would be obliged to write an entire book, and weary your Revs. with the abundance of material, which is already too abundant. But permit us, Rev. Sirs, to say in general, that we requested, and obtained, copies of the letter of the respected Coetus, which contains the sentence passed on Rev. Arondeus, and which was sustained by your Revs.; also copies of the acts taken by the regular Coetus on this case, in September, 1751, as well as those taken at its special session, called by us in October, 1751; and finally, (we obtained copies) of the acts of the Committee which met at Flatbush; and of the special Coetus, called by Van Sinderen's people in April, 1752.

All these, indeed, contain many things to show that we have [not?] been justly and righteously dealt with. We even appeal to your Revs.' own impartial judgement, (if it will but please your Revs. to give careful attention), to answers made by Rev. Van Sinderen to our accusations against him, that they amount to nothing. Other things of the same sort, show clearly that our ruin was aimed at, and not our salvation—the thing which the Rev. Classis has so earnestly sought. Upon your advice, therefore, as also of that of certain friends in New York, we resorted to the Coetus, in the sure hope and expectation of there getting our breach healed. But it went with us, Rev. Sirs, as we had previously feared. We will not deny it, there was on the part of many of us a stubbornness that kept us from joining the Coetus sooner; but, on the part of others, there was also a reasonable fear. For some persons had behaved themselves like public enemies toward us; and we also thought that we had as good a right *not* to join the Coetus, as others had to do so.

But to proceed, Rev. Sirs., We did go to the Coetus. We expected nothing else, (indeed, we were bound to expect nothing else, on the strength of your Revs.' letter, the extract of the resolution, and the remarks of other friends), than a favorable result. We, therefore, gave ourselves up to the Coetus in all things, for the purpose of becoming reconciled, and of getting Rev. Arondeus restored to us. Or, as your Revs. yourselves wrote to us, of having what was defective in his call, corrected, and what was unlawful in himself (in his acts?) legalized. But now, instead of shaping their acts to that end, (we do not hesitate to say it, although otherwise speaking with respect of the Rev. Assembly and its nonpartisan members,) such steps were taken as tended to our embitterment rather than our improvement. Sentence was at once pronounced against Rev. Arondeus. Silence was imposed on him until the special session of the Coetus. We were thus required and compelled to remain destitute of public worship; or else, for the space of four weeks, to hear only Van Sinderen. Now we can as little bear to hear him with a pleasant frame of mind as they think they can hear Arondeus. However, advised by others, we bore it, and kept still.

But the chief thing which we want to bring to your Revs.' notice is this. The special Coetus, as appears from the documents themselves, after examining the grounds of difference, both on the side of Arondeus, and on that of Van Sinderen, arrived at the conclusion that certain members had been earnestly urged on by some, while being opposed by others. It therefore came about that Van Sinderen's answers to the severe accusations against him, were so hastily dealt with, and so imperfectly recorded, as to bear the construction of conforming to the very proper instructions of your Revs.—among other things; "That not everything in this reconciliation must come from the side of Arondeus." The resolution, therefore, was to the effect that each of the two ministers should preach a public Confession Sermon, and that a new Consistory should be chosen by the Commissioners of the Coetus, only from members nominated by both parties. All this can be more fully seen from the minutes, which, we doubt not, the Coetus will forward to your Revs. In this Confession Sermon, Rev. Arondeus was required to confess as follows:

1. That you promise your church never again to break off your connection with it, or to leave it, in the way you have done.

2. That you publicly ask God in prayer graciously to be propitious to you, and to forgive you that great and fearful sin of invoking curses.

3. That you ask forgiveness also for unlawfully intruding yourself into the church and causing disturbance there.

4. And, inasmuch as, more than once, you have shown yoursef indiscreet and violent, that you humbly ask the church to forgive you for this also, and promise to meet it in all love and kindliness.

This is a confession, we believe, which, taken as a whole no Classis or Synod in Holland, not to speak of the kingdom of Great Britain, would demand or require in such a case. It is true, Rev. Sirs, that the chief point in question, which is that of Rev. Arondeus's illegally intruding himself into the church—is based on the judgement which the Rev. Coetus communicated to the Rev. Classis, in its letter of Sept. 14, 1750. We must say, however, that although the Rev. Coetus so understood the matter at the time, we can excuse it in some measure, because it lacked sufficient insight in the matter from different points of view. But that it should still abide

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by that utterance, and still want its Commissioners, (who were to hear the Confession) rigidly to insist upon it, we consider too severe. Yea, this is absolutely partisan action. For, while on the one hand, it gives the appearance of a purpose to call Arondeus, on the other, and much more strongly, it indicates a refusal to do this. It thus strengthens the party of Van Sinderen in its obstinate, excessive feeling against Arondeus's being legally called. We are the more convinced of its depreciating our side of the case, from the fact that, in the minutes, not a jot or tittle is found of the reasons which we gave, for holding that Arondeus was not an intruder; and that, therefore, he ought not to be asked to confess himself guilty of intrusion. Nor will be ever be able or willing to do this, unless different proof is given to the contrary.

We find it now absolutely necessary to place this before the attention of your Revs. By the departure of Rev. Arondeus to Raritan, the church had no one there except Van Sinderen. It was, of necessity, mindful of its own preservation. The houses of worship were too small to keep the entire congregation together, especially as the neighboring County was without a pastor, and, therefore, the nearest villages afforded no refuge. And—we may not deny it—Van Sinderen's conduct was not at all to our edification, as he in no way tried to gain our affection by his teaching and his life; yea, he had given us reason to become estranged from him, by being the cause of the departure of Arondeus. The consistory, therefore, resolved to call Arondeus back to us from Raritan. To that end it asked Van Sinderen to call a meeting of the consistory. This he repeatedly refused to do. Finally, as we were the consistory, we resolved to have a meeting anyhow. We did not think that we ought to complain about Van Sinderen to a neighboring consistory, or to the Coetus; we did not realize this at the time. But we did invite Arondeus to come back to us from Raritan; not, indeed, by a vote of a large majority, but by one sufficiently strong, because the consistory of Van Sinderen was unanimous. This call he declined as often as ten or twelve times, excusing himself from accepting it. But at last his Rev. did accept it, and he came to us.

Is Arondeus then, Rev. Fathers, one who intruded himself into the church? Or, did we not, as a lawful consistory representing the church, extend a call to him? Must he then make confession of that of which he is not guilty? We leave it to your Revs.' judgement. Yet this (so-called intrusion) was deemed to be the principal thing, a thing which was not to be forgotten. And, possibly, because it was known that Arondeus neither would nor could make such confession, as in several decided utterances both before the Assembly, and outside of it, he had declared; possibly, that demand was thought to be the best way to get rid of him, as one who was not in all respects acceptable; and thus to oppress us, who with so much love and affection cleave to him, and stand by him.

To this must be added yet a fresh proof of our being oppressed, and that, too, in direct opposition to your Revs.' straightforward aim. The Coetus, we must say, had very wisely and carefully ordered that an entirely new Consistory should be chosen from both parties. But what happens now? Take it in good part, Rev. Fathers, that we make this digression, for we cannot keep it to ourselves. It was resolved that, at the appointed time and place, there should appear before those who had been commissioned by the Coetus, eight men, or a number double that of the consistory of each church, selected from both parties; and that from these, the Commissioners should choose the new consistory. Now, the adherents of the Rev. Arondeus presented the men who were nominated; but the party of Van Sinderen did nothing in the matter. But all there is to show, is, that Arondeus gave no satisfaction to the Commissioners with his confession; and on that ground Arondeus and his people are rejected altogether by the last Coetus. Not the least attention is paid to them; while the out and out unlawful consistory of Van Sinderen is let alone, as though it were the lawful consistory of the church. And the purpose now is to compel us by the civil power to pay the salary of Van Sinderen as our minister, and to keep him, without the least regard to the circumstances in which we are placed.

Now is that the work we may well ask, Rev. Fathers, of leaders of the churches, whose duty it is to watch over the welfare of Zion? Every one about us abominates such heathenish treatment. Can there be the fear of God, a true calmness of mind, where one thus oppresses his fellow Christians? And especially, because during all this time, we have in all our dealings with the Rev. Coetus given not the least evidence of disorderliness or insubordination?

It is true, Rev. Sirs, we do not now submit to the latest decision, which is so unjust toward us. We cannot, nor ought we to cast ourselves away. If they want to compel us, by force, we shall have to defend ourselves according to right, until it shall please your Revs. to give a decision. Wherefore, we hereby appeal to your Hon. Assembly, to your High Church Authority. For the sake of brevity we should like to close here, did we not fear that, by being too brief, we might leave the matter in the dark, at least to those who are unacquainted with the facts. We must therefore claim a little more of your Revs.' attention.

Perhaps your Revs. will be surprised to learn from the minutes of the special Coetus held on the 16th of October, 1751, that one hundred and fifty eight heads of families protested against the calling of Rev. Arondeus. Although this list was made in good faith, yet that it was proved false in Coetus, is kept out of the minutes. It is found that a third part of this list is composed of those who do not pay (any salary). The whole of the congregation of Gravesand, (Gravesend) which has nothing to do with the matter, one way or the other, has thirty two names of persons who still pay salary though not enough to make out fifty pounds; while we raise more than one hundred pounds, and could do more. Perhaps, your Revs. will say also that, according to contract in the call, we are obliged to pay Van Sinderen. It is true, that would be our duty, if he had conducted himself among us as our minister. So long as he did, we have done that, and more than that. But, as he released himself from us, we considered ourselves released from him. From the pulpit he publicly declared his desire to be released: "And I will go to my dear father, and he will say, welcome my son"! In full consistory, he also said, that we must look about for another minister. Hereupon we did release him.

Oh, how many instances of irregularity we might bring forward, to which the Coetus pays no attention, and which some even consider as mere trifles. For example, Van Sinderen takes offence at the people who hold to Arondeus. He would rather have them stay away from church, than to come. In his family visiting he invited a former elder again to commune; he replied that he could not commune until the disturbances had been settled. Van Sinderen told him that he might come to the Lord's table any way, and be reconciled afterward; that *he* was master in the distribution of the bread and wine, and could give it to whom he would. This instance was substantiated by three elders; but the Coetus considers such things mere trifles. The manner in which Van Sinderen conducted himself, in the choice and appointment of, or in the setting aside of the consistory, is utterly surprising, unecclesiastical and unchristian. He now refuses to install a lawfully chosen consistory, because it would not promise not to hold its sessions with Rev. Arondeus; then again chooses a consistory of one elder and one deacon. And there are so many instances of that kind; but we dare not ask more of your Honors' patience.

Only one word more; to tell how, in full Coetus, Rev. Arondeus, upon the exhortations of the Rev. president, once and again extended the hand of brotherhood to Rev. Van Sinderen, offering to forgive everything; but he was refused every time, to tell how the Coetus treated Rev. Arondeus, in delivering their sentence, under a threatening of penalty, forbidding him and his friends to speak a word. And there were many other grievances, which cannot be mentioned now. To set forth in clearest light the reasons why Rev. Arondeus did not make the improvement in his Confession, which was allowed him, would, Rev. Sirs, require still a great deal of writing. We content ourselves with simply mentioning them, and hold ourselves ready to lay them open more fully, if required to do so. These are but the chief instances and matters. We humbly present them to your Revs. We pray your Revs. to take our case in hand. We are fully prepared to accommodate ourselves to the just acts of your Revs: as, we think, we have already given actual evidence of our obedience to your Revs. paternal counsels.

We sign ourselves, then, as those commissioned by the United Churches, in the name and by the authority of all, with much reverence and respect, Rev. Sirs, Fathers and Brethren, Your Most Dutiful Servants,

Johannes Lott,
Rutgert Van Brunt
Daniel Bodet

Philippus Nagel
Rutgert Van Brunt, Jr.
Daniel Durye.

New York, June 15, O. S., 1752.

CORRESPONDENCE FROM AMERICA.

Theodorus Frelinghuysen, of Albany, to the Classis of Amsterdam.

June 25, 1752.

Portfolio "New York", Vol. ii. Vol. xii. 309.

Reference, xxiv. 9, 13.

Addressed: To the Very Reverend Classis of Amsterdam.

Albany, June 25, 1752.

Very Reverend, Highly Honored Sirs:—

My dutiful subordination to the very Rev. Classis of Amsterdam—which I recognize as my Church Authority—compels me to make known to you the state of the Church of Jesus Christ at Claverack; and humbly to ask that your Revs. would be pleased to give a decision on a certain point in dispute, which has arisen in that church, and by reason of which it is in danger of being, if it is not already, rent in twain.

Not long after my arrival at Albany, I was requested by those of Claverack to give the church there my extra service. Pursuant to that request, I ministered to it in preaching the Word of God, administering the Sacraments and installing members of consistory, elders and deacons.

Then Mr. Eggo Tonkens Van Hoevenberg came over to those regions from Suriname; and, after having caused some confusion at New York, he ministered for about a year at Livingston Manor and Claverack. There to my joy, I thought that his Revs. would be called, having, at that time, no doubt about his credentials. But, when Mr. Hoevenberg presented himself to the Coetus, that body asked him for his testimonials. He had none to show, and was refused. For which reason Mr. Livingston also, was unwilling to proceed to call him. He kept him back until a dispute arose, and Rev. Hoevenberg challenged that gentleman with the sword.

He finally removed from Livingston Manor to Rhinebeck. A portion of Claverack still adhered to him, while another portion had misgivings about the legality of his ministry. On meeting Mr. Hoevenberg at Claverack, I asked him in the presence of the consistory to show me his credentials. Whereupon Rev. Hoevenberg denounced me in an extremely shocking manner, an account of which I deem unworthy to send to your Revs. Since that time the deacons and, I believe, the larger portion of the church have protested against his ministry at Claverack. The elders, with another portion, still retain his services.

Last winter a letter was received at Claverack from three members of the Coetus stating, "That the Rev. Classis of Amsterdam is, for weighty reasons, utterly unwilling to have anything to do with Rev. Hoevenberg." As there is doubt at Claverack as to how this is to be understood, the request of the deacons and of the largest portion of the church—and to which I humbly add my own name,—is, that the Very Rev. Classis would be pleased to declare whether it recognizes Mr. Hoevenberg as a legal minister in these regions, or not. If the Classis does so recognize him, we promise to extend to him the hand of brotherhood; but, if it does not, we will have nothing to do with him.

Wishing Jehovah's blessing upon the Very Rev. Assembly, I remain, Your Revs.' Humble and Dutiful Servant,

Theodorus Frielinghuysen.

Received Sept. 25, 1752. No. 134. p Convert.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extraordinary Session of Classis, July 3, 1752.

(See Dec. 10, 1751).

Report (Pre-advice) regarding the disputes between Kingston and New Paltz.

The Deputati handed in a pre-advice in regard to the disputes between the Consistories of the New Paltz and Kingston, were of the opinion that there should be taken into consideration:—

I. Whether the New Paltz is dependent upon Kingston, or whether it is to be regarded as a church by itself.

II. Whether such of the members of the New Paltz which have hitherto adhered to John van Driessen, were lawfully censured or not; and whether those members which were received by John van Driessen, without any (further) recognition, should be recognized as members.

III. Whether the Consistory of the New Paltz, must be considered to have been appointed legally or illegally.

IV. How the call of Rev. Vrooman is to be regarded.

I. Regarding the first: Arguments are adduced on both sides, which deserve to be taken into consideration; but since the Consistory of Kingston consents to the Separation of the New Paltz, if it be done properly and in an ecclesiastical manner, the reasons pro and con may be disregarded, and the matter judged on its own merits: namely, that the Paltz, on account of its distance from Kingston, and the increase of its population, and also because they are able, at their own charges, to maintain a minister, should be separated from Kingston, and be considered as a congregation by itself; provided friendly notice be given thereof, as has already been done, to the (Coetus?). That body will not refuse it, and the Classis will abide thereby; and this dispute need no longer be mentioned. This, (the danger of failure) is the less to be feared, if those of Kingston, as well as those of New Paltz, carry the case to the Rev. Coetus. To this those of Kingston will still have to be admonished.

II. Regarding the second point: This will be the more easily removed out of the way, if on the one side, it be observed, that an obstinate adherence to John van Driessen, would surely expose to censure. For he intruded himself into the New Paltz to the injury of those of Kingston. Against him also, the Classis gave warning many years ago, as one who did not even belong to our church. His extravagant conduct up to the present time is known.

All this was written to us, nomine Coeti, from New York, October 14, 1750. If, however, on the other hand, it be considered that such difficulties have come to pass, not in order to embrace any errors or to give encouragement to them, but only from the persuasion that the New Paltz ought to be regarded as a church by itself; and it may be supposed that, under such circumstances, people may act somewhat too hastily; we would express the opinion, now that the separation is agreed on, that those (censured) members, belonging either to the New Paltz or to Kingston, may be looked upon as no longer under censure; and if any record of the same has been made, to arrange that these matters be settled to the satisfaction of both parties:

Provided, that those members shall declare, either before a committee of Coetus, or each one before his own consistory, that they wish to continue to adhere to the uncorrupted Reformed Doctrine, as contained in the Heidelberg Catechism; and the thirty-seven Articles of the Netherland Confession; and to subject themselves to the Church Order; without precisely requiring of them another confession of their faith. Thus an end could be made of all dissatisfaction and dissension, both on account of the actions of Rev. Mancius and his Consistory of Kingston, and on account of the doings of Rev. Vas, Emeritus pastor there, as well as of those of Rev. (J. H.) Goetschius, in regard to which somethings might have been said.

III. As regards the Consistory in the New Paltz: It is true that the Coetus could have postponed for some time yet, the appointment of the Consistory there; and the reasons for and against the separation, adduced on either side, could have been decided by more than one minister; and also that persons who adhered to John van Driessen should have been entirely left out. But taking for granted that the other two points have been settled, this also will readily follow suit, while the fact exists, New Paltz is separated from Kingston.

IV. As to the fourth point, the instrument of call and the testimonials of Rev. Vroman: If found in good order, the Classis might approve the call, in the hope that thus the peace between

Kingston and New Paltz shall be effected. Even if these (of New Paltz?) were of the opinion, that notice of all this should be given in letters to the Coetus, the Consistory of the New Paltz as well as that of Kingston should be exhorted with friendly and earnest admonitions, that both should conduct themselves in accordance therewith; that those of Kingston should also refer themselves to Coetus; and each fraternally overlook, in the other, what has ever given any displeasure on either side.

This pre-advice was changed into a resolution of Classis on July 3, 1752. xxiv. 9–11.

Pre-advice about J. A. Wernich.

Deputati ad res Exteras, together with Rev. Kessler, handed in a pre-advice regarding Rev. John Aemilius Wernich, who is acting as minister at Stone Arabia, *vide Acta,* April 10, 1752.

I. We remark:

1. That the certificate of Professor Bruiningh, only testifies that he laid the foundations for study.

2. That the certificate of the Director and Vice Director of the Consistory of Heidelberg, of Sept. 22, 1744, is only a permission to exercise himself in preaching and the holding of prayer-meetings. This, the students in the Paltz must request and carry on for at least a year, before they can be accepted as candidates, (Proponents).

3. That the Certificate of Appenge (or Offenge) of March 3, 1749, only states that he preached as Vicar and that he acquitted himself well in that position. Such things are done occasionally in the Palatinate by those who are, as yet, not proponents.

4. The certificate from thirty-two persons who call themselves the consistory of Stone Arabia, testifies only that they take pleasure in his services.

5. Whence then, this follows: That Wernich produces no proof of his lawful appointment as Proponent, much less as minister.

II. On these grounds, we are of opinion that the aforesaid Wernich

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1. Cannot be recognized as a minister, except along the usual ecclesiastical modes, by undergoing a preparatory and final examination.

2. That the Classis cannot allow that this examination be conducted by the Coetus, although we have formerly sometimes permitted this. But we are too strictly bound by resolutions of Synod to permit this in the future *propria auctoritate.* We are the less able also, because complaints have sometimes come to us about such permissions. It is, therefore, best that Wernich present himself before Classis to be properly examined and qualified, provided he can hand over, for that purpose, a proper call and certificate.

3. That the Committee feel themselves compelled to such preadvice, especially because it is known from the report of two ministers of the Palatinate, that Wernich, (of whose conduct they speak favorably), was, indeed, accepted as a licentiate; but, also, that when he had presented himself for the preparatory examination, he was put back; while the case of P. de Windt compels us to be careful.

This Pre-advice also was changed into a Resolution of Classis; and at the same time it was resolved to hold *ad notam,* how to act subsequently in regard to children who may have been baptized by the aforesaid Wernich. xxiv. 11.

ACTS OF THE CLASSIS OF AMSTERDAM.

Revs. John Frielinghuysen, Ferdinand Frielinghuysen, and Barend Vroman.

1752, July 3rd. Revs. Jacobus (James) Frielinghuysen, Ferdinand Frielinghuysen and Barend Vroman, S. S. Min. Candid. having been called as ministers, the first to Marbletown, Rochester [Ulster County] and Wawarsing; the second to Kinderhook; and the third to (New) Paltz, Shawangunk and Wallkil all in North America, in the province of New York, request to be examined, finally, and ordained at the next Classis. To this end they handed in Classical certificates of their preparatory examination, and the original calls from the aforesaid churches. These papers having been found in order, their calls were approved, and their request (for final examination) granted. But in regard to the Paltz the approval (of the call) is only given on the supposition that the signers of the call are lawfully qualified. There was assigned to Ferdinand Frielinghuysen as a trial text, 1 Peter 2:7, "Unto you therefore that believe, He is precious"; for his examination in Hebrew, Ps. 2, and in Greek, Eph. 2. To Jacob (James) Frielinghuysen, as a trial text, Col. 3:3, "For ye are dead, and your life is hid with Christ in God"; in Hebrew, Ps. 1, and in Greek, Rom. 3. To Barend Vrooman, as a trial text, Song of Solomon 1:14, "My beloved is unto me as a cluster of camphire (Dutch- of cypress) in the vineyards of En-gedi"; in Hebrew, Ps. 1, and in Greek, Matt. 5. xii. 288–9.

ACTS OF THE CLASSIS OF AMSTERDAM.

Kingstown and Paltz.

1752, July 3rd. Art. 4. The Depp. ad res Exteras read certain papers touching the disputes between the above named churches, and therewith the draft of a letter intended to pacify the same. This was approved, and they shall be written to in accordance therewith. The said letter is to be found in the Acta of Depp. xii. 289.

Foreign Affairs.

Art. 6. ad Art. 1, Classis precedentis:

No. 1. No word has yet arrived from the Coetus.

No. 2. As to Rev. Wernich: the Rev. Depp. have brought in a pre-advice, which was approved, and shall be sent to the Coetus.

No. 4. See Art. 4 above.

No. 5. The resolution of the Classis of Nether Veluwe regarding Peter de Wind is expected every day.

No. 8. See also Art. 8 above.

No. 9. Reply is awaited from the Coetus.

No. 10. No reply has yet come from Rev. Bril.

No. 11. As to Suriname: the business remains active. xii. 286.

Letter from Rev. John Frielinghuysen.

1752, July 3rd. Art. 7. ad Art. 1. An extract therefrom was read and at the same time a reply thereto. This having been approved shall be thus sent off. xii. 289.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. John Frelinghuysen, July 3, 1752. Vol. 30, page 268, No. 145.

To Rev. John Frelinghuysen, pastor in Pennsylvania, [New Jersey?].

Worthy Sir and Brother:—

We were honored on May 19th with some lines from you, written in March, 1752, containing an account of matters which occurred in Coetus, and in the Committee on Long Island affairs, besides some additional documents. We observe therefrom your willingness to consult us on important affairs, for which we thank you. It will be agreeable to us to have you continue in correspondence with us. We were glad that you were willing to trouble yourselves to journey to Long Island to co-operate with the other members of the committee appointed by the Coetus, in seeking to settle the long-standing dispute between Revs. Arondeus and Van Sinderen, and their respective adherents. It grieved us to learn that these well-meant efforts of yourself and colleagues proved fruitless. We earnestly hope to hear of the end of those disputes; that peace has been restored, to the glory of God's great name and the edification of the church, which is in danger, by such discords, of being scattered to the winds.

Although we would only too gladly co-operate to the accomplishment of this end, we can only sit still and await the report of the Coetus on this and other matters mentioned by you, before we can give our opinion. Your letter shows that you also expect and approve of this course. Be assured, Brother, that we are taking care not to allow ourselves to be influenced by any prejudice. We will endeavor to consider the reports of the Coetus as well as those of private members with the utmost impartiality, and give all possible attention to promote the welfare of God's Church by a prudent decision, agreeable with the Word of God. We will not fail to give proper heed to your statements in particular, so far as possible. Nevertheless this latter thing becomes very difficult to us, for a large part of your letter, because of the very small and illegible writing, makes us often doubt whether we really catch your exact meaning.

We were pleased to learn of your zeal for the welfare of God's Church. May you continue therein. May the thoughtfulness and prudence of the righteous ever guard you. Thus may your zeal tend to this desirable end. All know how necessary prudence is, when dealing with matters of dispute, in order not to spoil a good beginning. To this end, we maintain that looking up unto God with earnest desire, is the best means of success. We observe with satisfaction that such a spirit has often comforted you, and given you cause for subsequent gratitude.

And now, worthy Sir and Brother, may he whose name is COUNSELOR ever stand at your right hand, and make you steadfast, unmovable, always abounding in the work of the Lord. May you experience, to your joy, that your work is not in vain in the Lord. May he surround you as well as all who are dear to you, with his mercy forever.

Signed as above.

Amsterdam,
July 3, 1752.

THE CLASSIS OF NEDER VELUWE (PER PETER WYNSTOCK) TO THE CLASSIS OF AMSTERDAM, JULY 13, 1752.

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii, 249.

Very Reverend, Very Learned Sirs, and Much Respected Brethren in Christ, constituting the Very Rev. Classis of Amsterdam, and its gentlemen, the Deputies.

The Rev. Classis of Neder-Veluwe, recently in session at Hattem, duly received your communication from Amsterdam, signed, April 18th, 1752, by the Rev. Deputies, Jac. Teyken, as president of the Deputies, and Jac. de Jonge, as scribe of the Deputies. With due attention it read the same, as also the copy of a so-called testimonial of Classis, which it was said, was given to Peter de Wint.

As its Registrar, that Assembly has instructed me to send to your Reverences, a copy of the Article of Classis, touching the matter of P. de Wint. Week before last I informed the Rev. J. de Jonge that I had received that copy from Hattem; but that, being about to go to my son, on the West Meuse, I would sent it over from there, with such remarks on the accompanying said classical testimonial, and on the defence made by P. de Wint, before the Coetus of New York, and in writing before the Rev. Classis of Amsterdam, as I might find necessary; inasmuch as, in my person and office, I have been, most of all, inexcusably injured.

I hereby acquit myself, therefore, by sending over the said Articles of Classis, which your Revs. will find under Letter A, and which will confirm what I have above stated. To that I refer, as also, to what was written to me more fully, in October of the preceding year, 1751.

I shall not, very Reverend Sirs, go into the matter of exposing new facts developed by P. de Wint's action, and which accidentally came to my knowledge a short time ago. It will be enough to confine myself to what is now occupying our minds, namely: whether judging from what was written and sent over by the Rev. Coetus of New York, and what came from the pen of P. de Wint himself, whether P. de Wint made out a good defence; and whether Pieter de Wint could have procured a testimonial, such as he presented, in the way he has been pretending, and still, against all truth and honor, continues to pretend. But, I will not enlarge on this either, but merely make a few brief remarks on that noted classical testimonial, a copy of which was sent us, and on his defence.

To that end I shall quote briefly the words of the copy sent, which your Revs. will please to compare with the same. Did I know how to find Pieter de Wint in this country, or should it happen that after my death, my children could find him, he would not be left free to go, without having his statements, which he made before the Rev. Coetus, and his communication to the Rev. Classis of Amsterdam, abundantly proved in court; or else suffer the penalties which, by the laws of the land, are fixed for such base frauds as P. de Wint has perpetrated, and still continues to perpetrate, while at the same time defaming my character. Let no one suspect me or my children of a feeling of bitter revenge; since we know too well who it is to whom vengence belongs, and who, when the measure of wickedness is full, will rightly execute it in his own time.

I shall make a beginning, then, with the so-called Testimonium Classicale. That, as it lies there, as several members of the Rev. ministry of the city of Amsterdam know well enough, is entirely different from the form, and language in use by the Rev. Classis of Neder Veluwe, in giving testimonials of admission. I doubt not but that, when carefully looked into, it will show clearly enough, that no one of us could have composed it, but rather an Uplander, or German; for the form, the language, and the very manner of expression which occur in it, will prove this.

I would do nothing more with that testimonial, did not Pieter de Wint, (in order to clear Rev. A. V. Medenbach, who is said to have signed it as scribe of the Classis), intimate that Rev. Wynstok was the author of it, and distinctly declare him to be a deceiver.

According to the letter of the pretended testimonial, we find P. de Wint described as a "Vir juvenis praestantissimus et doctissimus"—plainly, a notorious falsehood; for that description is very much at variance with his character as known to Rev. Wynstock for many years; and by him already made known to your Revs. last year.

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Moreover, when he is further described, as a "Filius hand degener Jan Jensen de Wint," I am well convinced, (though I never knew his late father, either personally or by his first name,) it must be untrue; for it is possible to prove that that testimonial would bear his true signature, if the word, "hand" were taken out of it; and that, the Rev. Wynkoop knew for years, uti supra. It was never the fashion to describe a candidate like that in our classical testimonials, since the father is a private person.

Then follows, "post absolutum studium Academicum probationem suy a vobis moderatoribus Classis Harderowicensis petyt. One never wrote, N. B. Harderowi, but Harderovi Censis. But to the point: who were those Moderatores? As these are thus mentioned, was it not necessary for them all to have signed their names? Then there is, of course, no Classis of Harderwyk, but a Neder Veluwe Classis. The date set for the examination, as the 4th of February is also false. According to the pretended testimonial, he preached from 1 Pet. 2:25; and, in his defence before the Coetus, he was examined thereon by Rev. Wynstok; for the text of his defence reads thus: "Hereupon Rev. Wynstok examined him on 1 Pet. 2:25. "Oportet mendacem esse memorem.

But to make an end of this; the passage quoted just before, began: "post absolutum studium Academicum etc." Observe, Rev. Sirs, what is to be thought of his Academic studies. Besides, in the pretended testimonial nothing is said of "Testimonia Ecclesiastica et Academica"—which, with other things, might or could not well be omitted; and which P. de Wint never had or could have had. According to his pretension, P. de Wint is examined on the 4th of February, 1749. The pretended testimonial is delivered and signed on the 14th of February, 1749. And the same P. de Wint is, according to the authentic extract from the Album Academicum, accompanying this under letter B, matriculated as theological student in the Album Academicum, not before the 23rd of January, 1749.

This, then, a refined lie as it is, will also destroy P. de Wint's pretension in his defence before the Rev. Coetus of New York, which is the text sent us, begins with: "that, intending as soon as possible to leave Harderwyk, where, he says, he has studied for a time, etc." Rev. Wynstok, too, must have been a man wholly inexperienced in church matters and without sense, if, as P. de Wint makes out, he had entered with him into (such a) conversation. Still more sensible it would have been for him to give de Wint, contrary to all Church Order and offical duty, yea, against better knowledge, the promise of procuring for him a certificate from the Classis; and to accomplish that, as de Wint further pretends, against all truth and conscience. But, if that alleged conversation or transaction of Rev. Wynstok with P. de Wint is compared with the way in which the matters were conducted, and with the result, namely, the quasi examination and the giving of the testimonial, it reveals so clearly, that, no one can fail to see, the inconsistencies which can come only from one who, at the expense of truth and the good name and honor of his neighbor, tries to palliate and cover up his own shameful and punishable conduct.

Pieter de Wint pretends, "to have been examined by Rev. Wynstok on 1 Pet. 2:25, and on some other theological points;" but he openly confesses, "that he had neither preached nor been examined in the languages, either by Rev. Wynstok or by the Classis." Is it possible to conceive greater ignorance in Church matters, or more contradictions in a matter of that kind? For all those statements remarkably tend to convince every one who looks into them, of P. de Wint's lying spirit. How was that examination on 1 Pet. 2:25 carred on, seeing that the testimonial states, as above alleged, that he preached from that text? How about the theological points to the exclusion of the Sacred Languages? What points were they? How was Rev. Wynstok qualified; and how could he examine therein a person whom he knew *intus et in lute,* had never attended a theological college; or even remained long enough at Harderwyk to learn Hebrew by private instruction of the late Rev. Jac. Kalverslager. This is evident from his slyly trying to escape the examination in languages? How was it possible for him to pass over the examination in the Sacred Languages? And how could that examination take place without the Classis not only, but, as the event proved, without any foreknowledge or consent of that Classis, and contrary to its established order? When then, and in what form, was that so-called examination held? No matter for the discrepancy, de Wint says "that the accompanying original testimonial of candidacy, signed by Rev. Medenbach as regular scribe of the last meeting of Classis, was delivered to him by Rev. Wynstok."

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Every expression occurring here is an untruth, for it is notoriously false that Rev. A. D. Medenbach, who never made the acquaintance of P. de Wint, was the regular scribe of the Classis in 1749. However, in the said year, 1749, a "*Classis contracta*" was held at Harderwyk for the final examination of Rev. H. Ribbers, of which, according to classical usage, the Deputies of the three districts were moderators, and also examiners. So de Wint presumably called to mind the name of Rev. Medenbach that of a neighboring minister who often came to what was then his lodging place; and so also, without further thought, made use of the name Harderwyk Classis.

If the man had been fit for examination, and if he had been legalized, (which was not the case,) he could for the usual fee of thirty guilders have been examined by that "Classis contracta"; and thus falls to the ground, as false, that pretended effort on the part of Rev. Wynstok to dissaude him from calling a meeting of Classis to avoid expense. This has been made out to be the unfortunate bottom of such a fatal occurrence. If we were in possession of the ecclesiastical and classical testimonial, the original of which P. de Wint laid before the Rev. Coetus, but a copy of which only has come to your Revs.' hands, we should be able to make the necessary observations on the hand-writing and the signature, for both the one and the other are clearly false.

P. de Wint, in order to protect himself against all attack on account of such doings, does not hesitate to declare Rev. Wynstok to be the guilty man, and himself innocent; insinuating also, as he does, that Rev. Wynstok must be guilty of falsifying which is worthy of severe punishment, in a matter of such great moment, and of such far reaching consequences. For de Wint says "that he gave Rev. Wynstok six ducats for that testimonial." But where did that happen? Did he in person, or through someone else, pay that money to Rev. Wynstok? If through someone else—and it seems to point that way—then who is that man? Where does he live?

Now, in order to prevent people from not accepting these statements, for the reason that Rev. Wynstok could not keep himself from being exposed, one lie is piled up on top of the other. For, to that end, is gotten up the condition which Rev. Wynstok is said to have made, "that P. de Wint must not accept a call, or become a minister, or even show his testimonial in Holland, nor preach there; but only in the West Indies." Here de Wint speaks first of becoming a minister, and then of preaching; and of Rev. Wynstok's giving him the liberty to do each of the things in the West Indies. Evidently, if one should be at all disposed to admit the truth of this statement, one must conclude that Rev. Wynstok—not to speak of a wicked perversity—was as ignorant in church matters at that time as P. de Wint who clearly shows that he neither had then, nor has now, any knowledge of such matters whatever. How could de Wint, in officiating as a candidate in the West Indies, expect to keep himself concealed from the Classis in the Fatherland? Or, how could he possibly gain his end in the West Indies without being commissioned from the Fatherland. In a close defence on questions put to P. de Wint by the Rev. Coetus, his reply to the inquiry, "Why he had willingly and knowingly deceived the Classis by presenting false Certificates", was the bare pretext of ignorance. He could not do otherwise. When it was insisted, "whether de Wint did not know, then, that he had not been examined by the Classis in full, or by Rev. Wynstok in the languages," he could get no farther with his reply than pretend the same ignorance which he pleaded in the case of the falseness of the testimonials.

If that wretched man were in this country, it would not do to rest until he had been judicially obliged to name and show up the author, composer and writer, and also the signer of the testimonial—both the ecclesiastical and the classical. For a falsification, worthy of extreme punishment, has thus been committed, aggravated by the suspicion cast upon Rev. Wynstok. On being more closely pressed, de Wint will be obliged to say that he suspected no wrong, by reason of the promise which, as it were, he had to make to Rev. Wynstok. Evidently the one thing overthrows the other. Did deWint, then, deceive Rev. Wynstok? and is he asked, why he did that?—his answer would give the modest reason, the increase of his zeal for preaching—that preaching which he himself assumed without having been legally qualified, or at all admitted thereto. Inconceivable impudence! We refrain at present from disclosing the true cause of P. de Wint's zeal in the ministry; not only because there is no doubt of its revealing itself, if it has not already become known.

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We hold, therefore, that the Coetus was fully in the right when, upon such a bad defence, it ordered a suspension of his services, as we have learned, it did. It is to be noticed that in his writing to the Rev. Classis of Amsterdam on August 20 and Nov. 10, 1751 concerning the manner of his obtaining the testimonials, P de Wint did indeed advert to it, as the Coetus had done, but somewhat more fully. As we have not received the so-called fuller statements of P. de Wint, we make no remarks on it here, save that, as his entire tactics are openly false and abomniably deceitful, as they truly are, and will so remain, that fuller statement of P. de Wint can be nothing else than the fabrication of some more of his consummate lying, to use no severe language.

At the latest stage mentioned, we see de Wint in his writing to the Rev. Classis exonerating Rev. Al. Van Medenbach of all accusations by saying, "As to the testimonial which I have of Mr. Wynstok—that is signed by the name of Rev. Medenbach"; but whether that is the hand-writing of Rev. Medenbach, he professes not to know. It must, therefore, follow that the blame rests on Rev. Wynstok. It is settled then—to speak plainly—that either Rev. Wynstok or P. de Wint is a refined rascal; or, as there is no other alternation, they must both be of that description, as having in collusion, willingly, knowingly and pusposely devised and carried out that evil piece of business. P. de Wint appears at last to mistrust himself and his case; for "at first he is said to have made objection, etc.; he seemed also to be able to name the person who brought him the testimonial from Rev. Wynstok." But why not give the name and the residence of the man who brought it? That was the way to end the matter, whereas de Wint now pretends that it was Rev. Wynstok's desire that he should not name the man. If now there is laid along side of that what Rev. Wynstok wrote in 1751, to inform your Revs. of how de Wint left Harderwyk without letting anybody know about him, save once by mouth from Rotterdam, one can look this lie in the throat.

That de Wint also sees this and therefore avoids rendering proof is evident from his next pretension, that he had torn up or lost the letter by which he thought he could prove that Rev. Wynstok had sent him the testimonial. That disparity is a little too great, and the ignorance with regard to it is inexcusable. His imprudence in a matter of such consequence to him displays great slovenliness, especially as that windy master of lies presumed that Rev. Wynstok had died in consequence of his continued illness and feebleness at the time, and that, therefore, Rev. Medenbach who, as per above, was so cautiously spared, might deny the whole transaction, declare it a lie and false, and persist in doing so until proved to the contrary by P. de Wint. At last P. de Wint takes refuse in a petition, and writes clearly that he has been deceived by Rev. Wynstok. In the end the matter had to come down to this.

Rev. Wynstok declares this, as well as the foregoing, to be an atrocious calumny and injury, perpetrated against him by P. de Wint in a most serious affair, affecting his person and his office, before respectable ecclesiastical Assemblies at home and abroad; redress for which is to be demanded, not only from ecclesiastical but also from civil authorities. As already mentioned, getting such redress would not be delayed if P. de Wint were in this country or there were some effectual way open for it elsewhere. When all this is well considered, it will abundantly justify the conclusion that that notorious P. de Wint is a godless and impudent deceiver, liar and slanderer. The foregoing, Very Rev. Sirs, will suffice to throw light on the statements made by P. de Wint. May God have mercy on him unto his repentance and healing!

Having hereby at this time obeyed the instruction of the Rev. Classis of Neder Veluwe, so far as I consider myself conversant with the circumstances, I leave this matter—which possibly never had its like and never will have—to your Revs.' providential action.

In name and by authority of the Classis of Neder Veluwe, the Rev. Sirs and Brethren have the prayers for all divine illumination, grace and blessing upon their assemblies, weighty administrations, honored persons and families, particularly of the writer also who with all affection and reverence is and remains,

Very Reverend, Godly and Learned Sirs and Brethren, Your Very Reverences' Obedient Servant and Fellow Brother,

Petrus Wynstok, Eccles.
Harderwic. Class. Infer. Velaviae Actuarius.

West Mass,
July 13, 1752.

ST. GEORGE'S CHAPEL, JULY 13, 1752.

"Last Wednesday (being the Day appointed) was opened St. George's Chapel, upon which Occasion, the Rector, Assistant, Church Wardens, and Vestry, of Trinity Church assembled in the Vestry-Room, in the Charity School-House, where they were met by some of the Town and neighbouring Clergy, and other Gentlemen of Distinction, from whence they set out in regular Form and Order, attended by the Charity Scholars, 40 Boys and 12 Girls, who walked before in Pairs, with their School Master at the Head of them; and at the City Hall, were joined by the Mayor, Recorder, Aldermen, and Common Council. After which, they all proceeded to the Chapel, where Divine Service was performed, with the utmost Decency and Propriety. The whole Ceremony concluded with an excellent Sermon, preached by the Rev. Mr. Henry Barclay, Rector of Trinity Church, suitable to the Occasion from these Words, Lev. xxvi, 2,—Reverence my Sanctuary: I am the Lord."—Dix's Hist. Trinity Church, pp. 260-1.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to Churches in Foreign Lands, New York, Bergen, Kingston.

1752, July 17th. Art. 2. A letter was read to be sent to the Coetus of New York, to seek to pacify the differences there. This was approved. Also a letter to Bergen in (and) Staten Island, and another to Kingston as well as to the Consistory at New Palts. These were approved, and shall be forwarded. xii. 290.

P. de Wind.

Art. 5. Regarding the case of Peter de Wind: Report came in from the Classis of Nether Veluwe, in which the resolution concerning his deposition was repeated. Notice thereof was therefore given to the Coetus of New York and the Consistory of Bergen in (and) Staten Island. The letter of Rev. Wynstok, minister at Harderwyk, shall be answered. xii. 290.

Letters.

Art. 6 ad Art. 6, preced. Classis.

1. The letter from Rev. Haaghoort.
2. The letter from Ritzema and De Ronde.
3. The case of Bril.
4. The case of Suriname.

These all remain in statu. xii. 291.

Final Examination.

Art. 10. Revs. Jacob (James) Frielinghuysen, Barend Vroman, and Ferdinand Frielinghuysen, licentiates, (examinandi,) were first allowed to preach on the trial texts assignd to them. They were listened to with much satisfaction by the High Rev. Mr. Deputy and the Rev. Classis. They were subsequently examined by Rev. Wena, minister at Weesp, in the two original tongues of the Bible, and in the principal articles of Sacred Theology. In these they gave very great satisfaction to the Rev. Assembly by their prompt and judicious answers, so that with the consent of all they were confirmed to the service of the Church in North America, in the province of New York, whereto they are lawfully called.

For the rest, the Rev. Examiner was thanked, and the examinees were wished God's most precious grace and blessing. They thereupon signed the Formulae of Concord, and at the same time promised to read the Forms of Baptism and the Supper without change. They also repudiated the condemned opinions of Rev. Bekker and Prof. Roel. Finally they were ordained and consecrated to the ministry of the Sacred Gospel, by the Examiner, with the laying on of hands. xii. 292.

Synodalia.

Typographical Errors in Bibles, Psalm-books, and Liturgies.

Art. 20. ad 20. The Classis has at present no new examples (of errors) but hopes to see the plan submitted, carried into effect; and that consideration may be given to the proposition of Utrecht, especially, because in the copy (of the Liturgy) of Anno 1611, which is in use in our Classis, the Formula is thus found.

The remark made by us last year, (July 19, 1751), on the passage Job 40: 1, is a mistake; because there is another division of chapters in the Hebrew. xii. 295.

Classical Assembly.

Art. 36 ad 36. The Committee ad Synodum shall add this as a supplement regarding Peter de Wind.

By virtue of a written request of the Consistory of Bergen and Staten Island, and upon the exhibiting of ecclesiastical and Classical certificates, the Classis examined him (Peter de Wind), finally, in February 1749, and ordained him for Bergen in (and) Staten Island. There subsequently arose certain injurious rumors about him after his departure to the Coetus of New York. These were conveyed thither, and he was notified that he must make his defense before that Coetus, in reference to the Rev. Classis of Nether Veluwe. It appeared from this defense, compared with the resolution of the Rev. Classis of Nether Veluwe, that the aforesaid Peter de Wind had made use of forged certificates. Therefore the Classis, detesting such wicked conduct, deposed aforesaid Peter de Wint and declared him incapable of ever exercising any ecclesiastical functions. Notice of this was given to the Rev. Coetus of New York, and to the Consistory of Bergen and Staten Island, urging them to deal with him as such a one (deserved).

XII. 298.

Acts of the Classis of Amsterdam.

(The Frielinghuysens and Vroman.)

[Statement to be sent to Synod?]

Art. 46. There were examined finally, and ordained as ministers in the province of New York, in North America, on July 17, 1752, three candidates from Utrecht, namely, Rev. Ferdinand Frielinghuysen, as minister for Kinderhook in the county of Albany;* Rev. Jacob (James) Frielinghuysen, as minister for Marbletown, Rochester and Wawarsing in the county of Ulster; Rev. Barend Vroman, as minister for New Paltz, Shawangunk and Wallkil, in the county of Ulster. xii. 303.

Acts of the Classis of Amsterdam.

The Classis of Amsterdam to the Rev. Coetus, July 17, 1752.

Vol. 30, page 260, No. 146. Ref. xxiv. 11.

To the Rev. Coetus at New York.

Worthy Sirs and Brethren:—

We have been honored with a letter signed by Rev. Leydt as President and Rev. Goetschius as Scribe, in the name of the Coetus of New York, of Oct. 18, 1751. This was sent to us under cover of a letter from Rev. Ritzema, dated Nov. 15, 1751. There were in addition the original Classical certificate of P. De Wind; a copy of a letter of the same, previously written to Rev. Schelluyne; a private letter from De Wind, and one from his congregation, signed by two elders of Bergen, dated Nov. 9, 1751.

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*Albany county, N. Y. embraced all of the state north of Dutchess and Ulster counties, until 1772. Columbia county, in which Kinderhook is now situated, was erected in 1786.

We learn from your letters the line of defence adopted by De Wind, when cited before you, and that he was suspended by you from the use and administration of the sacraments. We hope that our letter of Nov. 23rd, and the resolution of the Classis of Neder Veluwe of May 12, 1751, with the statement of Rev. Wynstok of Oct. 2nd, 1751, have come to your hands. These all tend to show that our suspicions in reference to the extravagantly deceitful conduct of this man were not without foundation. We communicated the contents of your above mentioned letters, as soon as possible, to the Rev. Classis of Neder Veluwe, and requested a reply. This we are daily expecting, and will probably receive before this letter is despatched to you. We will inform you of it as soon as possible.

Rev. Ritzema gives us an account of Rev. John Aemilius Wernich;—how he has requested to be accepted as a member of Rev. Coetus, with his congregation at Stone Arabia, but that you would not acknowledge him as a lawful pastor there, or accept him as a member of your Assembly, without our knowledge. This led us to examine the certificates of Mr. Wernich, of which Rev. Ritzema sent us copies. We found them to be of such a character, that we approve your resolution as prudent. We observe, in reference to them,

1. That the certificate of Prof. Brumings alone testifies that he has studied, but only that he has made a beginning in his studies.

2. That the certificate of the Director and Vice-Director of the Consistory at Heidelberg, dated Sept. 22, 1744, is only a permission for him to exercise himself in preaching and in the holding of prayer-meetings. This the students request and practise at least for one year, previous to their being accepted as candidates in the Palatinate.

3. That the certificate signed at Ossingen, March 3rd 1749, only testifies that he filled a vicarate there, and conducted himself well in that office. Now we know from parties who are thoroughly acquainted with the Church Order of the Palatinate, that

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this duty is frequently performed there by those who are not even candidates.

4. That the certificate of thirty-two persons, who call themselves the Consistory of Stone Arabia, dated July 14, 1751, only testifies that they are pleased with his ministry. We do not suppose that all these thirty-two individuals can be members of his consistory, but rather of the congregation.

Since, therefore, in not one of these certificates separately, nor in all of them together, is there a single proof that said John Aemilius Wernich has ever been lawfully made a candidate or minister, therefore it is our opinion that prudence demands:

1. That said John Aemilius Wernich cannot be recognized as either candidate or minister, except according to the usual Church Order, viz., by sustaining an examination for licensure and ordination.

2. That we cannot permit this examination to be held by the Coetus. We have indeed permitted such a course, heretofore, occasionally, in particular cases; but we are too much bound by Synodical rules to accord such privileges hereafter, upon our own authority. We are the less able to grant such permission, because complaints have been made against us for so doing. It is, therefore, best that Rev. Wernich appear before the Classis for examination and ordination, provided he can present a proper call, and also a certificate of church-membership, and that he is sound in doctrine and consistent in life.

The consistory of Amsterdam has reported to us that Rev. Abraham Rosekrans exhibited to them his call to become pastor at Burnitsfield, Herkimer (Herkimer Co.) in North America; also his due qualification as minister by the Rev. Consistory of Heidelberg. The Consistory learning that this gentleman could not remain in Amsterdam long enough to present himself before our Assembly, embraced the opportunity, after expressing their best wishes for himself and his ministry, urgently to counsel him to join himself to the Rev. Coetus. We have endorsed the action of the Consistory (of Amsterdam), and we hereby inform you of it. We doubt not you will avail yourselves of this information when a proper opportunity occurs. We wish that this gentleman had addressed himself to us for the procuring of his ordination. We have no reason to believe that such ordinations have ever occurred by your direction: and so we trust, that you will as far as possible, ever take care that this Classis is not passed by in similar cases.

It would have been very agreeable to us if we had received a copy of the Minutes of the regular Coetus of September, and of the extra session in October, 1751. From them we could have learned something definite about the disputes on Long Island between Revs. Arondeus and Van Sinderen, as well as the differences between the Consistories of Kingston and New Paltz. The last would have been especially serviceable to us, in connection with Rev. Vrooman's presenting himself before us to be examined for licensure and ordination; but we learn from a private letter that we will not receive them, until they have been *resumed* and approved at the following Coetus. We are willing to believe that you have taken such resolution by reasons which you deem sufficient. Be not offended, Worthy Sirs and Brethren, when we put this matter before you in all friendliness and modesty, whether such delay in sending over the Minutes of the Coetus and the other reports, will not prolong the lingering disputes, and make matters worse. Consider whether the Minutes of Coetus could not in some way be ready by the close of the Assembly. The Minutes of the Christian Synod of North Holland, which are of much greater extent, and although that Assembly is only a few days in session, are read before the close of the Assembly, and authenticated by the signature of the President, Assessor and Clerk.

In our extraordinary session on the 3rd of this month, (July, 1752,) Messrs. Jacobus and Ferdinand Frielinghuyzen and Barent Vrooman presented before us. They had been examined for licensure, and constituted with honor, candidates in the Classis of Utrecht, June 7, 1752. The first showed a call to Marbletown, Rochester and Wawarsing; the second a call to Kinderhook; the third, a call to New Paltz, Shawaugunk and Wallkill. They requested to be examined to-day for ordination, and to be ordained. We have acceded to their request, upon condition that the parties who signed Mr. Vrooman's call were qualified legally to do so. All three, in accordance with our earnest exhortation and admonition thereto agreed to join the Coetus, provided that their Consistories consent thereto. They also agreed that should any member of their Consistories have scruples thereabout, that they would urge all such, *omni meliore modo,* by persuasive motives. But as we informed you in our letter of Oct. 4, 1751, we approve the call of Rev. Vrooman with the condition of assurance that thereby peace between New Paltz and Kingston would be affected, and bitter discord not promoted thereby. We hope that those affairs may now be settled. And inasmuch as Rev. Vrooman has offered himself for examination, we found ourselves compelled to express our judgment upon these disputes, according to the light obtainable from the letters of each side while we pointed out a way of peace; for our hope of such settlement had not been realized so far as we know.

1. Concerning the question whether the church of New Paltz is dependent upon that of Kingston, or whether it is independent, reasons *pro* and *con* are produced, which deserve consideration. But the Consistory of Kingston in their last letter, dated Oct. 11th 1751, again solemnly asserted that they would agree to the separation of the Paltz, when conducted in a legal manner. Hence the reasons *pro* and *con* can be passed by, and the case can be determined upon its own merits. These are that New Paltz, by reason of its great distance from Kingston, and the increase of its inhabitants, and by its present ability to support a pastor, may be separated from Kingston, and be regarded as a separate congregation. But they must give a friendly notice thereof to the Consistory of Kingston, even as they have done to the Rev. Coetus. This we are assured they will not refuse, and herewith this point may be considered as settled, since that dispute is no more to be brought up.

2. As regards the question whether the members who adhere persistently to John Van Driessen were *lawfully* censured by the

Consistory of Kingston, about which those of New Paltz have misgivings; and whether the members received by John Van Driessen, are to be considered as members, without any new confession,—a question which the Consistory of Kingston asks of us. We judge that an obstinate adherence to John Van Driessen, (who pushed himself into the New Paltz church to the injury of the Kingston people, and against whom Classis has for several years issued warnings, declaring that he does not even belong to our Church:) most certainly makes one liable to censure. But when it is taken into consideration that such conduct was not done for the purpose of embracing or defending some heresy, but rather from a conviction that New Paltz to be recognized as independent (of Kingston;) and when we bear in mind that in such cases persons sometimes act a little hastily;—we are of the opinion—now that the separation is agreed on,—that those members who belong to New Paltz or Kingston, respectively, might be held not to have been censured; and if any record has been made of it, to add a note that all these affairs have been settled to the satisfaction of all parties; provided that these members confess, either before a Committee of the Coetus, or each one before his own Consistory, that they adhere to the pure Reformed Doctrine embraced in the Heidelberg Catechism, and to the thirty-seven articles of the Netherlands Confession of Faith, and place themselves in subjection to the Church Order. This can be done without exactly requiring of them anew a confession of their faith. In this way all disagreements and unpleasantnesses,—both on account of the action of Rev. Mancius and his Consistory at Kingston, and on account of what was done by Rev. De Vas, emeritus pastor there, as well as that which was done by Rev. Goetschius, on which certain remarks might be made,—come to an end.

3. As regards the question whether the Consistory of New Paltz must be considered as lawfully constituted: We judge that the Rev. Coetus might well have delayed the appointment of a Consistory there, for a time; and the consideration of the reasons, *pro* and *con* for a separation, ought to have been submitted to a committee of more than one minister; and on general principles, those

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people should have been avoided who adhere to John Van Driessen. But considering that the two previous points are now disposed of, this third point of consideration may well be dropped; for the Consistory of Kingston declares that it has nothing against the other Consistory, when the legal separation of New Paltz is accomplished; and that the call of Rev. Vrooman by that Consistory, is to be referred to the Church of New Paltz.

We trust that these, our decisions, may be quietly thought over by all parties, and that they will conduct themselves accordingly; that they will overlook, forget and forgive in one another whatever may have caused any unpleasantness, and so Peace may be restored. To this end we have written a letter also to the Consistory of New Paltz, entirely similar to this one, so far as relates to these differences, with friendly exhortations to them to establish peace. We have also written to the Consistory of Kingston, and have also urged them to join the Rev. Coetus, even as we have praised those of New Paltz for having already done so. We notify you of these things, not doubting but that you will, as far as possible, promote peace, on the lines suggested.

With sorrow we have learned of the death of the worthy Rev. (Gualterus) Du Bois. We hope that this breach may speedily be healed, through the favor of the Lord, and to the welfare of the Church of New York.

Yesterday there came into the hands of our Committee, and which to-day was communicated to us, the resolutions of the Rev. Classis of Neder Veluwe, dated April 25, 1752, together with a letter from Rev. Wynstok. We send you a copy of the resolutions and an extract from the letter. We have deliberated on these communications, and have resolved to refuse the request of the Consistory of Bergen on (and) Staten Island to allow P. De Wind to remain as their pastor. Your action in regard to De Wind we regard as entirely prudent. Having dispassionately considered, in the fear of God, everything that has been brought before us in this case, we abide by our resolution sent to you on Nov. 23, 1751, and judge P. De Wind worthy of being deposed *de facto*. Therefore we reiterate, if our resolution has not yet been put in execu-

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tion, that he must be deposed and incapacitated from ever holding any office in the church. Whence it follows as a matter of course, that he must be considered and treated as a member under censure. We shall give notice of this resolution at the Christian Synod to be held at Alkmaar during the coming week. We have also written this week to the Consistory of Bergen and Staten Island, and advised them to take counsel with the Coetus in such an unheard of case, of which we have learned with disgust and consternation. The Consistory will act in conjunction with you, that this resolution may take effect as soon as possible. Let Peter De Wind be removed from the pulpit and restrained from everything connected with service in the Church. The Classis will look upon everything which said De Wind may yet undertake (which we hope he may not do,) after the announcement of our resolution, as a still worse intrusion into the Sacred Ministry, and we declare the same to be unlawful and of no validity in the Church of God.

We wish you all necessary wisdom and prudence, that you may employ all your powers with holy zeal for the removal of offences occasioned by this affair. May the Lord bless you and your households, and make the churches entrusted to your oversight a joy in the earth.

Signed as before.

Amsterdam, in our
Classical Assembly,
July 17, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Worthy Consistory of New Paltz, July 17, 1752. Vol. 30, No. 147. Ref. xxiv. 11.

Worthy Sirs and Brethren, the Elders and Deacons in the Church at New Paltz:—

On the 10th of April 1752, we received your letter of Dec. 9th, 1751, from which we learned, to our sorrow, of the disputes between the members at New Paltz, and the Consistory at Kingstown.

The contents of your letter we have taken into serious consideration, and compared them with what was reported to us from the other side. We have been careful to propose a settlement of the difficulties in the hope that peace may be restored. We therefore give our opinion as follows:

1. Upon the question whether New Paltz is dependent on the Church of Kingston, or independent of it,—we have considered the reasons, *pro* and *con*. And since the Consistory of Kingston in their letter of Oct. 11, 1751, again solemnly asserted that they would gladly consent to a proper and legal separation of the Paltz, therefore the reasons *pro* and *con* may be omitted, and the case be determined on its own merits. Now on account of the great distance of New Paltz from Kingston and the increase of its inhabitants; it being moreover in a condition to support a pastor at its own expense; therefore the Paltz may be separated from Kingston, and be considered as an independent congregation. They must, however, give friendly notice to the Consistory of Kingston, even as they have already done to the Coetus. This we are assured they will not refuse. Herewith this point may be considered as settled.

2. Upon the question whether those members who adhere persistently to John Van Driessen were lawfully censured by the Consistory of Kingston, and about which the members at New Paltz have many misgivings; and whether those members who were received by John Van Driessen, are to be looked upon as members, without any acknowledgements, which the Consistory of Kingston asks of us:— We decide that an obstinate adherence to John Van Driessen, (who pushed himself into the New Paltz, to the injury of the Kingstown people, and against who the Classis has warned, for years past, that he does not belong to our church)—most certainly makes one liable to censure. But when it is taken into consideration that this was done, not to embrace or give encouragement to some heresy, but rather from the conviction that New Paltz ought to be recognized as an independent church; and when we bear in mind that in such cases people act rather hastily: —we are therefore of the opinion, since the separation is now

agreed to, that those members who belong either to New Paltz or Kingston, may be considered as not having been censured; and if any record have been made of it, *to further note* that these matters have been settled to the satisfaction of both parties. But then these members should confess, either before the committee of the Coetus, or each one before his own Consistory, that they adhere to the pure Reformed Doctrine embraced in the Heidelberg Catechism, and the 37 Articles of the Netherlands Confession of Faith, and submit themselves to the Church Order, without exactly requiring of them anew a confession of their faith. Thus all disagreements and unpleasant matters, whether caused by Rev. Mancius and the Consistory of Kingston, or by de Vas, emeritus pastor there; or caused by Rev. Goetschius, which might by the subject of remark,—come to an end.

3. Upon the question whether the Consistory of New Paltz must be endorsed as legally constituted: We decide that the Rev. Coetus might well have delayed the appointment of a Consistory there for a time; and that the reasons adduced, on either side, *pro* and *con,* for a separation, ought to have been decided by more than one minister; and that upon the whole, those persons should have been avoided who adhere to John Van Driessen. But upon the supposition that the two previous matters are settled, this consideration and difficulty may be dropped. For the Consistory of Kingstown, (permitting that Rev. Vrooman, called there by that Consistory, be referred to the Church of New Paltz,) acknowledges that they have nothing against that Consistory when the New Paltz is legally separated.

We trust that these our conclusions will be quietly thought over by all parties, and that they will conduct themselves according to our judgement. Overlook, forget and forgive in one another, whatever may have caused unpleasant feelings, and thus peace may be restored.

4. As regards your request that we should examine and ordain as minister to New Paltz, Shawangunk and Wallkill, the Rev. Vrooman.—This gentleman was examined for licensure and accepted as candidate in the Classis of Utrecht in the previous month.

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On the 3rd of this month he requested to be examined for ordination by us, to-day. We granted this request upon the supposition that the signers to the call which he showed us, were lawfully qualified thereto. We have therefore examined him to-day, and he has given us so much satisfaction, that we have qualified and ordained him as Pastor, with prayer for the Lord's blessing. We therefore heartily wish, for you and the congregations united with you, that the Lord may richly endow this Pastor with all things necessary for the success of his ministry among you, and that he may be a useful instrument in God's hand to extend the Kingdom of Christ. We hope therefore, that he may labor among you as a man of peace, and that his well-directed efforts to this end may not be frustrated. We desire, and admonish you most earnestly to do all in your power for the promotion of peace. Do not therefore make any objection to our proposition beforementioned, for the removal of the difficulties with the people of Kingstown, but let everything that has given occasion to disagreement on either side be forgiven and forgotten. For does it not behoove all Christians, and especially the Overseers of a Church, the example of whom has so much influence on the congregation, to act according to the teaching of Paul, (Col. 3: 13,) "Forbearing one another in love, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." "Be of one mind; live in peace; and the God of love and peace shall be with you."

It was pleasant to learn that you had submitted yourselves to the Rev. Coetus. We hope that you will continue therein. We doubt not but that you will discover that, with the Lord's blessing, this will be a happy means for guarding against confusion and disorder, which Independency or Congregationalism might occasion.

We commend you and the church under your supervision to God and the Word of his Grace, which is able to build you up and give you an inheritance among all those who are sanctified.

(Signed as above.)

Amsterdam, July 17, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Rev. Mr. Mancius and the Worthy Consistory at Kingston. July 17, 1752. Vol. 30, page 273, No. 148. Ref. xxiv. 11.

Rev. Sir and Brother, and other Members of the Worthy Consistory at Kingston:—

Your letter of Oct. 11, 1751, came safely to hand in Feb. 1752, containing a reply to our letter of May 3, 1751. We were grieved to learn that the disputes between you and the people of New Paltz had not yet been removed. This we also discovered from a letter from the Consistory of New Paltz. *But since you again solemnly declare that you will gladly consent to a separation of the Paltz when it shall be effected in a proper manner; and that you have no objection to the calling of Rev. Vrooman, and that you wish a blessing thereupon; that you leave the whole subject to our decision, and that you will make no observations as to the manner in which that call was obtained, through Rev. Theodore Frelinghuysen, now that he has apologized for it:*—therefore it seems to us that the way is prepared for the removal of the differences on this point. We have, therefore, upon Rev. Vrooman's request to be ordained as Pastor at New Paltz, *cum annexis,* after examination for ordination, come to the following decision to remove the estrangements which have arisen from this cause.

(Here follow Articles 1, 2, & 3, of letter 729. These same sections are found in Letter 728, addressed to Coetus.)

Now in expectation that thus the distemper and estrangement may be removed, we have examined Rev. Vrooman and ordained him as Pastor at the Paltz. We have also given notice of the same to the Consistory of the New Paltz, and have exhorted them earnestly, and in a brotherly manner, as we hereby exhort you, to do all in your power to promote peace. Therefore you will not throw any obstacles in the way of these proposals of ours for the removal of the difficulties until the people of the New Paltz. Let everything henceforth, on either side, which has given occasion to bitterness or unpleasantness, be forgiven and forgotten. (Col. 3:13 is here quoted.) Thus we hope that peace may be restored.

We also hope that the removal of these difficulties may induce you, (as you were almost resolved at our last writing), to join the Rev. Coetus, to which we would earnestly persuade you. We are fully persuaded that much benefit may be expected therefrom to the churches in those regions. We consider it also as a means to confirm and make permanent the Peace, which we feel sure will be restored by these communications. We shall always, on our part, take care, as far as possible, that private persons, or congregations shall have no reason to complain of oppression or domination from that Assembly, and shall labor, if well-grounded reasons of complaint be given, to remove the same as soon as possible.

Thus do we reply, Worthy Brethren, at present, to your letter. We conclude with a heartfelt wish and prayer that the merciful God may pour out the richest of his blessings, in large measure, upon your persons, households, ministrations, and congregations, and make these blessings perpetual—forever.

(Signed as above.)

Amsterdam, July 17, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Churches of Bergen and Staten Island, July 17, 1752. Vol. 30, page —, No. 149. Referred to, Vol. Cl. Amst. xxiv, 11.

To the Elders and Deacons at Bergen and Staten Island:

Worthy and Esteemed Brethren:—

We received in due time a letter signed by two elders in the name of all the brethren, dated Nov. 9th, 1751. From this we learn that you feel yourselves aggrieved at the act and resolution of the Rev. Coetus of New York, while you make a friendly request that Peter De Wind may remain as pastor among you.

We doubt not you have received since you wrote our letter of Nov. 23, 1751, and have learned therefrom that said P. De Wind used forced certificates, etc. We must now let you know that we cannot understand how you should have felt yourselves aggrieved with the well founded reasons governing the action of the Rev. Coetus. We consider that that Assembly dealt very wisely with him. We transmitted the defence which De Wind made before the Coetus to the Rev. Classis of Neder Veluwe. Thereupon that body adopted a resolution of which we send you a copy. From this you will perceive that De Wind has conducted himself in a very wicked manner. He has intruded himself into the ministry by committing a deception which is most criminal in itself, and highly worthy of punishment. After a dispassionate examination of the facts, therefore, we have unanimously decided, in the fear of God and with abhorrence of such detestable conduct, that we can by no means grant your request to allow him to remain as your minister. On the contrary we are obliged to insist upon our previous resolution. We therefore reassert that we depose said Peter De Wind from the ministry, and declare him incapable of ever performing any church-service. It therefore follows, as a matter of course, that you must prevent him from the administration or use of the Lord's Supper.

With this, we despatch a letter to the Coetus of New York. We doubt not they will judge our action reasonable, and not shrink from assisting you in its execution. We earnestly counsel you to join hands with the Rev. Coetus in a strong defence against such a fellow, who, like a thief, has wickedly intruded himself into the Sacred Ministry. He is liable to punishment by the civil government. He therefore cannot be suffered in the pulpit, unless we would excite the wrath of Holy God, who is a God of order, and brings to nought them who speak lies before the congregation. We therefore expect you as soon as possible after the receipt of this, to see that he is removed from the ministry of preaching. We cannot consider anything which he may undertake, (which we hope he will not do) after the publication of this resolution, as lawful, but only as an obstinate and improper intrusion into the Sacred Ministry, and as being null and void in the Church of God.

The Lord grant that with holy zeal and wisdom you may do everything needful for the removal of offences occasioned by this unheard of circumstance. May God touch the heart of said P. De Wind that he may truly humble himself for his wicked deeds. May God provide for your congregation a man after his own heart, who may be a successful instrument in his hands prosperously to build up the Kingdom of God among you.

Signed as above.

Amsterdam,
July 17, 1752.

1752, JULY 28–AUG. 3. ACTS OF THE SYNOD OF NORTH HOLLAND.

These relate for this year, so far as America is concerned, chiefly to the progress of the German Churches in Pennsylvania. But the Correspondence of those German Churches had been carried on through Rev. Gualterus Du Bois of New York. A recent report had been received from him. Large amounts had been raised in Great Britain for the German Churches in Pennsylvania through Rev. David Thomson, English Presbyterian minister in Amsterdam.

See History of The Reformed Church (German) in the United States, by Rev. Dr. Jas. I. Good, 1899; and The Reformed Church in Pennsylvania, by Rev. Dr. Joseph H. Dubbs, 1902.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Aug. 1752.

(Abstract.)

Letter from New York to Rev. Van der Vorm.

Extract from a letter to Rev. Van der Vorm, from New York, June 17, 1752; received early in August, 1752; signed Cornelius Klopper, Junior. It refers to Revs. Arondeus and Van Sinderen; also to P. de Windt.

I. Touching Peter de Windt: in consequence of the writing of Classis, he was deposed by the Coetus and the consistory; so of that affair a complete end seems to have been made; but he seems to be little embarrassed by his deposition, saying that he will have to seek his livelihood by following the sea, as he has learned no trade.

II. The dispute between Rev. Arondeus and Rev. Van Sinderen. Rev. Arondeus had not preached the penitential sermon to the satisfaction of the Committee of Coetus; therefore peace had not been effected. Van Sinderen and his party immediately (called) an extra meeting of the Coetus; before this Arondeus and his party were summoned. They very willingly appeared, expecting that peace would be proposed; or at least that they would give him an opportunity to give the reasons why he could not preach to the satisfaction of the committee; but on the contrary they were not allowed to speak. When, however, Arondeus was compelled to speak because the President spoke in so low a tone, he was told that he must keep still, or he would have to go out at the door. Subsequently the sentence of deposition was read. Arondeus and his followers were much astonished at his un-Christian treatment, inasmuch as the Classis had asked the Coetus to act in the gentlest possible manner; that they should endeavor to save Arondeus and not to ruin him; but that they were now treated as if they had committed murder, and were criminal offenders; when only a short time before, he had, at the request of Classis, come to the Coetus, which was, indeed, the first time he had appeared in that body; that he had then addressed Van Sinderen in the most persuasive manner; that he had forgiven everything in a most Christian way, and offered him a fraternal hand. But now, instead of being treated in a Christian manner, he was treated as if he had committed unpardonable sins, although nothing worse can be alleged against him than that his call was not regular, according to Church Law. This was acknowledged with sorrow, by him and his friends, who constitute the larger part of the congregation; and they desire nothing else than that it (the call?) may be corrected in an ecclesiastical way, which surely is a Christian proceeding.

But the action of the Coetus and of Van Sinderen, even to those who are outside of our Church, is detestable. If all matters of dispute which, from time to time may arise in the congregation there, are treated so severely and partially, it may easily be foreseen that the Dutch Church in that land will shortly come to naught, how muchsoever the Classis may hope to the contrary. An eye needs to be kept upon the conduct of some young and thoughtless ministers in those regions, who seek to carry everything according to their wishes by outvoting (the elder ones). It will be inevitable, then, that the Church will shortly fall into great disputes, to its utter ruin. Of this abundant evidences are already seen. For, instead of Arondeus's deposition contributing to peace, it only seems to hasten the desolation of the Church. As soon as Arondeus was deposed, his friends refused to pay anything toward Van Sinderen's salary. Thereupon Van Sinderen cited before the Civil Judge those who had signed his call. This caused the anger of those people to exceed, as it were, their reason. They will litigate with him as long as they have a penny in the world, and thus the ruin of each will be accomplished and the very bottom of the Church of New York will be knocked out. One of the elders cited by Van Sinderen has even hung himself, although no one knows exactly why, or from what cause; but surely such disturbances have not been beneficial to him. And the Lord only knows what is yet to come forth out of all this.

He refers himself further to the letter read to him, but sent to the Rev. Mr. Van Schelluyne by Mr. Christopher Banker, elder in the Church of New York, and a member of the Rev. Coetus. He has noted down everything very accurately. Further, it is requested that this letter of Rev. Van Schelluyne should be read, and the business involved, recommended to the wise and fatherly supervision (of the Classis), so that the Church may not be utterly torn asunder. Furthermore, it appears that the writer would propose certain regulations, yet he thinks that nothing further would result therefrom, except that Arondeus would be kept in the Church. If then there came no peace within a year or two, that Van Sinderen should also be deposed, as well as Arondeus; nevertheless, even then, there would be no peace, as the Ruling Consistory of Van Sinderen would still remain, and would again call a minister according to their own pleasure, which would lead to renewed disquiet, but with those who remain, the dispute, which is now at its worst, would gradually die out, as has occurred already in that same church, between the now deceased Revs. Antonides and Freeman. Concluding with salutation, he adds yet a P. S.; that Revs. Ritzema and De Ronde also the elder Banker and the other elders of the city of New York, opposed themselves to this imprudent conduct of the Coetus.

N. B. Not protested or appealed; no one has done thus, at Coetus, neither Arondus nor his friends. xxiii. 275–278.

CHURCH OF NEW YORK.

Church Records.

New York, Aug. 24, 1752. (N. S.)

Consistory held, after calling on God's name.

Resolved, That the things recorded in the WHITE BOOK, since 1741, be revised; and there shall be transferred to the BROWN BOOK such things as belong there. Domine Ritzema and Elders Bancker and Lynssen were appointed to do this.

The Elders, E. Bryant and C. Bancker were chosen to sit with the ministers, Ritzema and De Ronde, in the next Coetus.

It was agreed that Aafye Nobel, a weak and indigent member, be supported by the deacons at fourteen pounds per year.

J. Ritzema, p. t. President.

Certificate of Mrs. Catherine de Wint, regarding matters concerning her son, Rev. Pieter de Wint. Sept. 2, 1752.

Portfolio "New York", Vol. ii.

I, the undersigned, have learned that Mr. Kalverslager, (who in his lifetime was minister on the island of St. John), must have sent to the Rev. Classis of Amsterdam a certificate relating to the conduct of my son, Pieter de Wint. This certificate, as reported, I must have signed myself. But in the presence of the members of the consistory of this place, as witnesses, I hereby testify and declare, in truth, as at all times I shall be ready to declare under oath, that such a certificate is false and unjust. I never had any conversation with Rev. Mr. Kalverslager about my son, Pieter de Wint. On the contrary I declare that during my separation from my son, I have heard nothing about him except what was good. So, also during the time I was with him, I can give no other than good testimony regarding his conduct.

I have requested my son, Pieter de Wint, to summon me to appear before the judge to make a statement to that effect under oath; but he replied that it would not be necessary, and that this statement, made before witnesses would be enough. I therefore, hereby request the Rev. Coetus of New York to send a copy of it to the Rev. Classis of Amsterdam, in order that it may see from this, what an evil deed was done, and that, alas! by a minister.

In confirmation of all that is stated above, I have, before the witnesses present, signed my hand.

Done at St. Thomas, September 2, 1752.

Catharina de Wint.

We, the undersigned, elders and deacons of the Dutch Reformed Church of this place, do hereby testify that we were present to see Mrs. Catharine de Wint sign the above certificate with her own hand.

St. Thomas, September 2, 1752.

Deacons. { J. B. Uytendale
Jan de Man

Elders. { Lucas de Wint
Geurt Sjrt. (Sjoert?) de Wint.

[See Sept. 19, 1752.]

ACTS OF THE CLASSIS OF AMSTERDAM.

Peter de Wind.

1752, Sept. 4th. There was read a letter to Rev. Wynstok, minister at Harderwyk, concerning the case of Peter de Wind, which was approved. Since then there has come in a letter, with certain enclosures, from Peter de Wind, relating to his case. This was sent to the Messrs. Deputies. They are directed to write him, that if he thinks he has any cause for action against Rev. Wynstok, he must institute the same in the place where it belongs. In this event, the Rev. Classis will act as circumstances require. xii. 304. Referred to, xxiv. 12.

Brill, Ritzema, de Ronde, Haaghoort, Suriname.

Art. 9. The case of Brill remains in statu. The Messrs. Deputies shall write about it to Rev. Meynders, at Embden, as actuarius of the Coetus. The business of Ritzema and de Ronde, remains in statu, and will be answered in the letters to the Coetus of New York. A reply to Rev. Haaghoort was read and approved. In the Suriname affair, an extract from the request of Mr. de Vries was read; also a letter from the gentlemen of the Suriname Society to the Hon. General Sporke. The Deputies were thanked for the communication, and were directed also to thank the gentlemen of the Society, in the name of the Classis. xii. 305.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Foreign Lands.

Art. 14. A letter from the Coetus of New York to the Classis of Amsterdam, dated April 17, 1752, was read, together with the Acta of an extra meeting of September 10, 1751, and extra sessions of October 16, 1751, and April 14, 1752. Besides this there was an enclosure, signed by Rev. Ritzema. There was also a letter from Rev. Theodore Frielinghuysen of Albany, dated May 1, 1751. A reply to the latter was approved. See further, Acts of Deputies, Sept. 4, 1752. xii. 306.

THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. Gerard Haeghoort, September 4, 1752. Vol. 30, page 281, No. 151. Ref. xxiv. 12.

To Rev. Gerard Haeghoort of Second River.

Worthy Sir and Brother:—

Yours of July 17, 1750, reached us in due time, as also the one of Dec. 6, 1751. Had the first been couched in friendly and proper terms, we would have gladly replied to it in a similar spirit. But the expressions used therein showed that friendship and propriety were not taken into the account. This led us to decide not to trouble ourselves about replying. We would gladly exchange thoughts with you in a friendly manner, but when missives do not conform thereto it is best to consign them to oblivion.

The answer to your second letter we were obliged to defer until the present time, because not until now have we received the letter and the Minutes of the Coetus of New York. From these we had hoped to obtain more light upon your protest against that Body, and the now deceased clerk extraordinary, (Rev. Gualterus) Du Bois. To our sorrow, however, we must say that we did not gain the light desired, to enable us to judge of your protest according to the rule *"Audi ad alteram partem."* Meantime we hope that some way may be discovered to settle the differences between you and the Coetus in an amicable manner. To this end we urge you to strive with all your might. We expect the Coetus also, from its side will heartily co-operate. Thus may you associate with the brethren in unity and harmony, so desirable. To this end we pray the Lord's blessing to rest upon you, that you may glorify your ministry, and may be able to rejoice that your labor is not in vain in the Lord.

We are with all affection,

Signed as before.

Amsterdam,
In Classical Assembly,
September 4, 1752.

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ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. Theodore Frelinghuysen, Sept. 4, 1752. Vol. 30, page —, No. 153.

To Rev. Theodore Frelinghuysen of Albany:

Worthy Sir and Much-esteemed Brother:—

Your letter of May 1st 1751 did not come to hand until July 3, 1752, and hence we could not answer it earlier. We learn from it with satisfaction that you have done your utmost to prevail upon your Consistory at Albany to join the Rev. Coetus of New York, and we are sorry that you fear your efforts may be unsuccessful. We will be gratified if you will persevere in urging this matter, knowing well that those who persevere finally conquer.

We notice that you seem to have been affected by certain words in our letter of May 5, 1749. You desire to know the reasons of our objections that you may explain them away. We answer that the request in your letter was put too much in the form of a demand; that the arguments you employed, viz., that the refusal of your request would cause unpleasantness, and would discourage others who might desire to study, are not arguments which can persuade us to permit matters which we could hardly justify before the higher Ecclesiastical Assemblies. However, since you say that you wrote that letter in a great hurry, we gladly overlook those things and consider them as closed.

Messrs. Ferdinand and Jacobus Frelinghuysen with Barent Vrooman were examined for ordination and ordained for their settlements on July 3, 1752. All three of them gave great satisfaction to our Assembly, so that we had no hesitancy in admitting them. We hear, also, indirectly, that their examination for licensure before the Classis of Utrecht was passed with great satisfaction to that body. We congratulate you thereupon, and trust that the Lord will sustain them with all strength of soul and body, and make their ministry glorious. May they be successful instruments in the hands of God to the building up of the Kingdom of Jesus. We wish the same also for you.

We remain,

Signed as above.

Amsterdam, Sept. 4, 1752.

Rev. John Aemilius Wernig, (or Wernich) of Stone Arabia, to his Patron, September 14, 1752.

Portfolio "New York", Vol. ii. Also in Vol. xxiii, 306.

Referred to, xxiv. 19.

Very Reverend, Very Learned, and to me particularly, Honored and Worthy Sir and Minister.

Gracious Sir and Patron:—

The sad and helpless condition in which I find myself at present, compels me to trouble your Excellency once again with a few unworthy words. Your Excellency has no doubt, fresh in mind what I wrote you a year ago; how, after declining the call to Lancaster, in Pennsylvania, I accepted one, in God's name, at Canajoharie, Schoharie and Stone Arabia in the Province of New York; how I did this on the written invitation of a man who had been commissioned to bring with him a minister from Germany; how, in company with the minister, Rosenkrantz,* who came to be located at a distance from me but four German hours, and who is now gone to his rest, I took ship, and finally, in much distress, sickness and endurance of hunger and thirst, I arrived in this Province. I found nothing, however, of what I had hoped for. Nor have I met with such success and progress in the preaching of the gospel as I could wish.

For, in the first place, I found a pitiful disruption among these Germans, They were divided into two or three parties, as the result of building a church. These conflicting parties could, by no manner of means, be brought together and united again; no matter what care and trouble were taken, or how often an attempt was made. There is, indeed, among these people, a continual dislike and envy. And, although the party of malcontents desires my services, I dare not encourage them; because my church, which called me, is opposed to it. So I do not know what to do, or what counsel to take in the matter. It is owing to this also that my salary is so very small, and comes in very irregularly; and, what is worst of all, that I am tried, reviled and slandered by the party of the ill-disposed, because I dare not minister to them.

I do, indeed, comfort myself with the thought that this is the lot of all sincere servants of God. On the whole, this German people is one that cannot well bear the noble English freedom. They are like the fat horses and oxen, which have gone to rich pasture for a long time and then refuse to take the bit or bear the yoke. It takes strong legs to bear prosperity. The liberty, peace, wealth and abundance which they enjoy cause them to be uncivil, wanton, proud and violent. Their hunger and thirst for that which feeds the soul, has, for the lack of it, turned to gluttony; so that they now loathe it as an unsatisfying food. This division; this spiritual want and poverty; this loss of Joseph, (or failure to grieve at the breach of Joseph,) in that Zion is not built up in that the kingdom of Jesus Christ is not increased nor extended; in that the wisdom and knowledge in the mysteries of Christ's kingdom do not become more abundant and better known; in that the hunger and thirst for the sanctification of His name in the kingdom of His grace here does not become greater; in that the triple-headed Beast of which John wrote—Mammon in particular—is served more than the Blessed God: these things with many other things, touch my heart very painfully; they make me anxious.

How gladly would I double my zeal, and sacrifice all my powers of body and soul in the proclamation of the gospel, if I could but feel assured, that the fourth part of my hearers would receive the word, as good seed, in their hearts; as good soil, so that it might take root downward and bear fruit upward. What troubles me most of all, and—to write the truth—makes the administration of my office fruitless, are the frequent misrepresentations of my work; as, for instance, that I am only a student and was never promoted, (ordained), and, therefore, came near perishing, and had become a curse and a spectacle to men. This reproach eats its way in, not only from the opposing party and from the miserable Lutherans; but even from my own people. Indeed, I have to ascribe it to no one else—I have no one else to thank

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*Probably the brother of Rev. Abrm. Rosenkrantz.

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for it, except some domines of this government. I frankly told some of these of my circumstances, and showed my certificate. But they, behind my back, and secretly, stirred up the members of my church, and persuaded them to believe that I was an unworthy one, a mere student, thus inducing them to persecute me. Such gentlemen as these there are in our Province. They do not eat up the flock, and do not spare it. They serve it only for the wool. The one exalts himself above the other; and every one imagines himself to be a Bishop of Canterbury. They are sorry when a sincere servant of Christ is sent out into the New York harvest; because they are afraid of losing part of their own income; not to speak of their other bad qualities.

Finding myself in circumstances such as these, disliked and ignored, I took refuge in that praise-worthy Coetus of this Province. That body also received me and looked into my papers. It made report thereof to the Very Rev. Classis of Hollond. Its answer it is now awaiting, so as to know what to do in my matters. For the present I am subjected to great annoyance. My ministry is also clogged by continual fears and hopes as to how my affairs will be dealt with by the Very Rev. Classis; for their answer will be for the guidance of our domestic (lit. inland) Coetus.

But laying everything aside, I have good hope that the Chief Shepherd and Bishop of our souls, who, from my youth up, has called and separated me to this Holy Office, has also given and measured out to me—thanks be to Him therefor!—some little talent. This, I trust, I may yet use in the winning of souls. He, who knows that I am faithful, who has at all times stood by me, in the worst sadnesses, adversities and persecutions both of body and soul, that have happened to me from my youth up: He who has delivered me out of all my distresses, will not deny me His help, nor let the office (to which I am called) be desecrated.

Nor does the following circumstance frighten me: that the minister, Rosenkrantz,* who is to obtain the place of his deceased brother; and who, about four weeks ago, happily and in good health, arrived at his church at Burnetsfield, had, while at Amsterdam, understood from Mr. Schlatter, that the very worthy Classis of Holland had taken no action in regard to myself; that my papers were not considered good; and that it would be necessary for me to cross the sea once more to present myself before them. If this were the case, I should be obliged to lay down the office so dear to me, and in future to refrain from making God's name known to men. For, (1) My bodily constitution is weak, so that during my first voyage, (first sail), I took my soul in my hands and carried it off as booty. (2) In my absence the entire flock would become scattered. (3) I know of no means sufficient to defray the expenses of such a voyage. (4) Then, moreover, I am no longer free, but bound (by domestic ties); as I would have to leave behind me a sorrowing woman of seventeen in a delicate condition.

Taking all this into consideration, I betake myself to your very Reverend (Rerw.) self, as to a gentleman whose excellence I recognize; whose profound erudition I have noticed; whose humanity and excellent qualities I have praised; as one who, although exalted, still knows how to be humble, and how, on proper occasions, to comfort those who are weary and sad; to whom Zion's condition is dear; and who, in particular, has already taken a great deal of trouble, care and effort in the planting of the American vineyard—for all of which may the Most High reward him!—Should it be as Mr. Rosenkrantz has told me of Mr. Schlatter, my most humble and obedient petition is that your Excellency may find some way out for me, so that I shall not have to go on such a voyage to the risk of my life; to be, it may be, violently snatched away before my time, and so behold the Lord no longer in the land of the living; or to be like the children that are come to the birth, and there is no strength to bring them forth:—that you may be graciously pleased so to direct the matter, and to bring it about, that the worthy Classis of Holland shall instruct our New York Coetus, after examination, to which I shall gladly submit myself—to ordain me in the Name of God, in order that I may be set at rest, and live in comfort, and the Lord's purpose may, through me, his weak servant, also be furthered.

This is the heartfelt petition which I make of your Excellency, in the sure hope that your Excellency will therein extend a helping hand to a sorrowful and oppressed cross-bearer and servant of Jesus Christ; and that your very influential recommendation may bring about the granting of my petition, and the early presentation of this matter, (to the proper authorities) if possible, in April next, when the New York Coetus holds its session, by getting the answer of the Rev. Classis sent on to it in time.

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* Rev. Abram Rosenkrantz. See Corwin's Manual—Rosenkrantz.

Jehovah, the merciful Rewarder of all good, will not leave unrewarded such a work of love, but will be mindful of it. And, since your Excellency has already taken so much trouble, and labored so hard to extend the kingdom of Jesus Christ, in building up the Heavenly Zion, your Excellency will at some time, shine in Heavenly Glory, and like the stars forever and ever.

I close, having the honor of commending myself to your Excellency's favor. And, after wishing you every real good, and sending you my kindly greetings, leaving your venerable person and your, to me, still unknown family, to the protection of Jehovah, I am, and remain with all love and esteem,

Your Very Reverend Sir and Well-disposed Patron's Most Obedient Client and Servant,

John Aemilius Wernig, p. t. Pastor.

Stone Arabia, Sept. 14, 1752.

P. S. If my small salary could be helped out with some contribution from Holland, I should be thankful to your Excellency for that. If I take the liberty once more of writing to your Excellency, I shall, in my humble way, give an account of the nature and condition of the land, particularly of the valuable ginden root, which is dug up in large quantities hereabouts, and sold for a very high price, about two pounds, or ten Rhine guilders, per bushel, by the wild inhabitants, to whom I have preached several times already; and of other things of that kind.

ACTS OF THE COETUS, HELD AT NEW YORK, SEPT. 19–21, 1752.

In Acts of Classis, Vol. xxiii, 308–312.

SESSION I.—TUESDAY, SEPTEMBER 19—FORENOON.

1. Members Present.

Dom. A. Curtenius
" J. Ritzema
" B. Meinema
" U. Van Sinderen
" J. C. Fryenmoet
" L. De Ronde
" J. Frelinghuysen
" J. H. Goetschius

Elder, L. Foorest
" Chas. Bancker

" A. Lott
" T. Decker
" E. Byvank
" P. Williamson
" D. Van Orden.

H. Fisher, Elder of Dom. Leydt.

The Assembly being opened with prayer to God, by Dom. J. Ritzema, Dom. Fryenmoet was unanimously chosen President, and Dom. De Ronde, Clerk.

2. *Letter from the Pennsylvania Coetus.*—The President read to the Assembly a letter from Philadelphia, laid upon the table by Dom. Ritzema, which had been written by Dom. Schlatter, in the name of the Pennsylvania Coetus, containing a statement, by the Synod of South and North Holland, respecting the two students, Marinus and Du Bois, with an inquiry from the Coetus of Pennsylvania as to the way in which they should act, since Marinus belonged under our Coetus. After deliberation, the question was found to be, whether Mr. Marinus should be examined by our Coetus, or by that of Pennsylvania. This question was taken *ad referendum.*

3. *Reading of Minutes.*—The President read the Minutes of the last Coetus, April 14, 1752, and the letters of the Rev. Classis of Amsterdam, relating, for the most part, to the sad affair of P. De Wint. All remarks upon them were postponed to another occasion.

The Assembly separated with thanksgiving to God, to meet in the afternoon, at three o'clock.

SESSION II.—AFTERNOON.

1. *Arondeus.*—The Assembly being opened with prayer, Simon Losie and Joseph Duryee, a committee from Oyster Bay and Jamaica, presented a paper, in which the counsel and aid of the Coetus were requested. Likewise, several committees from the five villages on Long Island; Peter Vandervoort, William Couwenhoven, William Van Nuys, John Meserole, and Hendrik Vandewater presented a paper requesting that Arondeus, who still went on obstinately in the old way, might at once be dealt with according to the law of the Church. On deliberation, it was decided to pass by, for the present, Arondeus in person, but to apprise the Classis, by the first opportunity, of the Assemblies of Arondeus and his friends after the decision of the Coetus.

The following members appeared this afternoon: Dom. R. Erickson, with his elder; Cornelius Smith, elder from Tappan; and Garret Van Wagenen, elder from Aquackonock.

2. *Oyster Bay and Jamaica.*—The Consistory here was declared a lawful one, and Oyster Bay allowed to have a new Consistory chosen and ordained. For the choosing of a minister, and also for the calling of the same by the two congregations, Dom. De Ronde is named as *consulent*, (advisory minister,) who consented to act as such, and also undertook to appraise the congregations by letter of this resolution.

3. *Request from Dom. Van Sinderen.*—He represented to the Assembly that, owing to the serious divisions on Long Island, the Lord's Supper had not been celebrated there for a long time, but now the affair being so far finished, a brotherly and Christian council was required; how, then, should he deal with the unwilling and obstinate? The Assembly decided it to be proper that the Lord's Supper should be administered, and advised Dom. Van Sinderen and the elders to visit all the members from house to house, and to exhort the stubborn with brotherly kindness.

The Assembly separated with thanksgiving, to meet to-morrow, at nine o'clock.

SESSION III.—WEDNESDAY, SEPTEMBER 20—FORENOON.

1. *Letters from the Classis.*—The Assembly being opened with prayer, the foregoing minutes were read, and also the letters of the Rev. Classis concerning P. De Wint. The Assembly unanimously agreed to inform the Rev. Classis that the sentence upon P. De Wint had already been executed, and that he had submitted to it, having left the congregation of Bergen and gone to the West Indies. Also, to bring to the notice of the Rev. Classis the contradictions we observe in the reports of Dom. P. Wynstock concerning P. De Wint, as soon as we see the original letters of Dom. P. Wynstock.

2. *The Paltz.*—Concerning the matter of the Paltz, it was decided that that was settled by the commission of Dom. Fryenmoet; but, as sufficient light has not been given to the Classis by the Coetus, express information should now be furnished to them. The Rev. Messrs. Fryenmoet, De Ronde, and the elder, Fisher, were appointed a committee to prepare a letter, representing this and other matters to the Rev. Classis.

3. *Tappan.*—The President read a paper, laid upon the table by an elder from Tappan, containing a statement concerning Dom. Muzelius; whereupon the Assembly saw fit to cite Dom. Muzelius, who was in the city, to appear at once before them. Cornelius Smith and David Van Orden, elders, conveyed this summons, but reported that he could not appear.

4. *Case of Marinus.*—David Marinus laid upon the table two letters from Dom. M. Schlatter, touching his examination, which being closely examined by the Coetus, confirmed them in their view that the aforesaid student, being under the Coetus of New York, should be examined by them; and they so decided. Whereon, D. Marinus requested the examination, and presented his documents and testimonials, which being investigated, were all found to be to his praise, and his request was granted. The President and Clerk being occupied with weighty matters, Dom. Ritzema and Frelinghuysen were appointed to conduct the exercise, and they appointed the candidate a text and a portion in the languages.

The Assembly separated with thanksgiving, to meet in the afternoon, at half past three o'clock.

SESSION IV.—AFTERNOON.

1. *Muzelius.*—The Assembly being opened with an appropriate prayer and the minutes read, the case of Muzelius was taken up, and, after deliberation, it was determined to abide by the last resolution of the Coetus, which had not yet been carried into effect, leaving it to the neighboring ministers to do in the case what would best serve for the peace and quiet of the congregation, and to prepare the way by providing a reasonable salary for Dom. Muzelius, for removing him from the congregation.

The Assembly again separated with thanksgiving, to meet in the morning, at nine o'clock.

SESSION V.—THURSDAY, SEPTEMBER 21—FORENOON.

1. *Letter to the Classis.*—The Assembly being opened with prayer, and the preceeding minutes read, the committee to prepare a letter to the Rev. Classis made a report, which was read by the President and unanimously approved, the committee being thanked for their pains.

2. *Examination of Marinus.*—The *Examinatores*, proceeding to the examination of the candidate, David Marinus, called at Aquackononck, first required him to ascend the pulpit and preach from 1 Cor. xii., 3. He was then examined in Hebrew and Greek and in Divinity, in which he gave so much satisfaction that the Assembly found no difficulty in admitting him to the office of the ministry, and whatever belongs thereto. Thereupon he signed the Formulas of Unity, and Dom. Goetschius was appointed to ordain him in his holy office, with Dom. Curtenius by the laying on of hands.

3. *Censura Morum.*—The President inquired if there was any complaint of a minister, but none was mentioned; and the Assembly was concluded with an earnest prayer, in love and peace, and the mutual invocation of every kind of health and blessing upon each other.

Done in our Rev. Assembly, this 21st of September, 1752,

And signed, in the name of all,

J. Fryenmoet, President.
Lam. De Ronde, Extraor. Clerk.

PIETER DE WINDT, FROM ST. THOMAS, W. I. TO THE CLASSIS OF AMSTERDAM, SEPT. 19, 1752.

Portfolio "New York", Vol. ii. Also in Vol. xxiii, 289.

Addressed: To the Very Reverend Sirs, the Classis of Amsterdam, at Amsterdam.

St. Thomas, Sept. 19, 1752.

Very Reverend Sirs:—

No doubt long before this comes to your hands, your Revs. will have been in receipt of my two former letters sent from New York. Accompanying the first was an original letter, besides the copy of an original letter, both from Mr. P. Wynstok. From these—to be brief now—your Revs. can see how unjust is that sentence which was read to me from a letter to the consistories of Bergen and Staten Island. With the other was enclosed the original letter from Wynstok, a copy of which I sent with the first, three weeks before.

The Lord God, I hope and pray, has directed by his hand both of my letters, so that by this time they have been delivered to your Revs. Very worthy Sirs, do now consider the matter. For the rest I leave it wholly to the Lord who is my Strength and Refuge.

With a view of going to see you, Sirs, I came here to St. Thomas from New York. All ready to go at this time, I received, on the 8th inst. a letter, sent by my wife from New York. I have now given up the voyage because she writes me that she has been informed that Mr. Kalverslager, who was in his lifetime a minister on this island of St. Johns, must have sent your Revs. a certificate and that my mother here must have signed it. What evil doings! and that of a minister! I do not need to send testimonials in regard to Mr. Kalverslager's conduct here and on St. Johns, and in other places, as I doubt not but that your Revs. have already come to know how he conducted himself. For, his consistories, and even his churches, have offered me sworn certificates. But what do I want of them? The Lord is directing my affairs.

In order to show what Kalverslager was, I send your Revs. a copy of a testimonial given me by my mother here. I leave that matter to your Revs. judgment. Just see, Sirs, what enemies I have. First Wynstok; now Kalverslager. "What", I may well exclaim; "are these the men who have to proclaim the truth." Instead of that they are in short, but wolves in sheep's clothing. Within a week I shall, God willing, leave here for New York, where I shall show the Rev. Coetus this original Certificate which I have from my mother. [See Sept. 2, 1752.]

Rev. Sirs, I doubt not but that there are other ravenous wolves who are writing to your Revs. against me. But, as long as they are concealed from me, I am unable to defend myself against them. While I count all the reproaches which I suffer for my Christ's sake, greater riches than all the treasures of Egypt, I ask your Revs., in case there are such as send over false reports, to let me know who they are, in order that I may have them called up before the consistory. For I am sure that no one can accuse me of anything. It is true—I confess it—in my early youth, as a student, I was somewhat gay. But why should anything be made of that? Most ministers might then, indeed, be banished. That the Rev. (John) Frielinghuysen, minister on the Raritan, has been as I believe, using his pen and ink against me, and is possibly doing so still—is something which, as the proverb says, "I have already in the nose." What else is he than an intruder, seeking to leave his own church and forcibly to crowd himself into another, and doing many other things not worth the trouble of my putting them on paper. True there are in your Revs.' Assembly some who build on Frielinghuysen; but if such persons live long enough, they will find that their building stands on an unsteady pillar, and threatens possibly before long, to come to naught.

But furthermore, Rev. Sirs, I shall continue to make known the Word of the Lord to the children of men. I shall cause them to hear the voice of the Lord calling them to repentance. I shall set before them the two ways and exhort them to choose the way of eternal life. My desire, in all this, will not abate; but I shall be fired rather by greater desire and zeal so as to do the will of the Lord my God; not by my own powers, indeed, but by the power of God's Spirit, for which I beseech the generous Giver of all things, for his own Son's sake.

Further, your Revs. may ask, why I relinquished so suddenly, my plan of going to see your Revs. The reason for that is that I learned that the certificate, which Kalverslager is said to have sent to your Revs., was by your Revs. sent back to New York, to the Coetus. I will first present my matters there, and, meanwhile, wait to hear in return from your Revs.

Nothing further, Rev. Sirs: only let me be reinstated in my office, in order that I may go on unhindered. So I close, wishing your Revs., all together, every blessing for both soul and body. I remain always and with all respect.

Very Rev. Sirs,
Your Revs.' Obedient Servant,
Pieter de Wint.

N. B. See Recording Book (Copy book) of Letters.
No. 166.

Received Dec. 3, 1752. Via Copenhagen, P. Capt. Hojer, D. G. G.

CORRESPONDENCE FROM AMERICA.

The Coetus of New York to the Rev. Classis of Amsterdam.

Sept. 21, 1752. xxiii. 308–312. Reference, xxiv. 19.

Learned and Pious Fathers and Brethren:—

Since we, on the 18th of October last, satisfied your desire in the sad case of P. De Wint, whose testimonials were shown to be false, and stated our reasons for suspending him from the ministry, we have been expecting further intelligence from your Rev. Body. Nor have we been disappointed. On the 24th of May, 1752, we received a letter from you, bearing date October 4, 1751, and also one of the same year, which, to our wonder, is without date of day or month, together with extracts from the Classis of Neder Veluwe. Understanding from them that your Body, after a calm inspection of the documents and full deliberation, with abhorrence of such godless and deceptive proceedings, have, in the fear of God, unanimously deposed him, we have carried out the sentence by the two neighboring ministers, Ritzema and De Ronde, who read your letter to the Consistory of Bergen and Staten Island, and made it known to De Wint, who submitted to the sentence, and has gone to the West Indies.

But Rev. Fathers and Brethren, notwithstanding we approve in the highest degree the decision of your Rev. Body, yet it seems to us remarkable that you have passed without notice some, as we think, evident contradictions in the letters of Dom. Wynstock. For example, in his letter to you, forwarded to our Assembly, he says that he knew no P. De Wint any more than a Herrnhutter; and yet it appears by the extract of his concerning the deportment of P. De Wint, that he knew him much better than a Herrnhutter, which is further confirmed by two letters written to De Wint, the one on Oct. 10, and the other on Dec. 8, 1750, three or four weeks before his examination, in which Dom. Wynstock congratulates P. De Wint upon his arrival at Amsterdam and his call, and warmly requests him to come to him without delay, and promises to help him in everything. These letters, if we are rightly informed, were sent by P. De Wint to the Rev. Body, to be laid upon the table.

We must with deep sorrow state, that the long-desired peace and quiet of the congregations on Long Island are not yet established, since Dom. Arondeus, resisting the sentence pronounced upon him, disturbs the congregation by administering the Word and the sacrament of baptism, and is confirmed in his obstinacy by his followers, who still refuse to pay the salary due to Van Sinderen.

As you in your letter of October 4, 1751, desire to hear that peace is made between New Paltz and Kingston, we hereby inform you that the commission performed by Dom. Fryenmoet at the Paltz has furnished us with good grounds for declaring the congregation independent of Kingston, as appears from their reply to the three reasons of Dom. Mancius, which is herein sent to you. We expect that the call of Dom. Vrooman, who has been recommended by Dom. Mancius, will soon be brought to your table, and thus every groundless suspicion against it will, we think, be satisfactorily removed.

Sending the minutes of our recent sessions, by which you will have clearer understanding of what has been done, we pray that the all-sufficient Jehovah may pour out upon you all the gifts of his gracious Spirit, to the magnifying of his name and the benefit of his Church, especially in these provinces; and remain,

Your servants and brethren of the Christian Coetus of New York,

In the name of all,
J. Fryenmoet, V.D.M., At Minisink, At 31
p. t. Pres't.
L. De Ronde, p. t. Clerk.

Done in our Coetus Assembly, Sept. 21, 1752.

Proceedings at New Paltz.

Congregation of New Paltz, October 18, 1750, in the presence of Egbert De Witt and Samuel Bevier, elders from Wawarsing, the instructions of the Rev. Coetus, and the letter of Dom. Mancius thereon, were read to the Consistory. They brought forward the following in reply:

To the first article in Dom. Mancius's letter: That Samuel Bevier, at present an elder of the Paltz, will, with many others, testify on oath, if required, that he, with many others, saw Andrew Le Fever offer to declare on oath before a magistrate, that while the Paltz had always, as a French Reformed congregation, been provided with its own minister and Consistory, yet now, as they were vacant, they would engage with Kingston; but, as soon as they should have their own minister, they should be released from this engagement.

To the second: That it was true various persons from the Paltz had been received as members in Kingston, but the reason was, not only that they, according to the promise aforesaid, paid salary at Kingston, but also that the Paltz, at the time, had no other minister. It was true, also, that some had turned again to Kingston, but how far these were influenced by a conviction of the unlawfulness of John Van Driessen's ministry, was unknown to the Consistory: still, this was no proof that the Paltz belonged to Kingston, for these members could just as well have gone to any other congregation.

To the third they replied: That it was wholly untrue that the Paltz has had no other Consistory than that of Kingston; for, as the church book shows, in August, 1683, Pierre Daillee chose and ordained Louis Du Bois for elder, and Hugh Frere for deacon; and that in June, 1690, Hugh Frere as elder, and Louis Bevier as deacon, were chosen and ordained, who continued in office till their death. When Mr. John Van Driessen came, there was no Consistory, and he consequently constituted one, which was properly acknowledged by Dom. Mancius as lawful, since the Coetus had already set him the example.

Thus we believe that the conclusion of Dom. Mancius is false, because, as appears from all the foregoing reasons, Paltz has always been a church and congregation independently of Kingston, and consequently that the ministerial service performed here by Dom. Goetschius and other Reformed ministers is not in conflict with Article XV. of the Church Orders.

Such is our reply to Dom. Mancius's letter, certified under our own hands.

Samuel Bevier,
Dan'l. Hasbrouck.

In presence of E. De Witt, Samuel Bevier.

The foregoing having been delivered to me and calmly considered, I have, after calling upon the Lord's name, in the name of the Coetus, acting with the Consistory and Church, chosen an elder and a deacon, and after three separate publications of their names to the congregation, have ordained them.

In confirmation whereof, I here subscribe my name,

J. Fryenmoet, V.D.M., At 38.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Sept. 25, 1752.

(Abstract.)

Letter from Rev. Theodorus Frelinghuysen, of Albany, June 25, 1752; received September 25, 1752. (Referred to, Vol. 12, 309; Vol. 24, 9, 13.)

Not long after his arrival at Albany he served the Church of Claverack occasionally at its request, with the proclamation of the Word, the administration of the Sacraments, and the installation of members of the Consistory. After that Rev. Eggo Tonkens van Hoevenberg came from Suriname to this church, having first caused some confusion in New York. He ministered to the churches of the Manor of Livingston and Claverack for about a year. This was a matter of gratification to the writer, not having any doubt about his credentials; but Mr. Hoevenberg on reporting himself to the Coetus, was rejected for lack of certificates; on this account, Mr. Livingston would not proceed with the call. Dissensions occurred from this, so that Hoevenberg challenged that gentleman to the sword, and removed to Rhinebeck. A portion of the Claverack people, however, still continued to cling to him; another portion was apprehensive as to the lawfulness of his ministry.

Rev. Frelinghuysen, meeting Mr. Hoevenberg, requested, in the presence of the consistory, to be allowed to see his credentials. Whereupon Hoevenberg broke forth in extravagant language in a manner not fit to relate to the High Rev. Classis. Since that time the Deacons and the larger portion of the congregation have protested against his ministrations. The Elders and another portion keep him in office. Three members of the Coetus state in a letter,

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which came to Claverack, that this Classis for weighty reasons will not have anything to do with Rev. Hoevenberg; since they are in doubt at Claverack how this must be understood, he as well as the Deacons and the larger part of the congregation, ask that the Classis will please to explain itself; whether it recognizes Rev. Hoevenberg as a lawful minister for these regions; or not; and they promise if the Classis acknowledges him, they will give him the hand of fraternity; but if not they will have nothing to do with him. He ends with salutations. xxiii. 247, 248.

CORRESPONDENCE IN AMERICA.

The Coetus of New York to the Rev. Coetus of Pennsylvania, Sept. 29, 1752.

Rev., Pious, Learned, and Highly Esteemed Brethren:—

We must highly approve your zeal for the maintenance of peace and love, shown in the letter of Dom. Schlatter, containing an extract from the resolution of the Synod of North and South Holland, concerning the examination of Mr. David Marinus, together with a proposal to us whether we would find it agreeable to carry out the Synodical resolution.

Our brotherly reply is, that after mature deliberation and a careful inspection of your letter and that of Dom. Schlatter to Marinus, we are confirmed in the opinion that since this gentleman, with his congregation, belongs under the Coetus of New York, he ought to be examined by the same. Having thus concluded, we, at the request of Marinus, examined him by two *Examinatores,* in the truths of theology, the languages, etc., and were so satisfied as to admit him to the office of the ministry, and he will be ordained at an early day. Thus you will be saved the trouble.

Cordially wishing that the Lord would bless you in person and work, would always dwell in the midst of your Assembly, and prosper with his grace all your endeavors for the extension of his dear-bought Church, so that Zion may be built up in your region, and the holy Israel of his people enlarged. We remain, in all esteem and fraternal affection, Your servants and brethren of the Coetus of New York,

In the name of all,
L. De Ronde, V. D. M., Extraor. Clerk.
New York, September 29, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

Death of Rev. Calverslaege and Call of Rev. John Wernerius Knevels to St. John.

1752, Oct. 2nd. § 1. Rev. John Plantinus makes known in the name of the consistory of St. John, (West Indies,) that Rev. Calverlaege died at St. John. The Rev. John Wernerus Knevels, S. S. Min. Cand., at Leyden, was called to that place, and he requested the approval of that call by this Assembly; also that the said John Wernerus Knevels may be at this session examined, finally, and after proper examination, ordained, because a ship will sail thither before another regular meeting of Classis. The certificates, both from Church and Classis, were found to be praiseworthy and excellent testimonials of John Wernerus Knevels. He having already arrived, this Assembly approved the said call, and granted his request to be this day examined, finally. As a trial text there was given him Matt. 7: 24, 25; for examination in Hebrew, Ps. 27; in Greek, Acts 8. xii. 307.

(Letters to) Peter de Wind, and to the Consistory of Staten Island.

§ 6 ad § 7. A letter was read to Rev. de Wind, and another to the consistory of Bergen and Staten Island. Both of these were approved, and will be sent in such a way, that the letter to de Wind shall be enclosed, unsealed, in the letter to the consistory. Quod factum. xii. 308.

New York; in particular Arondeus.

Art. 13. The Deputies ad res Exteras, together with Messrs. Visser, van Schelluyne, and van de Vorm, have examined all the former Acta and letters of parties, pro and con, in the case of

Rev. Arondeus. After mature and earnest consideration, they brought in a report (pre-advice), which is to be found in full in the Acta of the Depp. This was read and approved, and the letters shall be written in accordance with said pre-advice, and be dispatched, without waiting for the Classis in January xii. 309.

Rev. Theodore Frielinghuysen's letter regarding Rev. Hoevenberg.

Art. 14. A letter was read from Rev. Theodore Frielinghuysen, minister at Albany, dated June 23, 1752, in the name of the consistory of Claverack, addressed to this Assembly. In this there is a request that the Classis would declare itelf in regard to Rev. Hoevenberg; whether he was recognized as such a minister as one to whom they could extend a call in that country without offense. The Classis judges that for this once this private letter might be answered; but, at the same time, that this consistory be reminded of the Coetus. As to Rev. Hoevenberg, the Classis does indeed recognize him as a minister in Suriname, but not in New York; for there has never come before them any act of dismission of Hoevenberg. As to the rest, the Assembly will have nothing more to do with said gentleman. xii. 309.

(The Classis henceforth considered all letters as unofficial, which did not come through the Coetus.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Final Examination and Ordination of John W. Knevels for St. Johns, W. I.

Art. 15. The Rev. Mr. Abraham William Filenius Kruythof, appeared at this session with —(illegible)—wish for blessing, to be present at the final examination of the Messrs. Cornelius Griese, called to Batavia, and John Wernerus Knevels, called to St. John, (West Indies). Each of these gentlemen preached a sermon to the satisfaction of the Assembly on the words assigned them, and were admitted to the final examination. Also Mr. Jacob Swart, S. S. Theol. Stud. preached with satisfaction on the text previously assigned to him, and was admitted to the preparatory examination. These three gentlemen were then questioned by Rev. deJonge, as Examiner, both in the Hebrew and Greek, and the principal articles of Sacred Theology. They gave such satisfaction that the Rev. Deputy of Synod and the entire Assembly made not the least objection to ordaining the first two as ministers. This was done. Rev. Jacob Swart was admitted to the office of public preaching. All of them were also first required to repudiate the condemned opinions of Prof. Roel and Dr. Bekker; to sign the Formulae of Concord and the Post Acta of the Synod of Dort; and to promise that they would read, word for word, without any change, the Forms for Baptism and the Holy Supper; especially the last three questions in the Form for Baptism. The Rev. Swart also took the oath against Simony. The Examiner was thanked. The Rev. Deputatus took leave with his good wishes, and was responded to with the good wishes (of Classis) in return, by the President. Rev. Jacob Swart was given a laudable certificate. xii. 309.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Consistories of Bergen and Staten Island, Oct. 2, 1752. Vol. 30, p. 295, No. 157. Referred to in Vol. xxiv, 13.

To the Worthy Brethren, the Elders and Deacons at Bergen and Staten Island.

Worthy Sirs and Brethren:—

A few days after we had forwarded our letter of July 12 (17?) 1752, we received a letter from Mr. P. De Wind, dated June 13, 1752, wherewith he sends us a copy of a letter from Rev. Wynstok, etc. From this he thinks he can prove that he was deceived by Rev. Wynstok, and concludes by saying that he did not deserve such severe action in connection with his deposition, and now wishes to offer himself a second time for examination. We have carefully considered its contents, but find ourselves compelled to abide by our former resolution of deposition, which has been already sent to you. We take the liberty of addressing to you our reply to Mr. De Wind, with the request to hand this letter over to him, after having read it yourselves. We therefore leave it unsealed.

We remain, after wishing every blessing upon you, your offices and your congregation, with all esteem.

Signed as above.

In our Classical Assembly at Amsterdam, Oct. 2, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Pieter De Wint, Oct. 2, 1752.

Vol. 30, page 297, No. 158. Ref. xxiv. 13.

To Mr. P. de Wint,

Dear Sir:—We duly received on Aug. 11th, your Hon's. letter of June 13, 1752, with the copies of certificates enclosed, and letters from Rev. Wynstok, one original and one copied. We see therefrom, that your Hon. complains about the sentence of deposition, (deportation) which we passed upon you, as being, in your opinion, too severe, pretending, as you do, that you must have been innocently misled by Rev. Wynstok. We have considered the letter, a copy of which you sent us, and by which you think you can prove that Rev. Wynstok must have deceived you. But we fail to see that it proves such a far-reaching accusation against Rev. Wynstok, as you deduce therefrom. We cannot even reconcile its contents with the account which you yourself gave us previously of that letter. We fear, therefore, that your Hon. is lowering himself more and more by the invention of untruths and false accusations. This is not the way for you to act, to enable us to set you on your feet again and to reinstate you in the Holy Ministry. On the contrary, we find ourselves necessitated to abide by your former resolution of deposing (deporting) your Hon. and of declaring you unfit for church service. We cannot make the slightest change in that resolution until we become convinced of your innocence. To that end it would be necessary for you, in case you feel aggrieved by this resolution, and hold yourself in conscience to be innocent to institute action against Rev. Wynstok, and to summon him to appear before his competent judge, to answer your charges.

Meanwhile we advise, exhort, and beseech you earnestly, to be careful to refrain from adding new misdeeds to the former ones; and to think over the past, to honor the voice of God, to make confession to him, to humble yourself before God, and to seek reconciliation in the blood of sacrifice of the Lord Jesus Christ. Our wish is that the God of all grace may prepare your heart therefor by the power of the Holy Spirit.

Dear Sir, Your Hon's. obedient and well-wishing servants, the members of the Classis of Amsterdam. In the name of all,

Jacobus Tyken, V.D.M. Cl. Amst. Cl. Depp. h. t, Praeses,
Jacob de Jouge, V.D.M. Cl. Amst. Cl. Depp. h. t, Scriba,

In this Classical Assembly
at Amsterdam, Oct. 2, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Schuneman shall be examined.

1752, Oct. 5th. § 2. Rev. John Schuneman was present. He had for some time studied under certain ministers in North America, in the province of New York, and brought with him from that country laudable certificates. He requested permission to undergo the preparatory and final examinations, as he had already been called as minister by the congregation at Katshiel (Catskill) and Coxsackie, in said province. His request was granted him for the next Classis in the New Year. The clerk was directed to write to the Examiner, van Wena, and give him notice hereof, that a trial text might be assigned to the examinandus, etc., and that he should officiate in the Classis at the appointed time. The letter was read to the Assembly, approved and subsequently sent. xii. 310.

CORRESPONDENCE FROM AMERICA.

Rev. Gerard Haaghoort to the Classis of Amsterdam, Oct. 11, 1752.

Portfolio "New York", Vol. ii.

Addressed: To the Rev. Classis of Amsterdam.

Rev. Sirs and Respected Brethren:—

As I was charged with forwarding the enclosed and found a good and, indeed, early opportunity to do so, I wish to express, briefly, that I cannot hide my astonishment at my not getting an answer to the protest against our Coetus, etc., which I sent your Revs. such a long time ago; or at any rate, an answer to my preceding letter. Nor can I forbear to mention that our Coetus has, (for and in the behalf of Rev. Schlatter, of Pennsylvania, whom the Synods of Holland had authorized thereto), ordained Rev. (David) Marinus to the ministry at Aquackanonck. This church was formerly united with that of Second River, here. It belonged to our Coetus and was always subordinate to the Rev. Classis of Amsterdam, all of which is well known to your Revs. I must confess my inability to comprehend how all this can be done, and how it can be indicated, (reconciled). The Classis refuses (permission for such things) and with good reasons. The Synods, which we do not know, and to which we do not belong, allow it; and that, also, by a person (Schlatter) who has not the slightest relation to us. He is a Swiss, and was formerly sent here by the Synods, to the German churches in Pennsylvania. But he has, on his own authority, undertaken even to examine the said Marinus, and to license him, (give him liberty to preach) and that at Aquackanonck.

Can all this be done without the Rev. Classis? If so, why not prevent it? If not, the same course, (to license) is open to us, unless it be declared illegal. But I think the mistake lies in this, that the Synods thought that Aquackanonck was situated in Pennsylvania! In that case, however, the blame rests on Rev. Schlatter, and on the Rev. Classis. They know better, and they will have to answer for it. Or, do the Synods have any knowledge of our Coetus at all? It is only to Rev. (Gualterus) du Bois that any letters are written. The Coetus is passed by. In regard to the Pennsylvania matters: after the great commotion brought about by Schlatter, I should like, after further information, to give the Rev. Classis a fuller account than I can now do. For want of time, I can but hurriedly jot down (a few things), with a view to preventing general tumult, disunion and disruption. Of these we have enough here already. I should like to find a way for putting everything to rights.

The German churches here, dissatisfied with the refusal of the Rev. Classis; afraid of the danger and the expense of sending their students over (to Europe); strengthened by the Synods' advice to that Philadelphia Coetus, in order to obtain here the right of promotion; they are trying to get us to unite with the English Presbyterians or Independents, who have a Synod here, and also one in Philadelphia. So there is danger of their becoming estranged, or falling away from the *National* Church of Holland; for which, (belonging to a State Church) we are justly recognized here); and even of becoming independent and so taking a free position, like that strange German Coetus—which the Synods, however, think might be considered a Classis. Already there are beginnings toward this, and they of Aquackanonck have made an attempt at it. All I wish to remark about the matter now, is that, if it were to come about, as is to be feared, it would be better for them to unite with us, inasmuch as they have no Liturgy, Forms, etc.

Offering my services, and wishing your Revs. every blessing, I remain, Rev. Sirs and Respected Brethren, Your Revs.' Obedient Servant,

Gerard Haeghoort,
Eccl. at Second River.

Second River, Oct. 11, 1752.
Received, Dec. 10, 1752.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Nov. 22, 1752.

(Abstract.)

Letter from Hoevenberg and the Consistory of Lower Rhinebeek, (Rhinebeck Flats.)

Letter from Rev. E. T. Van Hoevenberg and other members of the Consistory of Lower Rhinebeck on the Flats, dated February 26, 1752. Received Nov. 22, 1752; with an enclosure.

1. In this letter they make known that they have called, as their pastor, Eggo Tonkes Van Hoevenberg, (formerly) minister at Paramaribo, called (first) as minister to New York, (but now to) Livingston Manor, and Claverack. They make request that we would forward to said Rev. Hoevenberg his ecclesiastical dismission, and assign him to them, according to Church Order; also a copy of (the record of) his examination and of his call to Suriname, in order to stop the mouths of those who seek to take away the good name, or the character of him, whom they desire for their pastor. The letter is signed by Rev. Van Hoevenberg, four elders and three deacons, the fourth deacon having died.

2. The enclosure contains a "*Specius facto*" in explanation of the letter:

(1) After that the unanimous call of Rev. Hoevenberg to the city of New York had been nullified by a majority vote, because he had said he would have nothing to do with the intrigues of Rev. (Gualterus) Du Bois and (Elder) Bankert; and also because there had been presented to him, without any order of the Consistory, a paper, by the signing of which he would bind himself to unite with the Coetus; which he had also refused to do, insisting that he should be called on the same footing as Ritzema who had not obligated himself by any such subscription: (after that, for such reasons his call had been nullified), Lord Robert Livingston, Junior, brought Rev. Hoevenberg to Livingston Manor and asked the people of Claverack to unite in calling him. The terms were agreed on; the call was signed, first by the Patroon, Jr. Rensselaer, and the Consistory of Claverack, but the *patroon* of Liv-

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ingston Manor now refuses to sign; for there had come to the ears of the domine (the patroon?) an angry saying of Rev. Van Hoevenberg, through one of the nearest friends of Robert Livingston. They, thereupon, had a quarrel, but were reconciled, ecclesiastically. Livingston, however, after the reconciliation still refused to sign.

(2) Meantime Hoevenberg is called to Lower Rhinebeck. He leaves because (the lord of the) Manor refused to sign his call. When he had been there a half year, he is wanted on Long Island. Therefore they give him a dismission declaring that they are satisfied with his doctrine and life. In proof thereof, the Consistory resolved to allow him to administer the Lord's Supper. This, the domine administered the first time without any opposition; but the second time it was done not without opposition, because it was now rumored that Rev. Hoevenberg was not legally a minister.

Rev. Frelinghuysen having administered the Lord's Supper in the year 1751, made an offer to an elder at Claverack, to give them a preaching service in the week time. Rev. Hoevenberg came to hear Rev. Frelinghuysen, and to remove the dispute. Rev. Frelinghuysen agrees to hold a consistory meeting after the service and to quelch the dispute, which Hoevenberg also requested. On the next day, Rev. Frelinghuysen claimed that the Consistory of Claverack was his (Consistory), that he wished to keep that congregation together. He demanded that Hoevenberg should show his documents. This the latter refused to do, saying that he had shown them before to the full Claverack Consistory, and that the elders declared that they had seen these and were satisfied; and that Rev. Frelinghuysen had no more right to demand these of Rev. Hoevenberg, who had been in office for two years already, than for Rev. Hoevenberg to demand those of Rev. Frelinghuysen; and the more so, because Mancius had installed him at Rhinebeck on the strength of his documents. After this had occurred, the Consistory asked Rev. Hoevenberg to preach. Thereupon Frelinghuysen refused to preach, because he would suffer no other preacher in his congregation. However, upon persuasion of the elders, he, (Frelinghuysen) preached in the forenoon and Rev. Hoevenberg in the afternoon, Rev. Frelinghuysen, contrary to his promise, now went away to Kinderhook, without holding a Consistory Meeting. He said that he did not know that the call of Hoevenberg had been signed by Claverack and that the elders had accepted him, as their minister, in the winter of 1752. Rev. Frelinghuysen again held service in the Livingston Manor. The elders of Claverack were then summoned by the deacons, to meet in the presence of Rev. Frelinghuysen, at Livingston Manor, or at Claverack. They agreed to appear before the Consistory of Livingston Manor, provided Rev. Mancius were present.

(3) These having appeared, the deacons claimed that the elders should prove, that Rev. Van Hoevenberg was a lawful minister. Rev. Mancius proposed, in the name of Hoevenberg, to leave that to the Judgment of this Classis, and that Hoevenberg should remain in office at Claverack; that the deacons should bring Rev. Frelinghuysen, and further, admonish his followers to peace; and that they should write conjointly (to Holland?) for brevity's sake; but Frelinghuysen said that he wanted to write by himself. Three elders of Claverack declare that the second and third articles are true, because they were present. But the first in regard to New York, they leave to the account of Hoevenberg. This enclosure was signed by three elders of Claverack, March 30, 1752. xxiii. 284–287.

Call of Thomas Romein to the Churches of Oyster Bay and (conditionally) Jamaica, November 27, 1752.

Portfolio, "New York", Vol. ii.

Copy of the Letter calling Thomas Romein to Oyster Bay and Jamaica; as also the signing of it by Thomas Romein, as regards Jamaica, November 27, 1752.

In the Fear of the Lord's Holy Name, Amen!

Whereas the preaching of God's Holy Word is the means ordained by Him for leading men unto salvation: We, therefore, the undersigned, elders and deacons, at present constituting the consistories of the combined churches of Jamaica and Oyster Bay in Queens County on Long Island, in the Province of New York, having heard the gifts of Mr. Thomas Romein, student of Sacred Theology, and with whom our churches are satisfied, and unto whom they cry out, as they hereby do, "Come over to us and help us": (We, the Consistories) came together in the fear of the Lord, to consider seriously concerning that great matter, the making out a call for him.

After calling upon God's Holy Name, we resolved, by unanimous vote to call the aforesaid Mr. Thomas Romein; and hereby we do call him to be our lawful Shepherd and Teacher, to officiate among us in the Sacred Ministry according to the requirements of the Holy Scripture, and of the Reformed Doctrine and discipline as established in the Dutch Reformed Church by the Christian Synod held at Dordrecht, in the years, 1618 and 1619.

And we call his Rev. on the following conditions:

First: That his Rev. shall go to Europe as soon as possible, in order to take the preparatory examination before any Reverend Reformed Classis in one of the seven Provinces of the United Netherlands; and having become a ministerial candidate, to present himself for final examination to the Very Rev. Classis of Amsterdam; and with the laying on of hands, according to apostolic and Reformed usage, to be set apart and ordained to the sacred ministry.

Secondly: That, when, under the Providence of God, his Rev. shall have come to us, he shall discharge all the duties of the sacred ministry, as a godly Shepherd and Teacher of the Reformed Church of Jesus Christ ought to do; by calling upon the God of Heaven, preaching the Word of God in purity, administering the Holy Sacraments as instituted by Christ; by instructing the youth, exercising church discipline, visiting the sick, and, in every respect, by exercising a good oversight of the Church of Jesus Christ, to the extent of his ability.

Thirdly: That, in health and when the weather is suitable, with God's permission, his Rev. shall, from Easter to the beginning of November, preach twice on every Lord's Day, by turns in the churches of the above named congregations; in the forenoon from any text in God's Holy Word, and in the afternoon, following the line of the Heidelberg Catechism. For the remainder of the year, preaching once on the Lord's Day will be sufficient.

Fourthly: That, on the Feast-days, his Rev. shall hold services according to the usage of the Reformed Churches.

Fifthly: That, if God permit, his Rev. shall administer the Lord's Supper four times a year, by turns in each church; once on Christmas Sunday, or on the Sunday following Christmas, when Christmas does not fall on Sunday, and when it happens to be at the place whose turn it is for the administration of the Lord's Supper; once again on Easter Sunday; by these two communion seasons the others will have to be regulated.

Sixthly: That, before each celebration of the Lord's Supper, his Rev. shall preach a preparatory sermon, and do family visiting so far as weather and time allow, so as to get around through the congregation once in each year.

On these said conditions, we, the consistories of the aforesaid churches of Jamaica and Oyster Bay, in our capacity as elders and deacons, do, for ourselves and for our successors from time to time, promise his Rev., so long as he shall be our Shepherd and Teacher besides all the love and obedience due to a faithful minister of the Gospel according to the Word of God:

First: That upon the acceptance and signing of this call, we will give his Rev. sixty pounds, money current in the Province of New York.

Secondly: That we will give to his Rev., and keep in repair, a suitable dwelling, with a barn, garden and well, such as shall be agreeable to his Rev. and to the churches; together with ten acres of land in the village of Jamaica, not far from the church.

Thirdly: That, for the time his Rev. is at Oyster Bay in the discharge of his duties, we will provide him with meals and suitable lodging.

Fourthly: That we will deliver at his Rev's. door as much firewood as may be needed.

Fifthly: That we will pay his Rev., yearly and each year, the sum of fifty pounds in current money of the Province, in two installments, one exact half of it each half year; one half year's salary to be paid at his installation.

We, then, the undersigned Consistories, offer and present this call to the aforesaid Mr. Thomas Romein, with the desire that he should accept the same in the fear of the Lord; and with the prayer that the good God, the Great Ruler of this world, may be pleased to guide him safely over the wild waters, and bring him to us with the rich blessings of the Gospel.

That in this, our action, we are sincere and well-disposed, we attest by setting our hands and seals thereto, on this the 27th of November in the year 1752.

	Tueneus Covert		Jeronemus Rappelje
	Elbert Hogelant		Rem. Noorstrant
Elders.	Joost Durye	Deacons.	Joris Bennet
	Cornelis Hoogland		Isaak Remsen
	Daniel Voorhees		his
	Petrus Hegemen		Johannis I B Bennet
			mark

Subjoined as witnesses, Johannis Frielinghuysen, V. D. M.
U. Van Sinderen, V. D. M.

Signed and Sealed in my presence,
Jan Lefferts, Justice of the Peace in Kings County.

I, the undersigned, accept this call in the fear of God's Holy Name.
Thomas Romeyn, Collata Concordant.
Jacob de Jonge, Dep. ad res Ext., Praeses, 1753.

See our letter to the Coetus, September 3, 1753. No. 13.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Peter de Wind.

1752, Dec. 5th. § 6 ad 6. There arrived a letter from Peter de Wind, with a statement from his mother. The two having been read, the Assembly is of the opinion that this case must be left in statu, until further reply has come in to our last communication to the Coetus of New York, as well as to him (De Wind.) xii. 313.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Coetus of New York. Dec. 5, 1752. Vol. 30, page 309, No. 163. Ref. xxiv. 16.

To the Rev. Coetus of New York.

Rev. Sirs and Brethren:—

About the middle of August we found ourselves honored by a communication from you, under date of April 17, 1752, and signed by Rev. Haeghoort and Leydt as President and Scribe of your Assembly. There also came the Minutes of Coetus held Sept. 10 and Oct. 16, 1751, and April 14, 1752, with still another document signed by Rev. Ritzema as Clerk Extraordinary.

That we received your communication of Oct. 18, 1751, concerning Peter De Wind, containing the requested pseudo-Classical certificate, has been learned by you already from our missive of July 17, 1752. We therein also declare, (as we made remarks concerning the resolution of the Classis of Neder Veluwe of April

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25, 1752, of which we sent you a copy, and for other reasons also,) that we adhere to our first resolution respecting the disposition of Peter De Wind. Since then we have received another letter from De Wind, dated June 13, 1752, with documents, in which he asserts that he was innocently deceived, and requests to be reinstated in the ministry. But the proofs which he presents are inadequate, and give us reason to fear that he is still further entangling himself in sin by the invention of new lies and accusations. We therefore wrote him on the 2nd of Oct. last that we could make no change in our resolution; but if he be really aggrieved by our decision, if he in good faith, deems himself innocent, he should cite the gentlemen by whom he was deceived before the competent judge in order that he may explain. We have informed the Consistory of Bergen and Staten Island of this our determination.

Regarding the protest of Rev. Haeghoort of which we find mention made in the Minutes of Coetus; as also an offer in your letter to give us further light thereupon, if need be, we answer: We have the honor to inform you that Rev. Haeghoort wrote us on Dec. 12, 1751, about this business. We replied that we were not in a position to decide in reference to his objections in the protest, before, according to that golden lesson, *Audi et alteram partem,* we had heard from you also. We heartily wish that this affair between you and him were amicably settled independently of us. We have requested him to strive with all his powers to this end, and we expect you to do the same, that brotherly harmony and lovely peace may prevail among you. If however, (which we hope not), Rev. Haeghoort should appeal to us, and we are compelled to decide, we request you to forward the report of the Committee on that Protest, and whatever else will give us light in the case.

The long-continued and severe disputes between Revs. Arondeus And Van Sinderen and their adherents go deep into our hearts. We have therefore not only given profound attention to what is recorded in three different Assemblies of the Coetus, but also to what is reported from the Committee sent to Long Island in Nov.

1751. We were informed of this in a letter from Revs. Ritzema and De Ronde, as well as in one from Rev. Frielinghuyzen. Their statements were useful to us, and we learned from the Minutes of the Coetus, that they acquiesced in the report of the Committee; but we did not discover just the character of this report. But through our Committee *ad res Exteras,* and some special committees on this business, we have examined the former Acts and Reports sent to us, relating to the beginning and progress of these disputes. Having earnestly and dispassionately considered everything bearing on the case, we have reason to command your long-suffering in the treatment of these disputes, and to praise the action taken by the Committee on Long Island. Finally, we endorse the peremptory decision of Rev. Coetus of April, 1752, which we also approve by these presents. The resolution you formerly adopted, was approved by our Classis on Jan. 12, 1751. Since then your Acts agree with our advice. It appears from the fruitless efforts of the Committee on Long Island that Rev. Arondeus has made no proper confession, and is therefore unworthy to occupy the pulpit on Long Island; for by his conduct he has occasioned much and shameful confusion, and enkindled flames of dissensions.

It would be very agreeable to us and doubtless to you also, if this last decision could end the differences on Long Island and extinguish the flames of discord. But the several circumstances and accounts make us fear the contrary; for

1. The large number of 176 families adhere to Arondeus and wish to retain him as their pastor, if he will only make a proper confession.

2. Several citizens of New York have interested themselves in the situation and desire to find some means of pacification, and also to save Arondeus. There is danger that if affairs remain in the condition in which they now are, the difficulties will not be lessened but augmented and perpetuated; and that great calamities will occur, if they have not already; that the friends of Arondeus will call an English minister, or will entirely separate themselves. There will then be great trouble to raise the salary of Rev.

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Van Sinderen. Indeed, there are many reasons to fear a complete scattering of the once united congregation.

3. Moreover a Committee of the five associated churches in Kings County, in a letter dated June 15, 1752, have presented complaints, in the way of an Appeal, concerning the treatment by the Coetus, of Arondeus, and their sentence upon him; requesting our assistance for redress in this affair. Although it does not appear whether this Committee has given due notice of this Appeal in Coetus, or have had it recorded, both of which should have been done; yet we cannot let these complaints pass unnoticed, but must give them due consideration.

As we now fix our eye upon this condition of affairs and the misfortunes to be feared; and also upon our duty to leave nothing untried, which might tend to prevent calamities which might lead to the entire destruction of several congregations; and as we consider the position of Rev. Arondeus, a man to be pitied for the sad condition into which his misconduct has brought him, and which we understand now better than ever before;—for he is a man who ought readily to be willing to humble himself for misconduct, and make a confession of guilt, and of a promise of reform, according to the requirement of Coetus, that he might be dealt with, generously; for a distinction should be made between a *final deposition* for great misdemeanors, and a *prohibition* to perform service in certain churches, because of an illegal entering upon such service, and the excitement incident thereto, which is here the case;—when we fully take all these circumstances into consideration, (and still there are others which might be mentioned), we find ourselves obliged, from a pure love of Zion's welfare among you, and in order to guard against possible unpleasant consequences in the future, lovingly to propose for your deliberation, whether one more attempt should not be made by you toward the settlement of these disputes, and the retention of Rev. Arondeus. If you could do this, according to our wish, we would gladly, so far as possible, suspend the execution of our instructions and decisions of Jan. 14, 1751. These were carefully attended to by the Coetus. Let a trial be made for a last time to see whether the ministers at variance, and their adherents, cannot be pacified and reconciled. This, however, must be done in such a way, that the authority of the Rev. Coetus must be maintained, and its efforts for peace, justified. Some changes might be made of the following character:—

I. That the Revs. Van Sinderin and Arondeus, in public Coetus, in the presence of the friends and adherents of each, or of Committees from their respective congregations, do make confession, to wit:—

A. As regards Rev. Arondeus:—

1. That he promise never again to cut himself loose from his congregation, so as to forsake it.

2. That he promise to implore God's gracious pardon for the great and sinful profanity which he uttered.

3. That he ask forgiveness for his unlawful intrusion into those congregations, and the disturbances occasioned thereby.

4. That inasmuch as not only the church has shown itself insulting and intemperate toward him, but he has also acted in the same way toward the church, therefore, for this also he humbly ask pardon of the church, and promise hereafter to treat the church with all love and friendly consideration.

5. That he acknowledge that it was his duty publicly to confess and promise before the congregation, in the penitential sermon which was commanded him, those things which he hereby promises and confesses in Coetus, to the satisfaction of the Committee upon that affair, even as Rev. Van Sinderin did.

B. As regards Rev. Van Sinderin:—

That he now in public Coetus make a declaration that he perseveres and will continue to persevere in his confession and promises, made publicly before the church, wherein he humbly begged that so far as he had offended them, they would heartily forgive him, even as he had besought God for the same; and that he would especially refrain from all intemperate expressions and personal wrangles, nor would he ever refer again to such things in the pulpit; in short, that he promise hereafter to conduct himself as becomes a minister of the Gospel.

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II. That the respective adherents of Revs. Arondeus and Van Sinderin, acknowledge with sorrow before Coetus that they have not conducted themselves as they ought to have done, in these unpleasant and difficult circumstances; and even as they ask God for pardon of the same, so they request forgiveness, and the condoning of the offences, committed by them against the Coetus and each other.

III. That Revs. Arondeus and Van Sinderen and those who adhere to them respectively, thereupon show their reconciliation to one another, give the brotherly hand of friendship, and promise that they will collectively and individually strive, with all faithfulness to preserve, and to strengthen peace in the congregation, for the edification of all, and the general promotion of piety; that they will pray fervently to the God of Peace to incline their hearts increasingly to each other, as well as those of the whole congregation, to the development of Peace, Friendship and Brotherly Love—all so blessed and so wholesome; also, in order to effect all this, that both ministers and their respective adherents must sign a compact of friendship, which we herewith enclose.

IV. That both ministers and their adherents in addition to these things, submit themselves to the Rev. Coetus.

V. But if, contrary to our hopes, either of the parties refuse to subject itself to these propositions of peace, that such party be treated according to the Church Order, (the Constitution), even to the execution of the censure itself; and that the announcement be made that Classis wholly withdraw itself from any further dealing with their affairs, and that the resolution of censure heretofore adopted by Classis concerning Arondeus, remain in force.

VI. But if peace be restored to the satisfaction of Rev. Coetus, that then the Rev. Coetus, with the consent of the congregations, or rather, that the congregations themselves, present a regular call upon Rev. Arondeus, so that the friends of Rev. Van Sinderin may also contribute to the salary of Rev. Arondeus, even as the friends of Rev. Arondeus remain bound to the payment of the salary of Rev. Van Sinderen, according to previous obligations; which also pledge them to pay all arrearages.

VII. That, further, Rev. Arondeus be installed by a Committee of Rev. Coetus, on which occasion a Peace-sermon should be preached by one of the Committee. In this it might be announced to the people that peace had been re-established; accompanied by earnest admonitions and exhortations to continue therein; and that each should contribute everything in his power toward the perfect restoration of the same, and the quickening of brotherly love.

These, Rev. Brethren, are the suggestions which appear to us best calculated to prevent the evils feared. We request you to take them into careful consideration and decide whether they may not be the means of quenching those burning flames of dissension, and thus prevent the destruction of these churches. Should we find the Lord blessing these means, it would be very agreeable to us to have been the instruments in God's hands for the well-being of these churches, now in such an unhappy state. For do we not know that the Lord Jesus calls the peacemakers blessed? If our proposal meet with your approbation, we request the enclosed letters to be sent to their respective addresses. They are intended to arouse each one to his duty—to peace and reconciliation. If our proposal is not accepted by you, we request said enclosed letters to be returned.

We have lately received a letter from Rev. Theodore Frelinghuyzen, informing us of certain disturbances in the church of Claverack in connection with Rev. Van Hoevenberg. We are asked whether we recognize him as a lawful minister in New York. We wish he had addressed himself to Rev. Coetus on that point, for they can judge of the condition of affairs in the church of Claverack better than we can. We have answered him, that we have recognized Rev. Van Hoevenberg as a minister in Surinam, but have never yet done so in New York, as no act of dismission has ever been presented to us from the church in Surinam.

We cannot further trouble ourselves about that gentleman. This we have written to the people of Claverack and the Lower Rhinebeck, in reply to a recently received letter from them. We have referred them to Surinam for the proper information. We can only say that he was properly qualified by us as a minister to Surinam, having been examined and ordained upon recommendation (*dispection*) of the Gentlemen composing the Society of Surinam.

We wish you the Lord's precious blessing both on the work of your ministry and upon yourselves, personally, and your families. May He whose name is COUNSELOR, ever stand at your right hand as such, especially in your deliberations in matters mentioned in this letter. May He cause all your determinations to result in the welfare of Zion, and to the glory of His Own Great Name. We are with great esteem,

Signed as above.

In Classis at Amsterdam,
December 5, 1752.

P. S. Enclosed you will find the Minutes of the Synod of North Holland, held this year at Alkmaar.

PROPOSED FORM OF RECONCILIATION.

No. 164. Compact of Friendship and Reconciliation between Revs. Arondeus and Van Sinderin and their respective adherents.

THE UNDERSIGNED, considering the sad circumstances which have been occurring now for a long time by violent dissensions, almost to the destruction of the church committed to their charge; as well as the unceasing care and diligence exercised by the Coetus of New York and the Classis of Amsterdam for the restoration of a cordial union with the removal of all disputes and animosities; and also foreseeing that if peace and reconciliation be not effected, not only the souls so precious to them, (and which were committed to their care under the solemn responsibility of their accountability to God therefor will be injured thereby, but also their own temporal and eternal welfare; ARE THEREFORE DISPOSED to perform that high duty which belongs to every Christian, and which is peculiarly proper in a teacher and overseer of the Church; viz., henceforth to do nothing through strife or vain glory, but to show forgiveness of each other, whether more or less guilty; and in view of any informalities which have occurred, TO DECLARE, (and which all parties implicated in this affair collectively and individually, DO DECLARE that they hereby lay aside all desire for revenge, and any feelings which have ever existed of injuring one another; yea that, so far from desiring to show any unfriendliness or harshness toward one another, in word or deed, that they desire to do everything possible which may tend to prevent offences, which to our sorrow have too long existed among us, through bitter treatment and unfriendly dealings; that each will strive to be first in seeking to forgive in a fraternal and fatherly way, and to cover all evil deeds with the mantle of charity, and bring them no more to mind; that peace may be restored and love be incited, augmented and confirmed; and in proof of our sincerity of heart herein to give one another the brotherly hand in the presence of the Coetus of New York, now in session; and in the solemn presence of the Omnipresent and Omniscient God, *reverently* and with the prayer that the Lord by His grace may strengthen each one so to do, to respond to this precious obligation, even as by their signatures, they hereby certify that they have given one another the fraternal hand:—

AND IN PARTICULAR, we JOHN ARONDEUS and ULPIANUS VAN SINDEREN, do promise, that as pastors on Long Island, we will endeavor each to be faithful in his office and ministry, to support and assist each other as much as possible in any distress, together with our Consistory, exhibiting to each other all proper esteem and love, and promoting the welfare of the united congregations placed under our oversight:

Even so, we also, THE ELDERS AND DEACONS, do promise that we, each in our office and relation to one another, and to our pastors, John Arondeus and Ulpianus Van Sinderin, will show all proper esteem and love, not only to promote the welfare of our churches by seeking that each one, respectively, shall contribute his quota, that henceforth each minister shall receive his salary at the appointed time; but also that all arrearages shall be paid to Rev. Van Sinderen:

So also ALL OF US TOGETHER, MINISTERS, ELDERS AND DEACONS, will, with the congregations unite ourselves with the Coetus, asking to be recognized by them and admitted as members of that Body, acknowledging also by these presents that Rev. Coetus has acted in all this business only according to the instructions of the Rev. Classis of Amsterdam; and the Rev. Classis is hereby heartily thanked for all the efforts put forth by her in this business; and we pray that God will accept atonement for all our transgressions in the precious blood of the Mediator of the Covenant, Jesus Christ; that He will cause Zion to be built up everywhere, and especially in our midst; that its overseers may be peaceful and its leaders upright; that its priests may be clothed with salvation and all the saints shout aloud with joy! Amen!

In token of our sincerity of heart, we the undersigned ratify the above by our signatures.

Pastors. } Of the Associated churches
Elders. }
Deacons. } on Long Island.

Done in our Coetus Assembly in New York,......................
Signed by,.......................... President.
Clerk.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. John Arondeus, Dec. 5, 1752.

Vol. 30, page —, No. 165.

To Rev. John Arondeus.

Rev. Sir and Brother:—

Not long ago we received information as to what had been done in regard to you in the Meetings of the Coetus in September and October 1751, and in April, 1752. Besides this we have received an elaborate communication from the Committee of the five associated congregations, which represent themselves as your friends, and who intercede in your behalf. They have therefore prevailed upon us to examine anew all the accounts concerning you which we have received from time to time. The result is, that having diligently pondered everything, we find abundance of reason for praising the long-suffering of Coetus as well as of their Committee toward you, and also for approving their final sentence pronounced April 16, 1752.

Notwithstanding all this, taking into account your own sad circumstances, and fearing the misfortunes which may result, even the complete destruction of the churches on Long Island, we are willing to make one more, but last attempt, to learn whether some way may not be discoverable for the restoration of peace with your retention. To this end we have made known our suggestions to the Rev. Coetus as to the course to be taken. They will no doubt present the plan to you in our name. We hope you will submit yourself to its requirements, in the fear of God; that you will make confession before the Rev. Coetus of your misconduct; that you will become sincerely reconciled with Rev. Van Sinderen and his friends; that you will associate yourself with him as your brother in office, in peace and fellowship; and that you will earnestly exhort your adherents and prevail upon them, to do everything that may tend to the restoration of peace in all good faith.

We hope that you will look upon this our action as a convincing proof of our kind intentions, as long as possible, to save you. You have our sympathy in your condition, which is one to be pitied; and we trust that you will hereby be convinced of our great leniency in your case. According to your deserts and all Church Order, we might at once and finally, have given our judgment upon you, for rejecting our advice, and for the very offensive and unjustifiable conduct of which you were guilty in a previous communication in opposition to us, or our Deputies, who wrote in our name; but instead of this, we employed every means to bring your affairs into a better condition. We therefore now admonish and beseech you to be moved by these present measures taken by us, by all the circumstances and the importance of the business, and carefully to examine your own heart. Reflect upon the harmful and sinful ways you have pursued from time to time, and confess them with shame before the Lord. Seek reconciliation in the atoning blood of Emanual. Pray for grace, that you may be enabled to wipe out the offences you have given by the con-

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fession of your guilt, and avoid such in the future by a friendly, prudent, moderate and Christian walk, that the name of God may not be blasphemed by reason of you.

Let this our counsel, dear Brother, be pleasing to you. It is the last thing we can do. If you receive it, you will realize, hereafter, that both ourselves and the Rev. Coetus have, been very lenient and long-suffering toward you, and have made more concessions to you than you had a right to expect—just reflect whether it would not be far better for you to live with your brethren in unison, laboring for the welfare of God's Church, and preventing evils therein; rather than to augment and perpetuate strifes, through impenitence and refusal to confess; thus ruining yourself by making yourself unfit for any service in the Church of God. For ourselves, we would tremble at such a thing and run no risk therein.

We now think we have done our duty toward you, and leave the matter with the Lord. We pray that He may have mercy on you, and move you and all contentious brethren to peace. May discord be banished and delightful harmony come in its place among those churches so sadly rent asunder; and may that part of Zion be constituted a glory in the earth.

We are with prayer for a blessing upon you,

Signed as above.

In our Classical Assembly, December 5, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. Ulpianus Van Sinderen,
Dec. 5, 1752, Vol. 30, page —, No. 156. (166?)

To Rev. Ulpianus Van Sinderen.

Worthy Sir and Brother:—

The long continued and shameful disputes on Long Island, which have been made known to us from time to time, touch our hearts. We are especially grieved with the last accounts, which show only too plainly that there is reason to fear complete destruction of the churches. This leads us to make one more attempt to see whether some way cannot be devised to restore peace and at the same time save Rev. Arondeus. We have communicated our suggestions on this matter to the Rev. Coetus, hoping they will meet with their approval. We also most earnestly request and exhort you to agree to our plans, which we think most likely to restore peace and promote the welfare of the Church of God. We hope you will willingly declare before the Rev. Coetus that you will persevere in your promises and confession publicly made before the church, and which were satisfactory to the Committee of the Coetus. Such a declaration is only to be a confirmation of what has already been done. We also earnestly pray and even beseech you that you not only reconcile yourself to Rev. Arondeus, provide he make confession of his misconduct, but that you will not object but consent that he be again called as your colleague; and that you use your influence to lead those who are opposed to Arondeus to agree thereto.

It is indeed time, that you yourself and many members of the congregation have many complaints against Rev. Arondeus, and we are forced to admit that his conduct is greatly to be reprobated. But let not this, Dear Brother, prevent you from accepting him as your brother and colleague if he repents and confesses his misconduct. We take the liberty to counsel you and exhort you to do this. Only think how eminently befitting it would be for one who professes to accept the doctrines of Christ, and who is a leader in God's house, to show himself ready, when ill-treated by his brother, to forgive him, when he repents. How else can we expect to find forgiveness of God, in Christ? And then also, when you consider your own conduct, and examine your own ways, you will not deny that you too, have given some evidences of a lack of that brotherly, Christian love and wise discretion which you ought to have exhibited. If, therefore, you are guilty before God, ought you not to make a confession to God, and willingly forgive your brother, thus doing unto him as you would have him do unto you. And then remember also that if matters continue as they are, you can expect nothing else than harm to yourself. For will that large number who declare themselves in favor of calling Rev. Arondeus, and who are a majority of the congregation, be willing to pay you your part of the salary? But especially let this weigh upon your conscience—the danger of further misfortunes which may be expected from such contentions, with the fear of an irremediable schism of the churches, resulting in their complete destruction. But the way to prevent these evils is still open. How greatly will it hereafter tend toward the quietude of your own conscience, and your joy of heart, if you should now, as far as possible, co-operate toward the restoration of peace and unity? These are not only lovely in themselves, but God has promised his own rich blessing upon them. But if the way to peace is once closed, and these great evils follow, what accusations will not conscience give, when it is too late to remedy matters. We request and even beseech you to consider well this point, and act with love for the welfare of God's Church, and to the glory of God's great name. Ponder these things earnestly and honestly in the fear of the Lord. Leave nothing undone which may serve to restore the peace now so greatly disturbed; and inculcate the same sentiments upon your friends and acquaintances with all fidelity.

May the Lord be with you in this business, and incline your heart to do that which is well-pleasing in his sight. May He so control these affairs in his great mercy, that we may soon receive the good tidings that the congregations, so long at variance, are growing in edification and have peace; that they are walking in the fear of the Lord and abounding in the consolations of the Holy Spirit. That the God of Peace may be with you to the end, is our wish. We call ourselves, with all esteem,

Your Brethren,

Signed as above.

In Classis,
Amsterdam, Dec. 5, 1752.

ACTS OF THE CLASSES OF AMSTERDAM.

The Classis of Amsterdam to (the friends of Arondeus in) the five associated churches of Long Island, Dec. 5, 1752. Vol. 30, page —, No. 167.

To the Committee of the Five Associated Congregations on Long Island.

Worthy Sirs and Brethren:—

In the month of August last we received a letter from New York, dated June 15, 1752, signed by John Lott and others, who wrote in the capacity of a Committee of the Five Associated Churches of Kings County, L. I. We answer you in your official capacity. We therefore expect you to communicate this letter to those in whose name and by whose authority you wrote us, and to make the contents of our note as acceptable as possible unto them. Our former letters to you as well as to others are sufficient proofs that the shamful disputes on Long Island have deeply touched our hearts. You know we have spared no trouble to do everything in our power, by which our counsel, to restore peace and extinguish the flame of animosity. It pains us exceedingly that the attempts of the Rev. Coetus in Oct. 1751, and of their Committee on this business, in Nov. 1751, were fruitless. And we have good reason to lament that Rev. Arondeus did not agree to make, in that penitential sermon which he was to preach, the confession which was required of him.

Although we have approved the comparatively mild infliction of the sentence pronounced against Rev. Arondeus by Rev. Coetus, and have notified the Coetus accordingly; we have, nevertheless, in fear of greater troubles which might entirely destroy the congregations, and to show that we give proper consideration to your complaints of June 15, suggested in the Rev. Coetus a certain plan, by which they may make one last effort for the restoration of peace. We hope the Rev. Coetus will give heed to our proposal and try every means to promote the welfare of that church. This missive, therefore, is intended to exhort you too, most earnestly, yea to beseech you, to allow yourselves to be prevailed upon to co-operate with the plan of the Coetus, according to our counsel, and cordially to accept it; and as you have joined yourselves to that body, that you persevere therein.

Our plan is intended to bring about a reconciliation between the opposing parties, and to prepare the way for Rev. Arondeus to receive a call among you, provided he show proper sorrow for his misconduct; that he may administer the holy office, as colleague with Rev. Van Sinderen, in the five associated congregations, in common love and concord. This plan we trust you will not refuse, but eagerly accept. You certainly make profession that you wish to be reconciled. But to this end it is necessary that both parties forgive one another heartily their offences against each other. We also observe with satisfaction, that you acknowledge that you did not conduct yourselves properly toward us in a former letter, and that our censure upon you therefore was just; and you requested pardon of us, and promised to conduct yourselves more prudently thereafter. Now as we gladly depend on that confession and promise of yours to us, so it seems to us there is nothing more befitting than that the opposing parties by the plan proposed by us, should make confession and promises to each other, and mutually forgive each other and be reconciled.

The Rev. Van Sinderen has taken the initiative therein, and perseveres in the same. He submits himself to our advice and exhortations. The further inquiry into your complaints against him can therefore be of no profit. It would only stir up new disputes, leading him, perhaps, to express new complaints against Rev. Arondeus and yourselves. What advantage, therefore, could accrue? You and the adherents of Rev. Arondeus repeatedly declared in the Coetus of Oct. 16, 1751, that they wished to be reconciled to Rev. Van Sinderen and were willing to consider him as a lawful minister, as soon as he and his friends were willing to unite in calling Rev. Arondeus; when all charges against Rev. Van Sinderen were to be dropped. Nevertheless, the Minutes of Rev. Coetus of Oct. 16, 1751, §§ 6, 8, 9, show us that the complaints brought against Rev. Van Sinderen were taken into consideration. Now for this very reason we must express our astonishment at the representations in your letter, that these complaints were only cursorily listened to, and only some general remarks had been made about them. But the Minutes of the Coetus show that this matter was repeatedly deliberated on. We cannot see that you have any well-grounded pretext for refusing to pay Rev. Van Sinderen his salary, and to which you remain bound by your signatures to his call. Those who decline are nevertheless obliged to do this, as long as Rev. Van Sinderin is and remains their lawful pastor. As such, Rev. Coetus and ourselves recognize him. It has never been shown to us that Rev. Van Sinderen did not wish to be your pastor, or that he had been lawfully dismissed. It may very likely be true that in grief over so many disputes he may have been led to say that he wished he had some other congregation, or that you might better have another pastor. But such expressions, uttered in sadness of heart, do not dismiss a pastor from his congregation, nor relieve those who have called him from their obligations to pay him continuously his salary.

Meantime, many things might have already been brought to a settlement if Rev. Arondeus had sincerely made confession in his penitential sermon, according to the articles drawn up in Classis. There was nothing required of him to which he could properly object. His unlawful running about from one congregation to another, which has given abundant occasion for offence, militates so greatly against all Church Order, that he who is guilty of such a thing has double reason to humble himself and make confession both to God and man. At his refusal to do this both the Committee and Coetus had a perfect right to find fault. And now we hope that you, instead of restraining him from this duty, or of insisting on some concession in reference to his confession, will, on the contrary earnestly exhort Rev. Arondeus, as his friends, to make due satisfaction before Coetus. If not, we can no longer trouble ourselves about this affair.

Behold then, Men and Brethren, our decision. This is the only way we can devise for the prevention of further evils; for the preservation of the church against utter ruin; and for the extinc-

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tion of these violent flames of contention. Brethren, while you now have the opportunity, make peace; lest when it is too late you may have reason to utter loud complaints, and must carry with you an accusing conscience. Confess your faults to one another as well as to God; seek atonement for all your sins in the blood of Jesus. The God of Peace incline your hearts and the hearts of all those involved in these contentions, unto peace, and to the performance of that which is well-pleasing to Him. May He grant that the Gospel of Peace may be proclaimed in peace among you, all quarrels and discords being banished from your midst. Be of one mind, live in peace, and the God of Love and Peace will be with you.

We sign ourselves,

Signed as above.

In Classis,
Amsterdam, Dec. 5th, 1752.

ACTS OF THE CLASSES OF AMSTERDAM.

The Classis of Amsterdam to the friends of Rev. Van Sinderen, Dec. 5, 1752. Vol. 30, page —, No. 168.

To the Friends of Rev. Van Sinderen:

Worthy Sirs and Brethren:—

From the Minutes of Coetus of Oct. 16, 1751, § 2, we perceive that Rev. Van Sinderen with Abraham Lott as elder, from their congregations, and B. Ryder of Gravesend, brought in their reasons against the call upon Rev. Arondeus. There was signatures to this end from each of the six congregations, representing 158 heads of families. There was also sent us a copy of this paper. This indeed was not signed nor authenticated in any way, but we take it for granted that it is genuine. And inasmuch as it begins with the following words: " We the Consistory and full government of the Church of Jesus Christ in Kings County, with the other members"—We therefore suppose that these gentlemen have acted in the name of the churches of which they style themselves the delegates. On this presumption we now address you, with the

1752

request that you not only communicate the contents of our letter to the members of the church, but make it known as far as possible, and also urge compliance therewith.

That these bitter disputes on Long Island deeply pain our hearts you already understand from all the trouble which we have taken, with our instructions and letters, to bring about peace, and extinguish these flames of discord. It grieves us beyond expression that the attempts of Rev. Coetus in Oct. 1751, and of their Committee on this business, in Nov. 1751, (according to our advice and decision of March 2, 1751), have been utterly fruitless. And although we have approved and ratified the decision of the Coetus of April 16th 1752, and have notified the Assembly thereof to-day; nevertheless from the apprehension of still greater evils which might ensue, even to the destruction of the churches; and in consideration of the complaints made to us by the friends of Rev. Arondeus, we have suggested to the Coetus certain measures, and urge them to make one more final effort to bring about a restoration of good feeling. Now even as we expect Rev. Coetus to give heed to our suggestion; so hereby we lovingly request you, as well as earnestly admonish and beseech you, for the accomplishment of this object, to be prevailed upon to co-operate. Listen to the proposal which the Coetus will make by our advice, and cordially embrace it; and as you have joined the Coetus already, persevere in such relationship.

Our proposal is designed to bring about a reconsiliation between the opposing parties, by paving the way toward a call among you upon Rev. Arondeus, after he makes a confession of sorrow for his misconduct. He will then fulfill the ministry, in conjunction with Rev. Van Sinderen as colleague, among the associated churches, in mutual love and concord. It is no special or extravagant love for Rev. Arondeus which leads us to make this proposal; it is rather a deep love for the associated, or shall we say lamentably divided, congregations. We sincerely desire to prevent the entire destruction of these congregations, which we greatly fear, and to serve truly the best interests of the greatest number.

The paper presented to Coetus by you contains certain expressions which show us that the real welfare of the congregations lies upon your hearts. This is agreeable to us. But this same document also warrants us in extending to you some friendly counsel. We trust that you will reconsider the matter most carefully, and remember that, not seldom, it happens that people are not wise in their own affairs, especially in disputes and disagreements; and that yielding to those who are disinterested personally often proves to be the wholesome course. We acknowledge that the reasons brought forward by you against the calling of Rev. Arondeus, deserve to be taken into most serious account. We have come to the same conclusion, and we can only praise you for not thoughtlessly proceeding to give him a call. But then, consider, Worthy Brethren, whether a good deal has not also been done on your part, in this dispute, which is really worthy of blame? Have you not sometimes shown some sinful passion and unholy zeal, whereby the strife and alienation have been aggravated? whereby Rev. Arondeus and his friends have been embittered? And has not such conduct on your part sometimes become a rock of offence at which they stumble? at which they have allowed themselves to be carried away to uncharitable treatment of you? In so far, you also are more or less guilty; but this we leave to your own conscience for a decision, in the fear of the Lord. How necessary is it, therefore, not only to seek forgiveness from God for one's self, but also cordially to forgive one's brother, however greatly he has wronged you, (especially if we have likewise offended him), when he confesses it and exhibits sorrow for the same.

Ponder whether this ought not to be the course for you to take, Brethren. The numbers against the call are by no means few nor insignificant in our eyes; but then, also, the numbers who would retain Rev. Arondeus, if he make confession, are still greater. Must not the majority decide? What congregation or assembly, what church or civil society could continue to exist, if each stood immovably upon his position? If the minority sets itself against the majority; and that, contrary to the advice and instruction of those to whose judgement and sentence the matter has been referred;—if such a course is pursued, who would take the trouble to deal with matters in dispute in order to remove them? We know of no better way than the one now proposed to move Rev. Arondeus to a true reformation of his conduct, and at the same time to save the church. Should he, as we earnestly hope, by our common long-suffering with him, be brought to a better state of mind, and the flames of contention quenched, with peace restored; how pleasant would be your peace of conscience at such results, and how great will your satisfaction be! But if our counsels make no impression, we foresee only evils and miseries, with a complete scattering of several congregations; and what else can you expect from such things, than grief and remorse when it is beyond your power to remedy matters. Have compassion therefore upon the unhappy Rev. Arondeus, and the pitiable condition of your churches, which call upon you to prevent, as speedily as possible, their ruin. Men and Brethren, be disposed to make and consummate a Christian peace. It is never too late to do this and be reconciled with one another if we would possess peace of conscience and atonement with God in Jesus Christ. Do not reject our counsel, Brethren. Take counsel of the Rev. Coetus and submit yourselves to them in whatever they propose to you in our name. Take counsel of the Lord, and act in this matter as you will wish you had acted, in that Great Day.

And now, Brethren, we, who were obliged to act in this way to satisfy our own consciences, commend you to Him who is able to incline your hearts to that which is well-pleasing in His sight. May He move you to follow our advice in love, and cause light to come forth out of darkness. May He not deal with you according to your sins, nor reward the churches according to their iniquities, but cast all your sins in the depths of the sea. May He graciously grant that the churches may rejoice in peace, and of those congregations which are now to be described as Marah,—bitterness,—that "The Lord is there." ( )

Signed as above.

Amsterdam,
Dec. 5, 1752.

Acts of the Classis of Amsterdam.

The Classis of Amsterdam to Rev. T. Frelinghuysen, Dec. 5, 1752. Vol. 30, page —, No. 169.

To Rev. Theodore Frelinghuysen of Albany,

Worthy Sir and Brother:—

After answering your letter of May 1st 1751 in the beginning of September, 1752, and which letter of ours we trust, was delivered to you by your brother, we received your subsequent communication dated June 23, 1752. From this we perceive with chagrin the distempers in the church of Claverack. You ask the question whether we recognize Rev. Van Hoevenberg as a lawful minister in the Province of New York. This question is based on a document from three members of the Coetus, which says that, for weighty reasons we will in no wise trouble ourselves further about that gentleman. We wish that you had consulted on this matter the Rev. Coetus of New York, which is better able than ourselves to judge of the circumstances concerning the church of Claverack, and which would not have refrained from giving you suitable advice. As it is, we have only little to reply. We fully recognize Rev. Van Hoevenberg as a minister in Surinam, but not in the Province of New York, since no dismission from his ministry in Surinam has been brought before us. Further, we cannot at present say anything more about that gentleman. We wish you all wisdom and light to guide your judgement, to enable you to preserve peace, and to quiet the distempers which have arisen, in order that the Kingdom of Christ may break forth with power not only in your own church but in many others. We are with all esteem,

Signed as above.

In Classis at Amsterdam,
Dec. 5, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Consistory of Rhinebeck, Dec. 5, 1752. Vol. 30, page —, No. 170.

To the Worthy Consistory of Lower Rhinebeck on the Flats,

Worthy Sirs and Brethren:—

We received your letter of Feb. 26 of the present year (1752) a few days ago. This contained the announcement that you had called Rev. E. T. van Hoevenberg as your pastor, formerly pastor at Paramaribo in Surinam. You request a copy of his dismission from there, as well as a certificate of his examination and call to Surinam. We reply:

1. That Rev. Eggo Tonkens van Hoevenberg was selected in 1743 by the Noble and Honorable Gentlemen of the Society of Surinam, and was by us called ecclesiastically to become pastor at Surinam. He was then examined by us for ordination and properly qualified and ordained on April 1st 1743. This declaration we deem sufficient to stop the mouths of those who deny his lawful call and ordination as minister to Surinam.

2. As to your request for his ecclesiastical dismission and that he might be transferred to you, we reply: That the Consistory calling Rev. van Hoevenberg and desiring him as their pastor is obliged according to the Church Order to obtain the dismission and proper certificate as to his doctrine and walk from the worthy Consistory of Parimaribo in Surinam. This is not only because that Consistory is best qualified to do such a thing, but also because custom requires that a dismissal from the Consistory must precede action by the Classis.

We trust that the God of peace may dwell among you; that all things among you may be done among you in good order and to general edification, and that many among you may be added to the Church of such as shall be saved. With all esteem,

Signed as above.

Amsterdam, Dec. 5, 1752.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Consistory of Claverack, Dec. 5, 1752. Vol. 30, page —, No. 171.

To the Elders at Claverack:

Worthy Brethren:—

We received your letter of Feb. 24, 1752, a few days ago. We learn therefrom with sorrow of the disturbances which have arisen among you in connection with Rev. van Hoevenberg. We wish you had referred yourself to the Coetus of New York, which would not have refused advice to you, and would also be in better condition to judge of your affairs than we. However, to comply with your request so far as possible we reply:

1. That Rev. E. T. van Hoevenberg in 1743, on the selection of the Hon. Gentlemen of the Society of Surinam, was called to be pastor in Surinam; that he was examined for ordination by us and qualified and ordained on April 1st, 1743.

2. Whether he was forbidden the pulpit in Surinam, you may inquire of those there.

3. We have never forbidden him the pulpit nor the administration of the sacraments.

4. In reference to the fourth question, Whether or not you did right, and to which you desire a straightforward answer, and not to quibble about the meaning—we say that the question is obscure, and it is very difficult to answer clearly and plainly an obscure question.

(1) If the question is—Whether you have done right in allowing Rev. van Hoevenberg to administer the sacraments in a single instance, we answer: It is no crime to allow a minister who is elsewhere in service, if nothing is known to his injury, to occupy the pulpit and administer the sacraments.

(2) But if the question is, Whether it is right to employ permanently, for the proclamation of the Gospel and the administration of the sacraments, a minister of another congregation, we must answer that, according to Church Order, this may not be done. Such minister must first be provided with a proper dis-

missal and testimonial of commendation. This must be obtained in this case, from Surinam, by the worthy Consistory which now desires him as their pastor.

We hope you will use all proper prudence in this, in order to do all things according to good Church Order, that all discord may be avoided and peace and edification be preserved. The God of Peace be with you. We are with all esteem,

Signed as above.

In Classis, Amsterdam, Dec. 5, 1752.

[The last letter in Vol. 30.]

CORRESPONDENCE FROM AMERICA.

The Committee, Revs. Haeghoort, Goetschius and Verbryck, to the Classis of Amsterdam, Dec. 6, 1752, N. S., on the Muzelius case at Tappan. Vol. xxiii. 299–305. Reference xxiv. 16.

[See March 3, 1753.]

Portfolio "New York", Vol. ii.

Very Rev. Classical Assembly, Much Beloved Fathers and Brethren in Christ Jesus:—

The critical condition of the church at Tappan, caused by the singular obstinacy of Rev. Muzelius, obliges us to give to your Revs., a second time, an account of our very troublesome church affairs. It may be known to your Revs. by this time that Rev. Muzelius was, by direction of the Coetus, made a minister emeritus at Tappan on the 21st of February, 1750. This was done with a view, probably, of saving his Rev. as well as the church. But alas! one sees now that the mild measures did not have the desired effect. Rev. Muzelius behaves in such a hot-headed way, that, at the two meetings of the Coetus last held, the church brought in very grave complaints against him, so that the Rev. Coetus deemed it necessary to ask the neighboring ministers to help the church in its need.

We, therefore, in conscience bound to prevent, to the extent of our little ability, all faction and offenses in the churches, have now for two days been occupied with these affairs so painful to us. Having carefully investigated everything, in an impartial spirit and in the fear of God, and fervently praying for the Lord's assistance and blessing, we cannot find otherwise than what we hereby, with all submission, report to your Revs.

After Rev. Muzelius was made emeritus, he not only went back to his former habitual drunkenness, which was very offensive, and to his irreligious ways, but he also continues to create great and serious factions in the church. This he does by preaching and baptizing children in private localities, although most kindly and fraternally exhorted and warned by the local consistory and minister, and many a time also by the Rev. Coetus not to do this. Not more than twice in two years and more, has he been seen in attendance at public worship. Yet the Rev. Coetus charged him to lead a life in the observance of the duties of religion as well as a godly life, as an orderly member of the church ought to do. Nevertheless, he does not cease insulting the consistories and ministers by word and deed. Before he left (his office) he caused the church great loss, by burning up, or breaking down, or otherwise damaging the fence about the church-land, the house, and the barn. Yesterday we kindly summoned him to appear before our committee (lit. assembly) to present the complaint he made to the Coetus last year; and to defend himself against the accusations which the consistory and the church had brought against him. But he sent our messenger back with a taunting reply, and refused to come to any understanding with us, or with the Rev. Coetus. Also, several weeks ago, with the help of his brothers-in-law, who belong to the Church of England, he had the elders (of Tappen) who were in office three years ago, arrested by civil authority. All these circumstances have been proved to us on the indisputable testimony of ear and eye witnesses. The factions, the offenses and the disturbances in the church are so great and flagrant—even to the extent that the newly chosen elders are afraid of letting themselves be installed; and many threaten to leave the church—that, if a speedy remedy be not applied, nothing else is to be expected than the total destruction of the Tappan church; and also, that even other churches of God in our vicinity, as on Long Island, will vanish as in a flame of fire.

The decision, to which we had of necessity to come, we herewith, by an official copy enclosed, lay before your Revs. We have also informed Rev. Muzelius, in writing, of the same. We hope and expect that your Revs. will continue to take pity on, and care for the churches in this sad condition in which they find themselves in these regions. Here so many ministers and churches are groaning under encroachments and factions. Do not disregard the heavy and painful labor of the co-workers of your Revs.; but punish the disobedient waster of the flock as well as his followers, in such a way as, in your Revs.' discerning judgement, the case may require; and thus save us, miserable ones.

May it please your Revs. to reply to this letter as soon as possible. The Lord bless your Revs.' Assembly, ministry, persons and families!

Very Reverend Sirs, and Respected Fathers and Brethren in Christ, We sign ourselves, Your willing servants,

Gerard Haeghoort, Eccl. at Second River, Praeses.
J. H. Goetschius, Eccl. at Hackensack, h. t. Scriba.
Saml. Verbryck, Quod attestor, V. D. M., and eccl. loci.

Tappan,
at the house of
Isac Blauwenveld,
Dec. 6, 1752. N. S.

Finding of the above Committee on the case of Muzelius.

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii; 304–5.

Tappan, at the house of Isack Blauvelt, Dec. 6, 1752.

The Assembly, after having most carefully considered everything in the fear of the Lord, did by unanimous consent resolve:—

1. That Frederick Muzelius be hereafter no longer recognized as a minister emeritus, but be declared unworthy of that honor.
2. That, in case Muzelius does not submit to this resolution, and cease creating divisions in the church, by his preaching and baptizing in private houses and elsewhere, as well as by his offensive conduct, that then the consistory of Tappan shall punish him, as an unworthy member of the church, with ecclesiastical excommunication, according to Church Order.*
3. That the consistory exhort, in a fraternal spirit, the insubordinate members, as well as others, to return to the church; and warn them that, if they remain obstinate, the consistory will deal with them also according to the church discipline.
4. That, although Muzelius has, by his factious spirit and misconduct while emeritus, hindered the voluntary support of himself by the church, we, nevertheless, recommend him to the benevolence of the church.
5. That in reference to the third quarterly payment, it is agreed to refer to the Rev. Coetus the question, whether the consistory did not pay the balance of Muzelius' salary, according to the purpose and instruction of the Coetus?

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*Article 76, of Church Rules of Dort, 1618-19 read; "But no person" (i. e. member of the Church) "shall be excommunicated without the previous advice of the Classis." Art. 79, reads; "But the ministers shall be suspended" (by the Consistory) "and it shall be left to the decision of the Classis whether they shall be wholly deposed or not."

It was resolved to inform the Rev. Classis of Amsterdam, at the earliest opportunity, of this matter, as it has come before us, and also to the Rev. Coetus.

Gerard Haeghoort, Praeses.
J. H. Goetschius
Benj. Van der Linde, V. D. M.
Allebartis Terhuyn, elder at Paramus.
Simon Demarest, elder at Schraelenburg.

Churches of Kings County, N. Y. Claims of certain parties to be the legal Consistory. No date. Probably 1752.

Portfolio "New York", Vol. ii.

Additional Document, showing that we (the undersigned) are the old legal consistory. The facts, Very Rev. Sirs, are as follows:

1. From the village of Flakkebosch (Flatbush) three of the elders in that consistory were on our side, namely, Philip Nagel, Dominicus Van der Veere, Jan Waldron. Consequently there was but one for and with Van Sinderen. The four deacons, all on our side, namely, Jeremias Van der Bilt, Gerrit Van Duim, Aris Murfie, Johannis Hoogland.

2. From the village of Breukelen the elders were all on our side. Their names are Jurrie Bluis, Jacobus Leffertse, Rem Remse, Jacob Remse. Of the deacons, three were with us, namely; Jan Couwenhoven, Jan Suddam, Yerominus Rappalje. So there was but one for Van Sinderen.

3. From the village, called de Baay or Nieuw Amersfoort, which has but three elders and three deacons, two elders were with us; namely, Hermanus Hoogland and Raelot Voorhees; and two deacons, Abraham Voorhees and Wilhelmus Stoothof. So there were but two for Van Sinderen.

4. From the village of Boswyck (Bushwyck) there were on our side three elders, namely, Folkert Folkertse, Daniel Bodet and Joris Van Alst; and only one with Van Sinderen; also three deacons: Roelof Broeka, Abr. Corschow (Kershow) and Jan Couenhoven; and so but one deacon, again, with Van Sinderen.

5. From the village of New Utrecht, where are three elders and three deacons, the elders are all with us: namely, Nicholaes Van Brunt, Gerrit Van Duin, Rutgert Van Brunt, Junior; and of the deacons, one was on our side, by the name of Joris Lot.

Thus you see the proof, Sirs, that the consistory, which has again called Rev. Arondeus, is the old and legal consistory. They took action by a majority of votes, although Van Sinderen refused to sit with us when we called Arondeus. And this is the consistory which has continued from time to time and still exists by legal succession. Whence then has Van Sinderen his consistory? What else is it than a consistory gathered up out of the few that stood by him? And, if these (the undersigned) are now also the ones who called Rev. Curtenius, it must follow that he is a legal minister among us according to Church Order.

Philippus Nagel
Jan Waldron
Daniel Bodet, once an elder
Nicholaas Folkersen, elder
Rutgert Van Brunt, elder
Roelof Voorhees
Jacobus Leffertz
Gerrit Van Duyn, elder
Jacob Remsen.

The Moravians.

A Vindication of the excellent character of the Moravians in New York, against the Aspersions of their Enemies, Jan. 4, 1753, by Hon. Wm. Livingston.*

[Extracts.]

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The Pulpit-Scold is the most despicable Scold in the world. He is a cowardly Scold, that gives his Antagonist no Opportunity of scolding back. From this paper, therefore, will I preach against every such Preacher, and make the Press reverberate the Calumnies of the Pulpit.

……

What is the particular Frame and Constitution of the Church of *Moravia*, I never had the Curiosity to enquire; tho' I dare say, if it be replete with idle ridiculous Gewgaws, it hath the good Graces of not a few Gentlemen in Black.

But the Sect distinguished by that Appellation amongst us, I have had the opportunity to be a little acquainted with. Of these I form my judgment by their Actions, the only Touchstone of a Man's Heart. *By their fruit ye shall know them.* They are such a people as that no Man can get any Thing by their Religion, but internal Tranquility, and peace of Conscience, arising from an inviolable Attachment to the Principles and Precepts of it. They are a plain, open, honest, inoffensive people: They profess universal Benevolence to all Men, and are irreprehensible in their Lives and Conversations: In a Word, their whole Conduct evidences their Belief, that *the kingdom of Christ is not of this World.* Hence it is no wonder, that they give Umbrage to those of the Clergy, who beg to be excused, from believing that Part of the Gospel, as do but too many of the Priests of all Denominations whatever.

In regard to their religious Principles, it must be owned, they have their peculiar Sentiments, which distinguish them from others. But that is saying no more, than that they think for themselves, or at least, that they think not like others; and *Rome* is just as far from *Geneva*, as *Geneva* from *Rome*. For Orthodoxy, as it is commonly used, is a mere levitical Engine, that has done more Mischief to Mankind, than all the tyrants that ever ravaged the Globe. Every Man is *orthodox* to himself, and *heretical* to all the World besides; but that he should therefore be calumniated or butchered, the Scripture saith not: Nay, I cannot find, by the Bible Account of the last Day, that one Interrogatory will be proposed concerning a Man's Opinion; but that every one will be judged *according to the Deeds done in the Body.*

……

As to their Notion about the Unlawfulness of bearing Arms; it is well known, that the Fathers, upon whose Authority the Clergy so much rely, when it makes for their Interest, were almost universally, as some contend, of the same opinion; and had all the World been so, Mankind would not have been plagued with those holy Wars, and priestly Massacres, that have so often deluged the Earth with human Blood.

……

It is indeed astonishing, that Dissenters, who *so much*, and *so justly*, magnify the Reasonableness of *Toleration*, when themselves are concerned, should at the same time treat as Hereticks, a People whom the Parliament hath acknowledged as *good Christians;* which, perhaps, is more than can be said for any Church in the Province.

The Religion of the *Moravians*, is as orthodox as any Religion in the Realm, except only with this Difference, that it promises Nothing but Peace of Mind; while some others are decorated with Places and preferments, greater Revenues, and better Wages.

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*Hon. William Livingston was born at Albany in 1723 and died in 1790. He was a celebrated lawyer and patriot. He graduated at Yale College in 1741, and was admitted to the bar, 1748, locating in New York. He is noted, among many other things, for his ardent opposition to the establishment of a sectarian College in New York in 1754, by Royal Charter. He argued that it should be established by Act of the New York Assembly, and be kept within the control of that body. He was a voluminous writer. In 1760 he purchased an estate at Elizabethtown, N. J., and removed there in 1772. In 1776 he was elected Governor of New Jersey and held the office until 1790, when he died. He was a member of the Constitutional Convention in 1787.

Nothing can be more unmannerly, as well as unchristian, than for any Protestant Minister, within his Majesty's Dominions, to stigmatize and vilify, a numerous Body of People, protected by the same laws, and incorporated under the same Constitution with himself:

....

—The Independent Reflector, pp. 21, 22, 23.

ACTS OF THE CLASSIS OF AMSTERDAM.

Examination and ordination of Rev. Appeldoorn and Rev. John Schuneman.

1753, Jan. 9th. Art. 10. The Deputati Synodi gave their reasons for being excused for absence from the examination of Rev. Appeldoorn.—(when he preached his sermon) on Rom. 8:34. Thereupon Appeldoorn was admitted to the final examination. Rev. John Schuneman—see Acta of December 5, 1752, Art. 2.—preached a sermon on John 3: 36, " He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him", and was admitted to the preparatory and final examination.

Both gave so much satisfaction that the Assembly not only admitted them to the preaching of the Gospel, but also ordained them to the public ministry in their respective churches to which they had been called. They signed the usual Formulae, and Rev. Schuneman also particularly promised to join himself to the Coetus of New York. At the next Classis Rev. van den Broek, minister at Ouwerkerk, must preside ex ordine. xii. 316.

Letter to St. John.

1753, Jan. 9th. Art. 9. A letter to be sent to Rev. Knevels, minister at St. John, (West Indies), was approved. The Acta of the Synod (of North Holland) for last year (1752) were also to be sent, and to be forwarded to their proper destination. xii. 321.

ACTS OF THE CLASSIS OF AMSTERDAM.

Revs. Frielinghuysen and Hoevenberg.

1753, Jan. 12th. § 11. The Rev. Depp. read two letters, one from Rev. Hoevenberg and the Consistory of Claverack dated

Feb. 26, 1752; and one from three elders at Claverack, dated Feb. 24, 1752. Furthermore the said gentlemen read answers to the letters of Rev. Frielinghuysen; to the church at Lower Rhinebeck on the Plain; and to the elders at Claverack. These three answers were approved, and shall be forwarded. xii. 315.

CHURCH OF NEW YORK.

Requests of Domine De Ronde. Answer.

New York, Jan. 25, 1753.

Consistory held, after calling on God's name. Domine De Ronde presented a paper, the contents of which are as follows:

1. Rev. Sirs and Brethren: It is now nearly two years and a half since I accepted the call to be the minister of this church, perceiving the great inclination of the congregation toward me and my work. This I did, without making any conditions, as I was advised not to suggest any. I freely engaged to do all that stands within the call, not doubting but that the affection of the congregation, and the esteem borne to me by most of the Consistory, would in due time be shown by actual proofs, and by such recompense as was fitting and proper; viz., that I should receive a *douceur* for services rendered here at first, when I was weak and sickly, and also my traveling expenses as has always been customary.

But after being here as minister for two years and a half, and having mentioned and explained the reasonableness of this thing to former assemblies and to individual members of the Consistory, I yet perceive that nothing comes of it. The matter is suffered to rest, and no presentation of it is made anywhere. Therefore, I am obliged after long waiting and well-tried patience, to turn at last to you and ask you to take the matter into your consideration. You enjoyed my services without paying even my traveling expenses from Surinam. I came here at my own cost, and after a three-months stay, passed over to you, renouncing my call to Surinam, and thus losing my claim on them. These costs, amounting to seventy-five pounds, should be repaid me; especially, because, in addition, I had immediately to hire a house at my own cost. Thus I lost a good sum, to the great injury of my family, while yet in the service of the New York congregation. I, therefore, really think that they are under obligations to me in justice, as could be further proved, if it were required.

2. I requested a former Consistory, on Nov. 18, 1751, to provide me a suitable dwelling even as the other ministers. I must complain that in this matter nothing has been done. A committee was appointed, indeed, to look after a house somewhere, but they did not have authority to rent such a one as the other ministers had, but only such as could be got for thirty pounds. And although that is not much in these times, it was good enough for me. Perceiving this, I used my own eyes till I found the house I now live in, and asked for it, but was refused. This refusal was not by the Consistory, but by some of the elders, and only thirty-six pounds were contributed for a house. Thereupon, I said I must seek aid from the congregation. This was acquiesced in until I prepared a proposal to obtain the rent by subscription. But an elder soon requested that that plan be stopped, and, therefore, thus far, I do not know how it will succeed. The time is at hand for payment, and the lease must be renewed, or the house given up.

3. It now becomes necessary to request you to provide for my dwelling, and not to regard me less than my colleagues in this matter; but in these hard times to go beyond the thirty pounds and pay the additional amount required for my house, namely, twenty pounds and the taxes, two pounds and ten shillings; and henceforth to care for me in the same manner as for my associates. Thus doing, you will bind me to the further faithful discharge of my office, and give me no reason to perform it with grief, but with satisfaction. This will be the case, if at the first opportunity you compensate me and my service by a proper salary. For how otherwise can a minister live in these hard times, who is responsible for the important

service entrusted to him? How can he care for his wife and children, as natural reason obligates him to do? Yea, how can he meekly and tenderly execute such an important function as his if he must make himself entirely insensible to his family's welfare? so that men must regard him as either more than human, or else as altogether inhuman. How can he perform his duties, when he remembers that with his death his salary ends? and then, his wife, now during his life so dear to him, and his children also must become sad and miserable? Unless, indeed, God, by his providence, makes some special provision for them, especially in such times as these, when beneficence is so seldom practiced by the majority of men.

Brethren, is not this so? My heart has often been pierced, and my eyes have streamed with tears, when I consider my condition, and how I have been hindered in my office, as I doubt not has also been the case with my associates. What, therefore, I ask, is more appropriate, than an increase of salary in these times? Thus might we be unincumbered in our work, and have what reason and scripture demand from a Christian congregation. See 1 Cor. 9:7-14, compared with Gal. 6:6.

But if you cannot help, Rev. Brethren, if you cannot spare this for me, or the congregation does not care about it, then I shall be constrained, however much inclined to exercise my ministry here, to lay down my office among you, and serve God's Church elsewhere; for there is no obligation on a minister to serve in the Gospel without an adequate compensation, or to be wronged in what equitably belongs to him, and, to the injury of his wife and children, minister to a people who have no more esteem or practical regard for him.

Be pleased to take both these things into consideration. Therein, I wish you all wisdom, that you may do all things for the benefit and profit of God's Church. I remain with all esteem,

Rev. Sirs and Brethren,
Your servant and brother in Christ,
Lambertus De Ronde.

Answer.

New York, Jan. 25, 1753.

This was immediately taken into consideration by the Consistory. It was decided concerning the First Article, that it was not a matter belonging to them, inasmuch as it was attended to in domine De Ronde's call.

As to the Second Article, the Consistory agrees to pay the full rent of his dwelling for the current year, amounting to fifty-two pounds ten shillings, although not satisfied with his Rev's. mode of renting. For the following year, forty pounds will be allowed.

The Third Article is delayed for further consideration.

The Consistory further Resolved, to give to domine Ritzema twenty-five pounds to make up the amount which he received in the first years of his ministry less than his colleagues; provided that he make no further claims. This was agreed to by his Rev.

Actum ut supra. Signed in the name, etc. J. Ritzema.

CHURCH OF NEW YORK.

Reply of De Ronde to Consistory's Answer.

New York, Feb. 1, 1753.

Consistory held, after calling on God's name.

Domine Lambertus De Ronde presented the following reply to the Resolution of the Consistory, passed Jan. 25.

On Article 1. I had thought that the Consistory would have been of a different mind concerning this, but I perceive they are not. I think this due me, according to my call; but the reason I laid it before you was to obtain from you my traveling expenses from Surinam. But since you resolve not to pay them, I will not debate the matter, but only ask, if some suitable means cannot be devised to accomplish this end, apart from the treasury of the Church. I thus leave it to your consideration.

On Article 2. I am satisfied with the action of the Consistory.

On Article 3. I hope that the Consistory as soon as may be, will increase our salaries, and so rest with my colleagues.

The Consistory, having considered the foregoing, determined in reference to the first point, that if it could be effected, without burdening the Church Treasury, they had no objection.

The second point is ended.

The third will be attended to as soon as they find themselves able.

J. Ritzema, p. t. President.

CORRESPONDENCE IN AMERICA.

Jan Hegeman and Minne Schenck, (a faction of the church of Success), to the student, Thomas Romeyn, February 3, 1753.

Portfolio "New York", Vol. ii.

To the Student,
Mr. Thomas Romeyn.

Mynheer: Each of us, the undersigned, representing the consistories of the church of Queens, named below, have understood that your Rev. has, under the direction of Mr. Johannes Frelinghuysen, accepted a call to Oyster Bay and, in part, Jamaica; and, as we are informed, including even the undersigned church. This matter looks very strange to us; for we have understood that the Coetus sent Rev. de Ronde to Oyster Bay; and, by general consent, he was chosen, and not Johannes Frielinghuysen, to transact church business among us in Queens. Therefore we ask you, most kindly, not to persevere in the above-mentioned arrangements, for we think it will tend more to confusion than to peace. In case you should persevere in this matter (of your call), we shall feel ourselves bound to oppose you therein.

Minne Schenck
Jan Hegeman.

At Queens—otherwise called Hempstead—(Success or North Hempstead.) February 3, 1753.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, March 8, 1753.

(Abstract.)

Letter from Rev. Haaghoort, of Second River, (Belleville), December 10, 1752, with enclosures concerning Rev. Muzelius at Tappan. Received, March 8, 1753.

I. The letter itself.

By this opportunity, because he is charged with forwarding the enclosures, he informs us of his surprise that he has received no answer from us, to his Protest against the Coetus, nor to his previous letter to us.

He mentions the fact, also, that the Coetus has ordained and installed (gepromoveert) Rev. Marinus, as minister at Aquackenonk, (a place formerly united with Second River, (Belleville) belonging to the Coetus, and subordinate to the Classis). This they have done in behalf of Rev. Schlatter of Pennsylvania, who has been employed thus to act by the Synods of South and North Holland; but he (Haaghoort) cannot harmonize this, (with other Acts). The Classis refuses this power, and with reason; the Synods, to whom they (the parties) are not known, neither are directly subject, grant it; and that to a person who has not the least relation with them, a Swiss, formerly sent by the Synods to the German churches in Pennsylvania. He (Schlatter) has himself undertaken, on his own authority, to examine Marinus, and give him a license to preach; in particular, at Acquackenonck. Can such things, asks he (Haaghoort), succeed, without the cognizance of this Classis? If so, why was it not prevented? If not, the same way is opened for them. He thinks the mistake lies in the fact that the Synods suppose that Acquackenonck is situated in Pennsylvania. But then the blame rests on Rev. Schlatter, and the Classis, who

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know better. Or can it be, that Synod has no knowledge of the existence of a Coetus? For Rev. (Gualterus) Du Bois is the only one written to about Pennsylvania affairs, and the Coetus is passed by, notwithstanding so many agitations by Schlatter. He wishes to lay this matter before the Synod more fully. Now he only writes thus briefly in haste, to prevent dispute and schism, and to see whether some means could not be devised to bring everything to rights? (alles te regt te brengen?)

The German churches in New York are inclined to unite themselves with the English Presbyterian-Independents. They have a Synod there, and also one in Philadelphia. (This they may do) in order to get their ordination (promotite) in that way, in this land; for they are displeased at the refusal of the Classis, (to allow ordinations here) and object to the cost and trouble of sending their students across (the ocean); and they are strengthened therein by the address of the Synods and the Philadelphia Coetus. Thus there is danger that they may separate themselves and fall away from the Holland National Church, and themselves become independent; and thus much further down in the scale than that strange (or foreign) German Coetus. Nevertheless, the Synods judge that it might be recognized as a Classis. There are beginnings of this already, as it was attempted in the case of Acquackenonk. He further remarks, that if that union should occur, as he fears, it would be better that the Presbyterians should unite with them, (the Dutch) as they (the Presbyterians) have no Liturgies or Forms. He ends with salutation.

II. The enclosures refer to Rev. Muzelius, Emeritus Pastor at Tappan.

1. A letter signed at Tappan at the house of Isaac Blaauwenvelt, December 6, 1752, by Revs. Haaghoort, Goetschius and Verbryck, V. D. M. They suppose it is already known to us that Rev. Muzelius, (by) direction of the Coetus, was declared Emeritus on February 21, 1750. This was done probably for his preservation; for, on account of his reckless conduct, serious accusations were brought in against him at the last two meetings of the Coetus as appears from the Acta of Coetus of September 10, 1751, and of April 14, 1752, Session VI. § 3, which was communicated to him in writing expressly; and if this should have no good result, the consistory was then to refer the case to three neighboring ministers with their elders, to take action against Muzelius even to the extent of censure, and to make report of this to Coetus, that it might be determined whether the affair should have to proceed to a deposition. In accordance with this resolution of Coetus they spent (lit., lost, gevaceert) two days in the investigation of those matters. They found that Muzelius, since he was made Emeritus, had returned again to his previous drunkenness and irreligious conduct; that he also causes great dissensions; he threatens the congregation with total ruin, with his preaching and baptizing children in private houses in the face of all friendly admonitions of consistory and Coetus. Within two years he has but twice attended public worship, although he was urged to diligent attendance by Coetus. He treats the members of consistory and the ministers with affronts. He did great damage to the congregation's house and barn before he left, by burning and breaking down the fences, etc. The committee invited him in a friendly way to attend their meeting and bring in his complaints; and to reply to the complaint and accusations brought against him; but he sent back the mesenger with a scoffing retort and refused to have any dealings with the committee or Coetus. Also by aid of his brothers-in-law, who belong to the consistory (or Church?) of England, (die aan den kerkenraad van Engelant behoren,) he caused the elders who were in office three years ago, to be summoned before the Civil Court (or Judge). All these things are established by eye and ear witnesses. The schisms, scandals and disturbances in the congregation are excessive; yea, so extreme, that two elders elect, out of fear, refuse to assume office; and many threaten to leave the church. A speedy remedy is therefore necessary, to prevent the entire ruin of the church. They transmit to us their verdict in writing, which they also made known to Muzelius.

They hope and expect that we will take compassion on the sad condition of the churches in those regions, where so many schisms are caused by intruders; that despoilers of the flock may be punished as circumstances may demand. They request a speedy answer hereto. They conclude with salutation.

The second enclosure is this: Tappan, December 6, 1752, at the house of Isaac Blaauwvelt.

The meeting having weighed everything carefully in the fear of the Lord, unanimously resolved:

1. That Frederic Muzelius be no longer recognized as an Emeritus Minister, but be declared unworthy of such title.

2. That if Muzelius does not submit to this decision, does not desist from further stirring up dissensions in the churches by his preaching and baptizing in private houses or elsewhere, and from his offensive conduct, that the consistory of Tappan punish him as an unworthy member of the church, with ecclesiastical excommunication, according to Church Order.

3. That the consistory fraternally exhort the disobedient members, and others to return to the church; and in case of obstinacy, that the consistory act in regard to their members, according to the church discipline.

4. That Muzelius, by his exciting schism and ill-behavior, during the period of his Emeritus-Pastorship, and has thereby hindered the voluntary support of the congregation, nevertheless, he is commended to the benevolence of the congregation.

5. As to the third quarterly payment; it came to be known that the consistory had not paid Muzelius the full stipulated salary in accordance with the purpose and the direction of Coetus. It was therefore resolved to refer this matter to the Coetus as it has appeared to us; (and) it is resolved, at the first opportunity, to make this matter known to the Classis of Amsterdam, and to make report thereof to the Rev. Coetus.

Signed, Gerhardus Haaghoort, President; J. H. Goetschius, V. D. M.; Benjamin Van der Linden, V. D. M.; Albertus ter Huyn, elder at Paramus; Simon Demarest, elder at Schralenberg.

xxiii. 299-305.

THE CHURCH AND THE COLLEGE.

Remarks on the Intended College in New York. Shall it be Sectarian or Unsectarian? By William Livingston, March 22, 1753. (See Nov. 25, 1751.)

(Extracts.)

The Design of erecting a College in this Province, is a Matter of such grand and general Importance, that I have frequently made it the topic of my serious Meditation. Nor can I better employ my Time than by devoting a Course of Papers to so interesting a Subject. A Subject of universal Concernment, and in a peculiar Manner involving in it, the Happiness and Well-being of our Posterity!

....

That the College ought to be placed in or near this City, appears evident from numberless Arguments, that naturally occur to the most superficial Thinker. But while we have been amusing ourselves with Disputations concerning the Situation of the Building, we have been strangely indolent about its Constitution and Government, in Comparison of which, the other is a Trifle that scarce deserves Attention.

....

That the College ought therefore to be situated near our Metropolis, and that it will be productive, if properly regulated, of unspeakable Benefit to this province, I shall lay down as two *postulata* not to be questioned..........

The true use of Education, is to qualify Men for the different Employments of Life, to which it may please God to call them..........

....

The Consequences of a liberal Education will soon be visible throughout the whole Province. They will appear on the Bench, at the Bar, in the Pulpit, and in the Senate, and unavoidably affect our civil and religious Principles. Let us adduce, a few Arguments from Reason, Experience and History.

....

At *Harvard* College in the *Massachusetts-Bay*, and at *Yale* College in *Connecticut*, the Presbyterian Profession is in some sort established. It is in these Colonies the commendable Practice of all who can afford it, to give their Sons an Education at their respective Seminaries of Learning. While they are in the Course of their Education, they are sure to be instructed in the Arts of maintaining the Religion of the College, which is always that of their immediate Instructors; and of combating the Principles of all other Christians whatever. When the young Gentlemen, have run thro' the Course of their Education, they enter into the Ministry, or some Offices of the Government, and acting in them under the Influence of the Doctrine espoused in the Morning of Life, the Spirit of the College is transfused thro' the Colony, and tinctures the Genius and Policy of the public Administration, from the Governor down to the Constable. Hence the Episcopalians cannot acquire an equal Strength among them, till some new Regulations, in matters of Religion, prevail in their Colleges, which perpetually produce Adversaries to the heirarchical System. Nor is it to be questioned, that the Universities in *North* and *South Britain*, greatly support the different professions that are established in their respective Divisions.

....

In the Reign of King James II. of arbitrary and papistical Memory, a Project jesuitically artful, was concerted to poison the Nation, by filling the Universities with popish-affected Tutors; and but for our glorious Deliverance, by the immortal William, the Scheme had been sufficient, in Process of Time, to have introduced and established, the sanguinary and anti-christian Church of Rome.—The Independent Reflector, pp. 67, 68, 70.

THE CHURCH AND THE COLLEGE.

Evils of a Sectarian College supported by public Funds.

By William Livingston, March 29, 1753.

(Extracts.)

.... I shall now proceed to offer a few arguments, which I submit to the Consideration of my Countrymen, to evince the necessity and importance of constituting *our* College upon a Basis the most catholic, generous and free.

It is in the first place observable, that unless its Constitution and Government, be such as will admit Persons of all protestant Denominations, upon a perfect Parity as to Privileges, it will itself be greatly prejudiced, and prove a Nursery of Animosity, Dissension and Disorder. .... Should our College, therefore, unhappily thro' our own bad Policy, fall into the Hands of any one religious Sect in the Province: Should that Sect, which is more than probable, establish its religion in the College, show favour to its votaries, and cast Contempt upon others; 'tis easy to foresee, that Christians of all Denominations amongst us, instead of encouraging its prosperity, will, from the same Principles, rather conspire to oppose and oppress it. Besides *English and Dutch Presbyterians*, which perhaps exceed all our other religious Professions put together; we have Episcopalians, Anabaptists, Lutherans, Quakers, and a growing Church of Moravians, all equally zealous for their discriminating Tenents: Whichsoever of these has the sole Government of the College, will kindle the jealousy of the rest, not only against the persuasion so preferred, but the College itself. ....

In such a state of things, we must not expect the Children of any, but of that sect which prevails in the Academy, will ever be sent to it: For should they, the established Tenets must either be implicity received, or a perpetual religious War necessarily maintained.

....

Another Argument against so pernicious a Scheme is, that it will be dangerous to Society. The extensive Influence of such a Seminary, I have already shown in my last Paper. And have we not reason to fear the worst Effects of it, where none but the Principles of one Persuasion are taught, and all others depressed and discountenanced? Where, instead of Reason and Argument, of which the Minds of the Youth are not capable, they are early imbued with the Doctrines of a Party, inforced by the Authority of a Professor's Chair, and the combining Aids of the President, and all the other Officers of the College? That religious Worship should be constantly maintained there, I am so far from opposing, that I strongly recommend it, and do not believe any such Kind of Society, can be kept under a regular and due Discipline without it. But instructing the youth in any particular Systems of Divinity, or recommending and establishing any single Method of Worship or Church Government, I am convinced would be both useless and hurtful. Useless, because not one in a Hundred of the Pupils is capable of making a just Examination, and reasonable Choice. Hurtful, because receiving Impressions blindly on Authority, will corrupt their Understandings, and fetter them with Prejudices which may everlastingly prevent a Judicious Freedom of Thought, and infect them all their Lives, with a contracted turn of Mind.

A Party-College, in less than half a Century, will put a new face upon the Religion, and in Consequence thereof, affect the Politics of the Country. Let us suppose what may, if the College should be intirely managed by one Sect, probably be supposed. Would not all possible Care be bestowed in tincturing the Minds of the Students with the Doctrines and Sentiments of that Sect? Would not the students of the College, after the Course of their Education, exclusive of any others; fill all the Offices of the Government? Is it not highly reasonable to think, that in the Execution of those Offices, the Spirit of the College would have a most prevailing Influence, especially as that Party would perpetually receive new Strength, become more fashionable and numerous? Can it be imagined that all other Christians would continue peaceable under, and unenvious of, the Power of that Church which was rising to so exalted a Pre-eminence above them? Would they not on the Contrary, like all other Parties, reflect upon, reluct at, and vilify such an odious Ascendency? Would not the Church which had that Ascendency be thereby irritated to repeated Acts of Domination, and stretch their ecclesiastical Rule to unwarrantable and unreasonable Lengths? Whatever others may in their Lethargy and Supineness think of the Project of a Party-College, I am convinced, that under the Management of any Particular Persuasion, it will necessarily prove destructive to the civil and religious Rights of the People: And should any future House of Representatives become generally infected with the Maxims of the College, nothing less can be expected than an Establishment of one Denomination above all others, who may, perhaps, at the good pleasure of their Superiors, be most graciously favoured with a bare Liberty of Conscience, while they faithfully continue their annual Contributions, their Tythes and their Peter-Pence.

A Third Argument against suffering the College to fall into the hands of a Party, may be deduced from the Design of its Erection, and Support by the Public.

The Legislature to whom it owes its Origin, and under whose Care the Affair has hitherto been conducted, could never have intended it as an Engine to be exercised for the Purpose of a Party. Such an Insinuation, would be false and scandalous. It would therefore be the Height of Indolence in any to pervert it to such mean, partial and little Designs. No, it was set on Foot, and I hope will be constituted for general Use, for the public Benefit, for the Education of all who can afford such Education: And to suppose it intended for any other less public-spirited Uses, is ungratefully to reflect upon all who have hitherto, had any Agency in an Undertaking so glorious to the Province, so necessary, so important and beneficial.

At present, it is but in Embrio, yet the Money hitherto collected is public Money; and till it is able to support itself, the Aids given to it will be public Aids. When the Community is taxed, it ought to be for the Defence, or Emolument of the Whole: Can it, therefore, be supposed, that all shall contribute for the Uses, the ignominious Uses of a few? Nay, what is worse to that which will be prejudicial, to a vast Majority! Shall the whole Province be made to support what will raise and spread desperate Feuds, Discontent and ill-Blood thro' the greatest Part of the Province? Shall the Government of the College be delivered out of the Hands of the Public to a Party! They who wish it, are Enemies to their Country: They who ask it, have, besides this *Anti-Patriotism*, a Degree of Impudence, Arrogance, and Assurance unparalleled. And all such as are active in so iniquitous a Scheme, deserve to be stigmatized with Marks of everlasting Ignominy and Disgrace. Let it, therefore, ever remain where it is, I mean under the Power of the Legislature: The Influence, whether good or bad, we shall all of us feel, and are, therefore, all interested in it. It is, for that Reason, highly fit, that the People should always share in the Power to inlarge or restrain it: That Power they will have by their

Representatives in Assembly; and no man who is a friend to Liberty, his Country and Religion, will ever rejoice to see it wrested from them.

It is further to be remarked, that a public Academy is, or ought to be a mere civil Institution, and cannot with any tolerable Propriety be monopolized by any religious Sect. The Design of such Seminaries, hath been sufficiently shown in my last Paper, to be entirely political, and calculated for the Benefit of Society, as a Society, without any Intention to teach Religion, which is the Province of the Pulpit: Tho' it must, at the same time, be confessed, that a judicious Choice of our Principles, chiefly depends on a free Education.

Again, the Instruction of our Youth, is not the only Advantage we ought to propose by our College. If it be properly regulated and conducted, we may expect a considerable Number of Students from the neighboring Colonies, which must, necessarily, prove a great Accession to our Wealth and Emolument. For such is our Capacity of endowing an Academy; that if it be founded on the Plan of a general Toleration, it must, naturally, eclipse any other on the Continent, and draw many Pupils from those Provinces, the Constitution of whose Colleges is partial and contracted: From *New England*, where the *Presbyterians* are the prevailing Party, we shall, undoubtedly, be furnished with great Numbers, who, averse to the Sect in vogue among them, will, unquestionably, prefer the free Constitution, for which I argue, to that of their Colleges in which they cannot enjoy an equal Latitude, not to mention that such an Increase by foreign Students, will vastly augment the Grandeur of our Academy.

Add to all this, that in a new Country as ours, it is inconsistent with good Policy, to give any religious Profession the Ascendency over others. The rising Prosperity of *Pennsylvania*, is the Admiration of the Continent; and tho' disagreeing from them, I should always, for political Reasons, exclude *Papists* from the common and equal Benefits of Society; Yet, I leave it to the Reflections of my judicious Readers, whether the impartial Aspect of their Laws upon all Professions, has not, in a great Degree, conduced to their vast Importation of religious Refugees, to their Strength and their Riches: And whether a like Liberty among us, to all Protestants whatsoever, without any Marks of distinction, would not be more commendable, advantageous, and politic. (See Nov. 25, 1751).—The Independent Reflector, pp. 71, 72, 73, 74.

ACTS OF THE CLASSIS OF AMSTERDAM.

Approval of two Books. [Bussing.]

1753, April 2nd. Art. 1. A pamphlet entitled—Extract from the Compendium of Christian Doctrine, by Cornelius van Vallenhove, printed at Amsterdam at William Boman's was approved by the Rev. Classis on the favorable report of the Messrs. Visitatores.

There was also approved an octavo volume entitled " God's Children made conformable unto the Image of God's Son ", by John Christopher Bussing, candidate; printed at Amsterdam by Andrew Jacob Stanhoffius. Also the " Introduction ", which Rev. Mr. Kulenkamp is to write for this book is to be considered approved, provided the Visitatores Librorum have no objection thereto. xii. 329.

Letter from Tappan.

Art. 6. A letter has been written by the Committee of the Coetus in the case of Muzelius, minister emeritus at Tappan, and the same was now read. Thereupon an answer was read by the Deputati ad res Exteras, which met with the approval of the Assembly. A letter from Haaghoort, of December 10, was also read; as well as a letter from the Cape (of Good Hope). An answer thereto (the letter from the Cape) was read and approved. xii. 331.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam: April 2, 1753.

Address to the High Dutch Churches in Pennsylvania.

Highly-Honorable and especially Highly-Reverend Gentlemen:

We have now for some time been engaged in behalf of the Church of Pennsylvania, to provide shepherds or leaders for these congregations which had hitherto been destitute, taking into consideration their request that they might be fed, and so become more interested in the general welfare of the Church of Christ.

And although we have wished and hoped to hear of the peace and quietude of the Church and that the congregations were building themselves up in the fear of the Lord and walking in the comfort of the Holy Ghost; yet, on the contrary, through special letters, mostly directed to private parties, we learn to our grief, that not only separations and schisms exist in certain congregations, but even in the Assembly of the Coetus.

Your silence in the matter, with the circumstance that we have received no data from the Coetus, only increases our fear; and especially because these rumors may be of disadvantage to the further collection of donations (*liebesgaven*) for the benefit of the Church in Pennsylvania. Hence we deem it necessary, so far as is in our power, to anticipate the further growth of this root of bitterness, that it may not bear gall and wormwood, whereby still further discord might be occasioned; because under such circumstances, the building in course of construction during many years, might easily be thrown down, and the condemnation of Christ be brought on the whole congregation.

To accomplish our desire, we know of no better or more powerful means than the following, viz., that you yourselves, Highly

Reverend Gentlemen, as leaders and watchmen over the Church of Christ, be firmly united in the bonds of brotherly love, in order to preserve your Assembly in harmony and peace, and thus will you set an example to the flock entrusted to your care. Therefore, in order to maintain unity in your Assembly, we propose that every minister take with him an elder to such Assembly, one who shall be elected by the Consistory of his church, and who shall without fail, be present, so that the number of ministers may not exceed the number of the elders. Then if your action on any point is to be of any value, no person ought to withdraw himself or offer any independent opposition, even when such action does not comport with his opinion, but all must submit themselves to the decision of the Coetus. Whatever the gentlemen (composing said Coetus) may determine as being salutary, must be accepted by all; otherwise by the selfishness of one any action may be prevented or destroyed, and none of the wished for results of the meeting and its labors, remain.

By such methods also, no one will be deprived of any of his rights. But since it is only to grant to anyone, who has conscientious scruples, the privilege of bringing the same to notice he may, with modesty, appeal to the Synods of North and South Holland, by duly and properly presenting his complaints.

We hope that this will meet the approval of the Rev. Gentlemen. We have firmly resolved to support the Coetus in demanding proper respect for itself, and will act in accordance with this determination.

Therefore those who separate themselves should be made known by the Coetus to our Synods, and if they do not yield to the decisions of the Coetus, they shall be deprived of donations (love-gifts), until they have given satisfaction to the Coetus and the Synod. Respecting our contributions, we insist, that we do not want them to be employed for building purposes, nor for the canceling of present or of future debts, but only as follows:

1. The salaries of the ministers must be made up to the amount promised them by their congregations, but no increase must be made to such amount.

2. To meet deficiencies in the salaries of schoolmasters, who are put on the same footing.

3. To purchase the necessary books.

Because we have not yet received a report of the contributions, sent according to the order of the Synod, last year, we withhold those now on hand, until such report is received. We trust that Mr. Schlatter has given you the donations sent last year by him. In what manner these have been distributed, together with the use made of the Bibles sent over to you, we would like to know.

Resolved, *cum voto,* Amsterd., April 2nd, 1753.

G. Kulenkamp	T. Tyken
J. J. Kessler,	J. Van der Norm
I. van den Broek	Hermanus van Loo

ACTS OF THE CLASSIS OF AMSTERDAM.

The Rev. Classis of Amsterdam, to the Rev. Schlatter in Pennsylvania. (April 2, 1753.) Vol. 31, No. 1, page 1.

Dear Brother:—

How much the Classis of Amsterdam is interested in the welfare of the churches in Pennsylvania, and with how much affection and pleasure it has attended to their business, you have learned by experience during your stay here.

We had flattered ourselves with the hope that your remembrance of these things would have moved you to make known unto us, the fact of the safe arrival of yourself and the other brethren, as well as the condition of affairs in Pennsylvania; also the Acts of the Coetus. But to our grief and utter surprise, neither the Classis nor any of its members has seen a letter from your hand nor has any account whatever of the condition of affairs been received. The reason of such a course we cannot understand, for we cannot suppose, considering the kindness you experienced, that you have forgotten Amsterdam, or that the frequent promises concerning punctual and kind correspondence would be lotted from your memory.

Notwithstanding, we are not without some news from another source, which tells us of the confused and disturbed condition, which is unfavorable to your Synod. (Coetus.) Indeed Rev. Brother, your silence does great harm to the common cause; (if it is to be ascribed to you, which we would not yet believe,) and it creates a prejudice against you in many hearts, since we are without the means of defending you.

Not only the pastors, Steiner and Rubel, bring in accusations against you, (although not yet accepted as true,) but also the pastors Weiss and Deidich, (Leydich) have withdrawn themselves from the Coetus, because you would shut out the elders, pretending to have oral orders from the now blessed Rev. Hoedtmaker. We know nothing of such orders, and would be happy to have a true account of these things. On the other hand our Classis thinks that a Committee of elders should be sent to the Coetus, but in such a way that the numbers of elders should not exceed that of ministers. Wherefore, in connection with each minister, not more than one elder should be appointed, which elder must also be elected by a majority of votes in the respective churches at...... .... in a regular Coetus. Further, at the first session, Moderators should be elected by a plurality of votes, and no one should be allowed to be praeses or director, permanently. In the Coetus everything must be decided *plura vota,* and every one ought to submit to this rule. When there are those who have objections, they may protest and appeal to the Synods of South and North Holland and the Classis of Amsterdam, whose actions thereupon shall decide.

Those who have separated from the Coetus, no matter under what pretence, shall have no access to the contributions which are sent from the Netherlands provinces until other orders from the Synods and Classis shall be received.

From a letter which you have written to Mr. .... p. m., we have learned that you seem not to be disinclined to remain without a fixed settlement; to visit the congregations, laying down rules, to continue the correspondence, etc. etc. But this seems to us to be unadvisable. It would affect the superintendence, and it would be the ground of many tribulations in a land, where, to the name of being free and independent, a little too much adulation is paid.

No, dear brother, you must be a co-worker among your brethren, and look out, as soon as possible, for a fixed settlement. You must have a congregation which desires you and selects you legally, although we are sorry that the churches of Philadelphia and Germantown, (as it seems to us, until we know the contrary,) have treated you so uncharitably, rewarding your faithfulness with disregard, and especially are we sorry that Rev. Rubel is active in it. Yet we do not see any propriety in forcing you into one of the churches against the will of the people; and still that which we could have done, you yourself has made impossible by that imprudent act when leaving Philadelphia, when you gave the church full liberty to call another pastor without our consent. Concerning this affair, we are told by letter that you were bound to do so, if you would receive a certificate from said church. This seems stranger than ever, for you, when here, never alluded to such things, as far as we know.

You have often referred to the necessity of having pastors in Virginia. So far as we know, no one has yet been called to that field. We think that if one or more of those churches should be inclined to call you as their pastor, you would do well to accept, in the year of the Lord, such a call, for many reasons, which you know better than we.

We have information from abroad, that the five hundred folio Bibles, together with the money of last year which was sent over, (to which also was added some of the Classis and the Consistory of Amsterdam), have arrived in safety, but we have not yet received from the Coetus nor yourself any account of the manner of the distribution. We think, therefore, that if no satisfactory letter is received, either from yourself or the Coetus, and no regular account is given of that which has been sent, before the next session of the Synods of North and South Holland, these Synods will cease to send any further sums of money. At any rate, we can say positively, that neither our Classis nor the Amsterdam Consistory will continue to contribute any longer (to your churches) until our Classis shall have received the required account from you and the Coetus. Is it not a lamentable circumstance that a scheme so happily and successfully started, so desirable and beneficial to the churches of Pennsylvania, is so sadly stopped and brought into confusion by mismanagement and wranglings.

Although we do no not charge this upon you, but, on the contrary, we sympathize with you, inasmuch as you have been badly treated and hindered by obstacles thrown in your way; yet we cannot entirely excuse you on account of your negligence in not writing. While other letters have reached us in safety, those of yourself and of the Coetus alone are missing.

In some other letters there is allusion to a certain printed Pennsylvania Church Order, consisting of .... We wish to see a specimen of it, for such Church Orders are unknown to us, and it would be disagreeable to us that the churches of Pennsylvania, which are assisted by our Synods, should adopt another rule than the Netherlands Church Order.

This Rev. brother, we had to make known unto you. Grievous indeed is it to us that we could not write something more pleasant to us and to you. May God fill you with the spirit of wisdom, prudence, courage and patience. The Lord grant to his churches peace and order. May he keep near the Pennsylvania Zion, building the broken down walls of Jerusalem.

With all reverence and affection, we sign in the name of all, by order of the Rev. Classis.

Rev. brother, we are,
Your obedient servants and co-workers,
The Committee of the Classis,
Joannes van den Broek
Hermanus van Loo
Joannes van der ....

Done in our Classical Assembly, Amsterdam, April 2, 1753.
G. Kulenkamp, Depp. ad hanc Praeses.
Jacobus Tyken, Depp. ad hanc ....
J. J. Kessler.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Classis of Amsterdam to Rev. Gerard Haaghoort, etc., April 2, 1753. Vol. 31, page, 4, No. 2.

To the Rev. Haaghoort, etc., and the Committee in the case of Rev. Muzelius.

Rev. Gentlemen and Brethren:—

We have learned with grief from the Acts of the Coetus that that Rev. Assembly has been obliged to write a severe letter to Rev. Muzelius concerning his irregular conduct; and if it should be of no avail, that the Rev. Assembly intended to cite Rev. Muzelius before three ministers of the vicinity to try him, and if need be, to censure him. All this has been communicated to the Classis, and also that this trial becomes one on moral delinquency.

Our grief was greatly increased upon receiving your communication and upon becoming acquainted with the resolutions of the Assembly of Dec. 6, 1752, concerning the continued irregular conduct of that unfortunate individual. We feel great compassion for him, and hope that God may yet touch his heart and by grace induce him to forsake his faults. We even hope that by a godly walk on his part even yet, the excitement created may die out, and the confusion, which it is feared may spring up in the church, be avoided. We thank you for your letter, as well as for all the trouble you have taken in this affair. We hope the Lord will give his blessing upon your labors therein. The facts which you mention as the charges against him, drunkenness and irreligion, are sufficiently disgraceful.

Preaching and baptizing in private houses, in opposition to the kind admonitions of his Consistory, cannot be overlooked in a preacher who has any knowledge of Church Order. Such conduct must be stopped by such means as are in accordance with the Constitution and laws of the country. All who cause schism or scandal, or help to promote such things must be fraternally admonished to desist from such conduct. In case he remains obstinate, church-discipline must be inflicted; but at the same time his Rev. must be commended to the love of the church as a christian duty. We hope the church will conduct itself prudently in reference to this miserable man, and that they will also remember the faithfulness of God in the fulfillment of his promises toward such a one, as made in Psalm 41.

On the question of the Consistory about continuing payments to Rev. Muzelius; which has not been done according to the request of Rev. Coetus—we refer this matter to that body. And, finally, concerning the first part of your conclusions, that Rev. Muzelius can no longer be recognized as pastor emeritus, because he has been put under censure for his conduct,—do not proceed too hastily. You have adopted the rule to make known all your determinations to Rev. Coetus. This agrees with the resolutions of that Assembly. Since it has your oral report, even to minute details, it can best decide on this matter.

Meanwhile we give our approval to the resolutions of Rev. Coetus, so long as there are no legal objections thereto. We hope that what you have already done in this affair, and the action yet to be taken by Rev. Coetus, may be to the honor of God's most holy name, and the welfare of the church; and may you see the prosperity of Jerusalem all the days of your life.

Rev. Gentlemen and Brethren.

Your faithful servants the Members of the Classis of Amsterdam.

In the name of all,
Jakobus J. Tyken, V.D.M. Amsterdam Depp. Classis,
h. t. Praeses.

Jakob de Jonge, V.D.M. Amst. Depp. Cl. h. t. Scriba.

Amsterdam,
In our Classical Assembly,
April 2, 1753.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. G. M. Weiss at Gosenhoppen, Pennsylvania, April 2, 1753. Vol. 31, No. 5, page 8.

Rev. Sir and Brother:—

We recently had the honor to receive a letter from you, dated August 18, 1752, from which we had the satisfaction to hear of the safe arrival of Rev. Mr. Schlatter with six pastors, and that five of them had already gladly accepted the places offered them. We were astonished, however, to learn that Rev. Mr. Rubel was on such intimate terms with the church of Philadelphia and that he proceeded notwithstanding that you, as Deputies, had given him advice to wait until the next meeting of the Synod.

We hope that the Coetus in accordance with the instructions of the Synod in this matter will consider the business in its separate parts, and we desire to know the action taken. We trust that you in conjunction with the other brethren, will be as active as possible to preserve peace and unity, so as to prevent sinful disturbances and divisions. We also hope that the blessings which the Lord so generously bestowed upon those who labored so hard over here for the welfare of the churches of Pennsylvania may not be destroyed or be altogether in vain.

The Lord grant that you and the brethren may receive much light and wisdom in this matter. May the Lord prosper the Pennsylvania Zion according to his good pleasure, and rebuild the walls of Jerusalem that his Holy Name may be magnified.

We are with all respect, Reverend Brother, your servants and fellow-workers, The Members of Classis of Amsterdam,

In the name of all,

Amsterdam,
in our Classical Assembly,
April 2, 1753.

CORRESPONDENCE FROM AMERICA.

Rev. John Frelinghuysen to the Rev. Classis of Amsterdam, April 4th 1753.

Portfolio "New York", Vol. ii. Extracts in Vol. xxiii, 323–9.

Very Reverend, Very Learned and Godly Sirs the Classis of Amsterdam.
Very Reverend Sirs:—

Grace, peace and mercy be multiplied unto you!

On the 3rd inst. I found myself honored by receipt of your very friendly letter of July 3rd 1752. I notice therefrom that your Revs. had received mine of March 17th. I wrote that letter, although I dreaded to interrupt your business, and, from lack of time, to take up my weary pen. Nevertheless I was urged on by such a sense of the necessity of it, that, in my haste, my letters crowded upon one another. I am sorry to have caused your Revs. trouble by my close and indistinct writing. I will now, if time permits, although having but little to spare, send a copy so plain that every one who runs may read it. However, my chief object has been gained, namely, that of learning that your Revs. are awaiting the minutes of the Coetus. I am astonished that your Revs. have not yet received them.

I thank your Reverences for your counsel, to join prudence to zeal. I know this to be exceedingly necessary, as it is very seldom that, without it, unless by special guidance from God, any good is wrought, either in opposing evil or in defending good. But it is a sin which is noticed more by others than by one's self. That is, indeed, so with all sins, but especially with this one. Moreover, all that your affectionate letter contains confirms me in the belief, that your Reverences aim at nothing save what is conducive to the true welfare of our churches. That makes me heartily glad. At the same time, to that end, I beseech the Lord to give your Reverences all necessary light on our condition, and cause you to rejoice over the desired fruit of your efforts.

It seems as if the matters on Long Island have to be left to the decision of God. Although the Coetus last April deemed it inexpedient and impossible to reinstate Arondeus on Long Island, and, although I was not at any time present at the meeting when action to that effect was taken, yet I am sure that no one could conscientiously have had anything against it.

Arondeus, however, and the greater part of his adherents did not submit, but, as report goes, they appealed to your Reverences, notwithstanding the fact that your Reverences had left it to the Coetus. They did this, so as to obtain further delay, to gain a last remedy and a chance to try once more. Thus that Island continues to be still the Flanders of our ecclesiastical conflict.

There seems to be, however, greater hope for good than heretofore, inasmuch as two of those pastorless churches in Queens county have extended a call to a young man (Thomas Romeyn) who promises to be a suitable instrument for the upbuilding of Zion there. He is particularly suited to the field from the fact that he was born in this country, is accustomed to the ways of the people, has been heard by those churches, and thereupon been chosen and called by them as their minister. With a view to the preservation of peace that action has very much in its favor. It now remains for your Revs. to give it a trial.

That this call was legally made, I took it upon myself to prove before our Coetus, where I summoned the pen, hired by that trash of Jamaica village.

1. It is a call from a church which had the right and liberty to call. This is so, not only from the nature of the case, but also because, with the unanimous approval of our Coetus, permission was given to call a minister. I look upon this as a special guidance of God's Providence, whereas, otherwise, the churches here call a man without knowledge of Classis or Coetus; for example, New York called Mr. de Ronde; Staten Island, called Pieter de Windt.

2. I agree to prove also that this call was made not only unanimously by the entire consistory, but also by all the members and hearers of the church of Oyster Bay, the adherents of that foolish and fanatic Arondeus even included.

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3. I agree to prove that it was done by unanimous consent of all, one by one, of the Church of Jamaica, who belong to the Coetus; and besides, by some of those who adhere to the intruder Arondeus. A few have not yet consented, because, as they told me themselves, they wanted to see first what action the Rev. Classis would take in regard to Arondeus. As to these three things, I doubt if the father of lies himself would come anywhere near denying them.

4. I agree to prove that it is not probable that those churches will ever unite for good, unless they get a minister who is careful, who loves truth and peace, and who preaches, not for the cross-marked piece of money, (gekruisten penning), but, the Crucified One. If they should get such a one, and the Lord should work with them by His Spirit; and if some should be brought out of darkness the opponents would grow less; and those remaining, finding that they had against them, not a mere shadow of God's people, but their power, would lose courage. It went thus in my place here, (the Raritan Valley), as one of your respected members wrote at length; so that I don't know a church in this country now where peace flourishes more. True, there are those who at heart are enemies of God's people, but these submit themselves to teaching and admonition.

The first three statements being clear, and the fourth capable of proof, it necessarily follows that, as those churches have thus unanimously extended a call to a person, as to whose gifts they are satisfied and in a way in which the steps of divine Providence are to be seen, there can be raised no objection strong enough to break that work.

I do not know that any objections to this call will come before your Reverences. Yet I believe that those furious people, forseeing that it must mean their downfall, together with some Sanballats and envious Tobiases, will now hire some one to present their case to your Reverences in a more humane spirit. For, those "Beasts of Ephesus" have learned, that with their letters breathing out threatening and domination, they have gained little with your Reverences; and that that driving helmsman, Arondeus, has brought no little damage to their keels. They will now, that envy and self-interest have made others willing to serve them, be the better able to hire some one who can hide himself behind the misty veil of their names.

The main pivot on which their reasoning against this call must turn is, (a) that those who made the call had no right to do so; (b) that the call was not made in proper form.

a. The first is, as already stated, contradicted by our Coetus, and by the nature of the case. For, why should they not have a right to do it? As to Oyster Bay, the entire church there, members and hearers, united in it. And as to the village of Jamaica, all of those who observe order there joined in it. The fact that some schismatic, contentious people, who, against all admonition, adhere to Arondeus, are against it, is in favor of, rather than an objection to the call; inasmuch as it is not to be expected that those corruptors would favor anything that is good. And if, on that account, those who made out the call had no right to do so, all calling (of ministers) would soon have to stop; for it is hardly conceivable that the devil's government will ever come to so low an ebb, that he cannot stir up some to oppose that which threatens the downfall of his realm. So the first point stands firm.

b. The second objection, whether the call was made in proper form, can be taken in two ways.

1. Abstractedly, on the part of those who made the call, whether the call is de Forma esse tralis, or in form equitable; that is, whether those who made the call, the consistory, or the members of the church, had a free vote and cast it for calling Mr. Romeyn at a proper meeting of the consistory. This is proved to have been all in order by the signatures. The genuineness of these even the father of lies will not deny.

2. Whether the one who officiated as moderator of the call was competent to do so, and did what was required of him in the making out of a call. The last point, as to his doing what was required of him, being proved by the documents of the call, which are held to be true, the question is reduced to these terms:

(1) Whether the moderator of the call was a person not competent.

(2) Whether, in all respects, he was so incompetent that his act made the call illegal and void. Both questions will, I believe, be answered in the affirmative by the opponents, while I must deny both.

(1) What bears on the general conclusion I prefer to prove to your Reverences first of all, and to put off the other which relates to my person, until I am accused. It

would require my going into certain particulars which would cause my letter to dilate too much; and these also, belong more properly nearer home, namely, our Coetus. There they are known, and can, with ease, be forcibly proved. I may, however give your Reverences a brief account of the matter.

The conclusion, then, is drawn from an unproved premis, and upon which all the force of their reasoning must rest. As no one has the power to deny the right of a legally vacant church to make a call; and as our Coetus took action, promising those churches to help them in this matter for that reason; is the call illegal because he who officiated as moderator of the call was not a person competent, although juste egit consulentis officia? By no means.

(a) The call was made in proper form, with entire unanimity of votes, and those who were making the call were acting of their own accord; and never since Goetschius was called, with such unanimity. And now to do that thing over again? If, through a misunderstanding, they did take the wrong person to attest their act, neither the one called nor those calling ought to suffer therefor, but only the person who should have known better.

(b) Granted, that that would invalidate a call in well-ordered churches and counttries; yet that is no reason why it should do so in these regions, where frequently calls are made without the presence of a minister, just like mine was, which was approved by your Reverences. Or, as often happens, one of the consistory simply goes to some minister to get him to write a call, such as is desired. This is then signed by the consistory, and afterwards taken back to the minister for his signature, as a witness. Thus, I think, it went with the calling of Meinema, by the Rev. du Bois; because churches are separated so far from other ministers. Often, too, it is done by such as the churches request, or providentially meet with, as was the case with the call made by the Paltz. There, the Rev. du Bois was appointed by the Coetus to act as moderator, though the call was written and signed by my brother.

Nothing of all that touches the essential form of the call, while the signing of it is simply for the purpose of attesting it. Taking all circumstances into account, one may say in this case, "Communis error facit jus."

(2) Now, on the point that the person who moderated the call was not competent thereto: I recently heard, aside, arguments advanced, to prove that, on the ground that Mr. de Ronde had been appointed, and not Mr. Frielinghuysen. As every one in our Coetus knows, the matter stands like this:—those two combined churches send some one to the Coetus, with the request that some one be commissioned to instal their consistory, and at the same time to counsel and assist them in calling Mr. (Jonathan) du Bois, a candidate from Pennsylvania. The assembly was minded to leave the matter to their choice; but Mr. de Ronde stated, that he had to be about there, before long, and so could attend to it on his way. Whereupon the assembly, to which I joined myself, requested Mr. de Ronde to install the consistory, and at the same time not to refuse being of help to them in making out a call. The first thing, Mr. de Ronde carried out, but not the second; because the candidate du Bois had meanwhile accepted a call (to North and South Hampton) in Pennsylvania. Thereupon my brother (Theodore) of whose care the vacant churches in these regions generally avail themselves, comes down from Albany with Mr. Romeyn, whom they desired to hear. My brother goes there, but Mr. Romeyn is prevented, by the small pox, from coming there at the time appointed. My brother, on being asked about the young man, bears good testimony in regard to him, arranges certain matters, but is unable to stay long enough to await his recovery. Those churches, inasmuch as Mr. de Ronde, as they informed me, had refused to preach at Jamaica, send me a request to come then with the young man, so that they may hear his gifts, under my supervision; for no student is allowed to preach save under the supervision of some minister. The young man himself comes to me, and the church hears him and is pleased with his gifts. They ask me to write out a call. My brother had already composed it in part and sent it to me, I write it. The church signs it, and asks me to sign it as witness. They showed me reasons and proofs that de Ronde would decline doing it, and that his commission for the purpose had expired. Seeing that this was the truth, and that the matter could brook no delay, I sign the call. I flatter myself with the thought of being able to show that what I had done, no one could justly bring up against me, at the place where I shall be called (?) and at a time when several...........will be brought to light and proved.

I do not doubt that your Reverences will consider the need of those churches—which now for seven (?) years already have been without a minister, and which, at the most but two or three times a year, have had the privilege of hearing a sermon in their mother tongue. This is a condition which necessarily causes an uncommon estrangement from God and His service. A church which, because of internal troubles, has, in spite of repeated attempts, never been able to get thus far. A church which, in the rear, is attacked by the Anabaptists, whom many go to hear; for the people will sacrifice, if not at Jerusalem, then at Dan and Bethel; in front, by the Church of England, whose Pelagian principles and political bulwarks are so agreeable to the corrupt nature; in the flank, by that fanatic, Arondeus; and within, by ignorance, etc., and all those monsters of the night.

Therefore your Reverences cannot possibly be disposed to listen to the voice of the Tobiasses and the Sanballats, whom, it grieves, to see that a man has come to seek the good of Jerusalem. Now, I leave this matter to the guidance of God. "There are many devices in a man's heart; but the counsel of the Lord, that shall stand." Prov. 19:21.

I rejoice to think that the Lord will frustrate all my deliberations and understandings which are not for the best interest of Zion. I rejoice in the conviction, that I aim at, and seek nothing else than the salvation of those perishing churches. To that end I expect some time yet to see my tears and prayers answered. May God grant this, and honor your Reverences with bringing it about!

I remain with love and respect, Very Reverend Fathers, the Classis of Amsterdam, Your Reverences obedient servant and brother in Christ,

Joh. Frielinghuysen.

Raritan,
April 4, 1753.

No. 185. Received June 29, 1753.

THE NEW YORK COLLEGE.

The Proper Method of Establishing a College in New York, to prevent it from becoming sectarian, should be not, by Royal Charter. By Wm. Livingston. April 5, 1753.

(Extracts.)

It would be of little use to have shown the fatal Consequences of an Academy founded in Bigotry, and reared by Party-Spirit; or the glorious Advantages of a College, whose Basis is Liberty, and where the Muses flourish with entire Freedom; without investigating the Means by which the one may be crushed in Embrio, and the other raised and supported with Ease and security. In all Societies, as in the human Frame, inbred Disorders are chiefly incurable, as being Part of the Constitution, and inseparable from it; while, on the Contrary, when the Rage of Infirmities is resisted by a sound Complexion of Body, they are less inherent, and consequently more medicable. For this reason, it must necessarily be esteemed of the utmost Importance, that the Plan upon which we intend to form our Nursery of Learning, be concerted with the most prudent Deliberation; it being that alone upon which its future Grandeur must evidently depend.

……………………………………………………………

In pointing out a Plan for the College, I shall first show what it ought not to be, in order that what it should be, may appear with greater Certainty.

As Corporations and Companies are generally founded on Royal Grants, it is without Doubt supposed by many, that our College must be constituted by Charter from his Majesty, to certain Persons, as Trustees, to whose Government and Direction it will be submitted. Nor does the Impropriety of such a Plan strike the unattentive Vulgar, tho' to a considerate Mind it appears big with mighty Evils.

Nec quae circumstant te deinde pericula cernis
Demens. …………………… Virg.

It is necessary to the well-being of every Society, that it be not only established upon an ample and free Bottom; but also secured from Invasion, and its Constitution guarded against Abuses and Perversion. These are Points of which I beg

Leave to think my Readers fully convinced. Nor can they wonder at the Novelty of my Scheme, when an University, hatched by the Heat of Sectaries, and cherished in the contracted Bosom of furious Zeal, shall be shown to be the natural Consequence of a Charter Government.

But to consider an Academy founded on a Royal Grant in the most favourable Light, Prudence will compel our Disapprobation of so precarious a Plan. The Mutability of its nature will incline every reasonable man, to prefer to it that Kind of Government, which is both productive of the richest Blessings, and render its Advantages the more precious, by their superiour Stability. A Charter can at best present us with a Prospect of what we are scarce sure of enjoying a Day. For every Charter of Incorporation, as it generally includes a Number of Privileges subject to certain express or implied Conditions, may, in particular, be annulled, either on a Prosecution in the Court of *Kings-Bench* by *Quo warranto*, or by *Scire Facias* in Chancery, or by *Surrender*. Nor does it require a great Abuse of Privilege to determine its Fate by the two first Means; while mere Caprice, or something worse, may at any Time work its Dissolution by the latter. I believe my Countrymen, have too high a Sense of the Advantages of Learning, to risk the College upon so unsettled a Basis; and would blast a Project so ineffective of its true end, to make room for a Scheme by which the Object of public attention may be fixed on a Bottom more firm and durable. How would it damp the sanguine Prospects, of the fervent Patriot; disappoint the honest well-wisher of his country; and blacken the Hopes of every Lover of the Muses into Dispair, should an inconsiderable Mistep subvert so noble a Design! Yet to these fatal evils would a Charter be exposed: Should the trustees exceed their Authority, however inconsiderably it might affect the Interest of the College, their acting contrary to the express Letter would *ipso facto* avoid it. Or should they, either thro' Ignorance, Inattention or Surprize, extend their Power in the least beyond those Limits, which the Law would prescribe upon a Construction of the Charter, a Repeal might be obtained by Suit at Common Law, or in Equity. And perhaps such might be the Circumstances of Things, as to render a new Incorporation at that Juncture, utterly impracticable. Besides, upon its Dissolution all the Lands given to it, are absolutely lost. The Law annexes such a condition to every Grant to a Body politic: They revert to the Donor. Nor is there much Reason to expect a charitable Reconveyance from the Reversioner.

But if this may possibly be the Case, should even the Scheme of the Instruction of our Youth continue unperverted by the Directors of our Academy, what abuses of Trust might they commit, what Attacks upon the Liberty and Happiness of this Province might they make, without Correction or Controul, should they be influenced by sinister Views? While the Fountain continues pure and unpolluted, the Stream of Justice may flow through its Channels clear and undisturbed. But should arbitrary Power hereafter prevail, and the tyrannical Arts of James return to distress the Nation, the Oppression and Avarice of a future Governor, may countenance the iniquitous Practices of the Trustees, or destroy the Charter by improving the Opportunity of some little Error in their Conduct; and having seized the Franchise, dispose of it by a new Grant to the fittest Instruments of unjust and imperious Rule, and then, adieu to all Remedy against them: For were they prosecuted by his Majesty's Attorney General in the *Kings-Bench*, a *Noli prosequi* would effectually secure them from Danger; while the Authority of a Governor rendered a Suit in Equity entirely useless. Thus would the cause of Learning, the Rights and Privileges of the College, our public Liberty and Happiness, become a Prey to the base Designs and united Interest of the Governor and Trustees, in Spite of the most vigorous Efforts of the whole Province: Nor could a happy Intervention to the general Calamity, be expected from the other Branches of the Legislature, while his Majesty's Representative would give a hearty Negative to every salutary Bill, the Council and Assembly should think proper to pass. I say, his Majesty's Representative; for tho' our gracious Sovereign can delegate his executive Authority, he cannot transfer his Royal Virtues; and more than once has this Province beheld a Vicegerent of the Best of Princes, imitate the Actions of the Worst. Reflections of this kind will pronounce it a Truth most glaringly evident, that whatever care may be taken in the Construction of a Charter to give our College an extensive Bottom, to endow it with the richest Privileges, and secure them by the most prudent Methods, it may still become the Spoil of Tyranny and Avarice, the Seat of slavish, bigotted and persecuting Doctrines, the Scourge and Inquisition of the Land. And far better would it be for us to rest contented with the less considerable Blessings we enjoy, without a College, than to aim at greater, by building it upon the sandy Foundation of a Charter-Government.

But after all, it may be urged, that should the College be founded on a Royal Grant, it might still be raised upon as unexceptionable a Basis, and as munificently endowed with Privileges as upon any other Footing. This is not in the least to be doubted. That a specious Charter will be drawn, and exhibited to public View, I sincerely believe: A Trick of that kind will unquestionably be made Use of, to amuse the unattentive Eye, and allure the unwary Mind into an easy Compliance. But it will be only "*latet Anguis in Herba*," and when a copious Fund is once obtained, a Surrender of the Charter may make way for a new One, which tho' sufficiently glaring, to detect the Cheat, will only leave us Room to repent of our Credulity. This is beyond dispute, a sufficient Reason with some, for establishing the College by Charter, tho', in my humble Opinion, it is one of the strongest Arguments that can be urged against it. We should be careful, lest, by furnishing the Trustees with a Fund, to render themselves independent of us, we may be reduced to the Necessity of being dependent upon them. If the Public must furnish the Sums by which the College is to be supported, Prudence declares it necessary, that they should be certain to what uses the monies will be applied; lest instead of being burdened with Taxes to advance our Interest, we should absurdly impoverish ourselves, only to precipitate our Ruin. In short, as long as a Charter may be surrendered, we are in danger of a new One, which perhaps will not be much to our liking: And, as this kind of Government will be always subject to Innovations, it will be an incontestible Proof of our Wisdom to reject it for a better.

It has in my two last Papers been shown, what an extensive and commanding Influence the Seat of Learning will have over the whole Province, by diffusing its Dogmata and Principles thro' every Office of Church and State. What Use will be made of such unlimited Advantages, may be easily guessed. The civil and religious Principles of the Trustees, will become universally established, Liberty and Happiness be driven without our Borders, and in their Room erected the Banners of spiritual and temporal Bondage. My Readers may, perhaps, regard such Reflections as the mere Sallies of a roving Fancy; tho', at the same time, nothing in Nature can be more real. For should the Trustees be prompted by Ambition, to stretch their Authority to unreasonable Lengths, as undoubtedly they would, were they under no kind of restraint, the Consequence is very evident.

Their principal Care would be to choose such Persons to instruct our Youth, as would be the fittest Instruments to extend their Power by positive and dogmatical Precepts. Besides which, it would be their mutual Interest to pursue one Scheme. Their Power would become formidable by being united: As on the Contrary, a Dissention would impede its Progress. Blind Obedience and Servility in Church and State, are the only natural means to establish unlimited Sway. Doctrines of this Cast would be publicly taught and inculcated. Our Youth, inured to Oppression from their Infancy, would afterwards vigorously exert themselves in their several Offices, to poison the whole community with slavish Opinions, and one universal Establishment become the fatal Portion of this now happy and opulent Province.

Thus far the Trustees will be at Liberty to extend their Influence without controul, as long as their Charter subsists: And thus far they would undoubtedly extend it. For whoever, after being conscious of the uncertain Nature and dismal Consequences of a Charter College, still desires to see it thus established, and willingly becomes a Trustee, betrays a strong Passion for Tyranny and Oppression: Did he wish the Welfare of his Country, he would abhor a Scheme that may probably prove so detrimental to it; especially when a better may be concerted. It would therefore be highly imprudent to trust any Set of Men with the Care of the Academy, who were willing to accept it under a Charter.

If it be urged, that the reasons above advanced, to prove the Danger and Mutability of a Charter Government, militate strongly against the Consequences I have deduced from them, let it be considered, that it will be in the power of one person only, to encourage or oppose the Trustees in the Abuse of their Authority. This point, I think, is sufficiently evinced. Time may, perhaps, furnish the Trustees with an Opportunity of corrupting him with Largesses; or the Change of Affairs, make it his Duty to encourage the most slavish Doctrines and Impositions. Where then will be our Remedy, or how shall we obtain the Repeal of a Charter abused and perverted? Be it ever so uncertain in its Nature, it will still be in the power of a Governor, to secure it against the Attacks of Law and Justice: Or, to render us more compleatly miserable, he may grant a new one, better guarded against any Danger from that Quarter. In the present Situation of Things, we have, indeed, no Reason to fear it. But as they may possibly assume a different Face hereafter, let us at least be armed in a Matter of so great Consequence, against the Insincerity of future Events.

But after all it cannot be expected, that a Charter should at once be so compleatly formed, as to answer all the valuable Purposes intended by it. Inventions are never brought to sudden Perfection; but receive their principal Advantages from Time and Experience, by a slow Progression. The human mind is too contracted to comprehend in one View, all the Emergencies of Futurity; or provide for or guard against, distant Contingencies. To whomsoever, therefore, the Draft of a Charter shall be committed, Experience will prove it defective, and the Vicissitude of Things make continual Alterations necessary. Nor can they be made without a prodigious Expence to the Public, since, as often as they are expedient, a new Charter will be the only Means to effect it.

I Hope my Readers are by this time convinced, that a Charter College will prove inefficacious to answer the true End of the Encouragement of Learning; and that general utility can never be expected from a Scheme so precarious and liable to abuse. I shall in my next Paper exhibit another Plan for the Erection of our College, which if improved, will answer all the valuable Ends that can be expected from a Charter, and at much less Expence: While it will also effectually secure all those Rights and Privileges which are necessary to render the Increase of true Literature more vigorous and uninterrupted.—*Independent Reflector*, pp. 75-78.

CHURCH OF NEW YORK.

Daniel Bratt, Schoolmaster.

April 10th, 1753.

Consistory held after calling upon God's name. It was represented that Mr. Daniel Bratt had rented a portion of his house. Though this is to the prejudice of the Church, it is allowed for this time, since this is the last year of Mr. Bratt's residence there. He was told at once that he cannot be school-master longer than May 1st, 1754, when he must leave the dwelling and surrender it to the Consistory.

Actum ut Supra, in name of all.

J. Ritzema.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, April 12, 1753.

(Abstract.)

Letter from Jamaica, February 3, 1753, signed by Simeon Van Noortwick, Abram Schenck, Paul Amerman, Daniel Duryee. *Received April 12, 1753.*

They say that the Classis wrote them on June 9, 1747, that the church should take care that a lawful consistory should be elected, by (under the oversight of) one of the neighboring ministers, or one of the committee. Thereupon they elected a lawful consistory, with Arondeus, their neighboring Pastor, and also a member of the Committee, to wit, in the case of Goetschius, (te weten, in de zaka van Goetschius.) They had also amicably invited the party which adhered to Goetschius, to appear on the first of January, 1749, at a certain place, but they would not appear, and separated themselves from them.

Shortly after that, their party (that of Goetschius) invited Rev. Reitsema (Ritzema) to elect a consistory for them. Ritzema did so, but a protest was made: this consistory, said they, was elected without the congregation('s consent), and installed in the English Presbyterian church; hence they could not recognize that consistory as regular; even also as the people of Newtown and of Hempstead did not recognize it. This Ritzema consistory was the cause why the four churches could not call a minister in accordance with the advice of Classis. But the Coetus of New York on September 19, 1752, declared this Ritsema consistory legal, without their (the other party) being summoned and heard on the subject. Thus they were condemned unheard, even as also Arondeus and his consistory (had been.)

They appeal on account of this treatment by the Coetus, to the Classis. They cannot cast aside their office, since they were called thereunto by God, etc. That those who are on the side of Arondeus can get no justice done by that (Coetus) Assembly. Some New York friends have complained to them of their unjust treatment by the Coetus. Thus they give their case to us for judgment, hoping that we will do them justice. They sign themselves as the Consistory of Queens County on Long Island.

In a Postscript they further state:

1. That some of them have recently spoken with Rev. Ritzema on this matter, and he seems to be sorry to have done what he did. They believe that Rev. Ritzema wishes in his heart that Classis would condemn his act, because that party had misled him; and now it does not heed him; for they side with Goetschius and Frelinghuysen and Leydt.

N. B. They mean the two Frielinghuysens.

2. Disturbances have also again arisen among the churches of Queens County by the action of the two Vrelanthuissen (Frielinghuysens) who are now trying to force a certain Mr. Thomas Romyn upon their churches, through that party which has sided with Goetschius.

3. If their friends, elders and magistrates, have formerly written offensively to us, they beg pardon: it has given the people pain to hear such things. xxiii. 313–315.

THE NEW YORK COLLEGE.

Only Proper Method of Establishing a College supported by the Public Funds, to prevent Sectarianism, should be by Act of the Legislature. By William Livingston. April 12, 1753.

(Extracts.)

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But I would first establish it as a Truth, that Societies have an indisputable Right to direct the Education of their youthful Members. If we trace the Wisdom of Providence in the Harmony of Creation; the mutual Dependence of human Nature, renders it demonstrably certain, that Man was not designed solely for his own Happiness, but also to promote the Felicity of his Fellow-Creatures. To this Bond of Nature, civil Government has joined an additional Obligation. Every Person born within the verge of Society, immediately becomes a Subject of that Community in which he first breathes the vital Element; and is so far a part of the political Whole, that the Rules of Justice inhabit those Actions which, tho' tending to his own Advantage, are injurious to the public Weal. If therefore, it belongs to any to inspect the Education of Youth, it is the proper Business of the Public, with whose Happiness their future Conduct in Life is inseparably connected, and by whose Laws their relative Actions will be governed.

Sensible of this was the *Spartan* Law-giver, who claimed the Education of the *Lacedemonian* Youth, as the unalienable Right of the Commonwealth. It was dangerous in his Opinion, to suffer the incautious Minds of those who were born Members of Society, to imbibe any Principles but those of universal Benevolence, and an unextinguishable Love for the Community of which they were Subjects. For this Reason, Children were withdrawn from the Authority of their Parents, who might otherwise warp their immature judgments in Favour of Prejudices and Errors obtruded on them by the Dint of Authority. But if this was considered as a prudent Step to guard the Liberty and Happiness of that Republic; methinks it will not be unadvisable, for our Legislature, who have it in their Power, to secure us against the Designs of any Sect or Party of Men, that may aim at the sole Government of the College. If there the youthful Soul is to be ingrafted with blind Precepts, contracted Opinions, inexplicable Mysteries, and incurable Prejudices, let it be constituted by Charter. But if from thence we expect to fill our public Posts with Persons of Wisdom and Understanding, worthy of their Offices, and capable of accomplishing the Ends of their Institution, let it not be made the Portion of a Party, or private Set of Men, but let it merit the Protection of the Public. The only true Design of its Erection, is to capacitate the Inhabitants of this Province, for advancing their private and public Happiness; of which the Legislature are the lawful Guardians. To them, therefore, does the Care of our future Seminary of Learning properly and only belong.

REASONS FOR SUCH PLAN.

1. Instead of a Charter, I would propose, that the College be founded and incorporated by Act of Assembly, and that not only because it ought *to be under the*

Inspection of the civil Authority; but also, because such a Constitution will be more permanent, better endowed, less liable to abuse, and more capable of answering its true End.

It is unreasonable to suppose, that an University raised by private Contribution in this Province, should arrive at any considerable Degree of Grandeur or Utility: The Expence attending the first erection, and continual Support of so great a Work, requires the united Aid of the Public. Should it once be made an Affair of universal Concern, they will, no doubt, generously contribute by Taxes, and every other Means towards its Endowment, and furnish it by a provincial Charge, with whatever shall be necessary to render it of general Advantage. But altho' our Assembly have already raised a considerable Fund for that Purpose, who can imagine they will ever part with or dispose of it to any other Uses, than such as they shall think proper and direct. If the College be erected at the charge of the Province, it ought doubtless to be incorporated by Act of Assembly; by which Means the whole Legislature will have, as they ought to have, the Disposition of the Fund raised for this Purpose. The Community will then have it in their Power to call those to an Account into whose Hands the public Monies shall be deposited for that particular Use. And thus the Sums thought necessary for the Improvement of Learning, will be honestly expended in the Service for which they are designed; or should they be embezzled, it might easily be detected, and publicly punished. Besides, no particular Set of Men can claim a right to dispose of the provincial Taxes, but those impowered by the Community; and therefore, if the Colony must bear the Expence of the College, surely the Legislature will claim the Superintendency of it. But if after all, it should be thought proper to incorporate it by Charter, it is to be hoped, they will reserve the public Money for some other use, rather than bestow it on a College, the Conduct of whose trustes would be wholly out of the Reach of their Power.

2. A further Argument in Favour of its being incorporated by Act of Assembly, may be deduced from the *End of its Institution.* It is designed to derive continual Blessings to the Community; to improve those public Virtues that never fail to make a People great and happy; to cherish a noble Ardour for Liberty; to stand a perpetual Barrier against Tyranny and Oppression. The Advantages flowing from the Rise and Improvement of Literature, are not to be confined to a Set of Men. They are to extend their Chearful Influence thro' Society in general,—thro' the whole Province; and therefore, ought to be the peculiar Care of the united Body of the Legislature. The Assembly have been hitherto wisely jealous of the Liberties of their Constituents. Nor can they, methinks, ever be persuaded, to cede their Authority in a matter so manifestly important to our universal Welfare, or submit the Guidance of our Academy to the Hands of a few. On the contrary, we are all so greatly interested in its Success, as to render it an Object worthy of their most diligent Attention,—worthy of their immediate Patronage. Should a Number of private Persons have the Impudence to demand of our Legislature, the Right of giving Law to the whole Community; or even should they ask the smaller Privilege, of Passing one private Act, would it not be deemed the Height of Effrontery? In what light then ought the Conduct of those to be considered, who, in claiming the Government of our University, ask no less considerable a Boon, than absolute universal Dominion.

To a matter of such general, such momentous Concern, our Rulers can never too particularly apply their Thoughts, since under their Protection alone Learning must flourish, and the Sciences be improved. It may indeed be urged, that the Nature of their Employment forbids them to spend their Time in the Inspection of Schools, or directing the Education of Youth. But are the Rise of Arts, the Improvement of Husbandry, the Increase of Trade, the Advancement of Knowledge in Law, Physic, Morality, Policy, and the Rules of Justice and civil Government, Subjects beneath the Attention of our Legislature? In these are comprehended all our public and private Happiness; these are Consequences of the Education of our Youth and for the Growth and Perfection of these, is our College designed.

3. Another Reason that strongly evinces the Necessity of an Act of Assembly, for the Incorporation of our intended Academy, is, that by this Means that *Spirit of Freedom,* which I have in my former Papers, shown to be necessary to the increase of Learning, and its consequential Advantages, may be rendered impregnable to all Attacks. While the Government of the College is in the Hands of the People, or their Guardians, its Design cannot be perverted. As we all value our Liberty and Happiness, we shall all naturally encourage those Means by which our Liberty and

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Happiness will necessarily be improved. And as we never can be supposed wilfully to barter our Freedom and Felicity, for Slavery and Misery, we shall certainly crush the growth of those Principles, upon which the latter are built, by cultivating and encouraging their Opposites. Our College therefore, if it be incorporated by Act of Assembly, instead of opening a Door to universal Bigotry and Establishment in Church, and Tyranny and Oppression in the State, will secure us in the Enjoyment of our respective Privileges both civil and religious. For we are split into so great a Variety of Opinions and Professions; had each individual his Share in the Government of the Academy, the Jealousy of all Parties combating each other, would inevitably produce Freedom for each particular Party.

Should the College be founded upon an Act of Assembly, the Legislature would have it in their Power, to inspect the Conduct of its Governors, to divest those of Authority who abused it, and appoint in their Stead, Friends to the Cause of Learning, and the general welfare of the Province. Against this, no Bribes, no Solicitations would be effectual. No Sect or Denomination plead an Exemption. But as all Parties are subject to their Authority; so would they all feel its equal Influence in this Particular. Hence should the Trustees pursue any Steps but those that lead to public Emoluments, their Fate would be certain, their Doom inevitable. Every Officer in the College being under the narrow Aspect and Scrutiny of the civil Authority, would be continually subject to the wholesome Alternative, either of performing his Duty, with the utmost Exactness, or giving up his Post to a Person of superior Integrity. By this means, the Prevalence of Doctrines destructive of the Privileges of human Nature, would effectually be discouraged, Principles of public Virtue inculcated, and every Thing promoted that bears the Stamp of general Utility.

But what remarkably sets an Act of Assembly in a Light far superior to a Charter, is, that we may thereby effectually counterplot every Scheme that can possibly be concerted, for the Advancement of any particular Sect above the rest. A Charter may, as I have shown in my last Paper, be so unexceptionably formed, as to incur the Disapprobation of no Denomination whatever; but unexceptionable as it may be, we cannot be sure of its Duration. A Second may succeed, which, perhaps, would be disapproved of by all but one Party. On the contrary, we are certain that an Act of Assembly must be unexceptionable to all; since Nothing can be inserted in it, but what any one may except against; and, as we are represented in the Assembly by Gentlemen of various Persuasions, there is the highest Probability, that every Clause tending to abridge the Liberty of any Particular Sect, would by some or other of our Representatives be strongly opposed. And this will still be the case, however repeatedly Innovations may be attempted by subsequent Acts.

4. Another Advantage accruing to the College itself, and consequently to the Community in general, is, that *larger Donations* may be expected, should it be incorporated by Act of Assembly, than by Charter. Every generous Contributor, would undoubtedly be willing to have some Security for the Disposition of his Gratuity, consistent with the Design of his Donative. Nor is it improbable, that the most bounteous Person would refuse to bestow a Largess, without being convinced of the Honesty and Propriety of its Application. Under a Charter no Security to this purpose can possibly be expected. This is sufficiently evinced by my last Paper. Besides which If a Charter be obtained, it will without doubt, be immediately or eventually in favour of one particular Party; the Consequence of which will be plainly this, that the other Sects amongst us, being a vast Majority, instead of contributing to the Support of our Academy by private Donations, will endeavour to discourage each other from it. But should our University be established by Act of Assembly, as every Individual would bear a Part in its Government, so should we all be more strongly induced, by private Gifts, to increase its Endowments.

Add to all this, that should the Persons intrusted with the immediate Care of our Nursery of Learning, commit any Error in their Conduct, the Act of Assembly would not be void, but in as full Force as if the Error had not been committed. And should they designedly transgress the Bounds of their Authority, the Act might be so constructed, as to disqualify them for holding their Offices, and subject them to the severest Penalties; to be recovered by his Majesty, or the Party aggrieved, or by both. It is also to be remarked, that should the Act of Incorporation be at any time infringed, and the Liberty of the Students invaded, their Redress would be more easily obtained in a Court of Law.

THE LEGALITY OF SUCH AN ACT.

To this Scheme it may be objected, that the Creating a Body-Politic by Act of Legislation, without a previous Charter, is unprecedented, and an Infringement of the Prerogative of the Crown, and may possibly for those reasons be damned by the King, who cannot [can?] repeal a Charter; and farther, that every End that can be proposed by Act only, may be obtained by a Charter-Incorporate; and an Act posterior, confirming it, and enlarging and regulating the Powers of the Body. In Answer to which, let it be considered, that it is not only the King's Prerogative, to grant a Charter, but also to grant it upon certain Terms; a Non-Compliance with which, will cause its Repeal; and from thence arises the Precariousness of a Charter. Should an Act be passed in Consequence of a Charter, it must be either to prevent its Precariousness, or to add new Privileges to those granted by it. If the former should be the reason for passing an Act, it would militate against the Royal Prerogative, as well as an Act to incorporate the College; and therefore would, in all Probability, meet with the same Fate, and by that Means the Charter would stand alone. If the Act should be only in Aid of the Charter, it would still leave it in as uncertain a State, as without an Act. So that in either Case the College would be exposed to those Inconveniencies, which, in my last Paper I have shown to be natural Consequences of a Charter Government. Besides which, should the College be established by a Charter, the Public will lose most of those Advantages, which I shall in my next Paper propose, as some of the substantial Parts of an Act of Assembly.

Many other convincing Arguments might be urged with Success, in favor of an Act of Assembly for the Incorporation of our intended College, would the Bounds of this Paper admit their Insertion. Those I have had Room to enforce, are, I am convinced, sufficiently striking, to engage the Assent of every candid and unprejudiced Thinker. To the Wisdom of our Legislature, these Hints will be perfectly useless. Nor do I aim at anything more upon so important a Subject, than barely to open the Eyes of some of my less impartial Readers; and testify, how entirely the true Interest of this Province commands the most ardent and sincere Wishes of the *Independent Reflector*, pp. 79-82.

THE CHURCH AND THE COLLEGE.

The Points Desirable in a Legislative Act Establishing a College, to prevent Sectarianism. April 19, 1753. By William Livingston.

That a College may be a Blessing or a Curse to a Community, according to its Constitution and Government, I think appears sufficiently evident from my former Papers. That incorporating it by an Act of Assembly, will be the best Means of securing the first, and avoiding the last, is in my Opinion, equally clear and incontestible. On a Subject of such general Importance; a Subject that concerns our Liberty and our Privileges, civil and religious; a Subject that will affect the Prosperity of our Country, and particularly involves in it, the Happiness and Misery of our Posterity, it would have been unpardonable in a Writer, whose Services are entirely devoted to the Public, to have passed it over in Silence, or handled it with Indifference and Langour. No, it deserves my most deliberate attention, and fervent Activity; and calls for the Assistance of every Man who loves Liberty and the Province. Fully sensible of its unspeakable Importance, I shall now proceed to point out those things which in my Judgment, are necessary to be inserted in the incorporating Act, for the Advancement of the true Interest of the College, and rendering it really useful to the Province. Such Things as will effectually prevent its being prejudicial to the Public, and guard us against all the Mischiefs we so justly apprehend, should it ever unhappily fall into the Hands of a Party.

First: That all the Trustees be nominated, appointed and incorporated by the Act, and that whenever an Avoidance among them shall happen, the same be reported by the Corporation to the next sessions of Assembly, and such Vacancy supplied by Legislative Act. That they hold their Offices only at the good Pleasure of the Governor, Council and General Assembly. And that no Person of any Protestant Denomination be, on Account of his religious Persuasion, disqualified for sustaining any Office in the College.

In Consequence of this Article we shall have the highest Security, that none will be dignified with that important and honourable Office, but such as are really qualified for executing it, agreeable to the true Design of its Institution. Should either Branch, or any two Branches of the Legislature, propose and elect a Candidate obnoxious to the Third, the Negative of the latter is sufficient to prevent his Admission. The three Branches concurring in every Election, no Party can be disobliged, and when we consider the Characters of the Electors, all Possibility of Bribery and Corruption, seems to be *intirely excluded.*

Secondly: That the President of the College be elected and deprived by a Majority of the Trustees; and all the Inferior Officers by a Majority of the Trustees with the President; and that the Election and Deprivation of the President, be always reported by the Trustees in this Matter, be then confirmed by the Legislature.

By this Means the President, who will have the supreme Superintendency of the Education of our Youth, will be kept in a continual and ultimate Dependence upon the Public; and the Wisdom of the Province being his only Support, he will have a much greater Security, in the upright Discharge of his Duty, than if he depended solely on the Trustees, who are likely to oust him of his Office and Livelihood thro' Caprice or Corruption. That Station being therefore more stable, will at the same time be more valuable; and for this reason we have the stronger Hopes of filling the President's Chair, with a Man of Worth and Erudition, upon whose good Qualifications and Conduct, the Success and Improvement of the Students, will eminently depend.

Thirdly: That a Majority of the President and Trustees, have power to make By-Laws not repugnant to the Act of Incorporation, and the Law of the Land. That all such By-Laws be reported to the House of Representatives at their next succeeding Session, *in haec Verba*, under the Seal of the College, and the Hands of the President and five Trustees; and that if they are not reported, or being reported are not confirmed, they shall be absolutely void.

Hence it is easy to conceive, that as on the one hand there will be a great Security against the arbitrary and illegal Rule of the President and Trustees; so on the other, the immediate Governors of the College will have all proper Authority to make such salutary Rules as shall be necessary to advance the Progress of Literature, and support a Decorum and Police in the Academy,—as well as maintain the Dignity and Weight which the Superiors of it ought undoubtedly to be enabled to preserve over their Pupils.

Fourthly: That the Act of Incorporation contain as many Rules and Directions for the Government of the College as can be foreseen to be necessary.

As all our danger will arise from the Mis-Rule of the President and Trustees; so all our Safety consists in the Guardianship of the Legislature. Besides, the Advantage herefore, of being by this Article secured from arbitrary Domination in the College; the Business of the Trustees and President will be less, and they with their Subordinates, more at Leisure to concert the Advancement of the College.

The Fifth Article I propose is, that no religious Profession in particular be established in the College; but that both Officers and Scholars be at perfect Liberty to

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attend any Protestant Church at their Pleasure respectively. And that the Corporation be absolutely inhibited the making of any By-Laws relating to Religion, except such as compel them to attend Divine Service at some Church or other, every Sabbath, as they shall be able, lest so invaluable a Liberty be absurd and *made a Cloak for Licenciousness.*

To this most important Head, I should think proper to subjoin,

Sixthly: That the whole College be every Morning and Evening convened to attend public Prayers, to be performed by the President, or in his absence, by either of the Fellows; and that such Forms be prescribed and adhered to as all Protestants can freely join in.

Besides the fitness and indisputable Duty of supporting the Worship of God in the College; obliging the Students to attend it twice every Day, will have a strong Tendency to preserve a due Decorum, Good Manners and Vertue amongst them, without which the College may sink into Profaness and Disrepute. They will be thereby forced from the Bed of Sloth, and being brought before their Superiors, may be kept from Scenes of Wickedness and Debauchery, which they might otherwise run into, as hereby their absence from the College will be better detected.

With Respect to the Prayers, tho' I confess there are excellent Forms composed to our Hands, it would rather conduce to the Interest of our Academy, if, instead of those, new Ones were collected, which might easily be done from a Variety of approved Books of Devotion among all Sects; and perhaps it may be thought better to frame them as near as possible in the Language of Scripture. The general Forms need be but few. Occasional Parts may be made to be inserted when necessary; as in Cases of Sickness, Death, etc. in the College, or under general Calamities, as War, Pestilence, Drought, Floods, etc. and the like as to Thanksgivings. Many of the Forms of Prayer contained in the English Liturgy, are in themselves unexceptionably good; but as establishing and imposing the Use of those, or of any other Protestant Communion, would be a discriminating badge, it is liable to Objections, and will occasion a general Dissatisfaction. As the Introduction of them, therefore, will prejudice the College, it is a sufficient reason against it. It will be a matter of no small difficulty to bring the greatest part of the Province, to the Approbation of praying at any Time by Forms; but since they are in this Case absolutely expedient, our Affection for the Prosperity of this important Undertaking, should incline us, while we give some Offence in one Article, to remove it by a compensation in another of less Consequence to the College.

Seventhly: That Divinity be no Part of the public Exercises of the College, I mean, that it be not taught as a Science. That the Corporation be inhibited from electing a Divinity Professor; and that the degrees to be conferred, be only in the Arts, Physic, and the Civil Law.

Youth at a College, as I have remarked in a former paper, are incapable of making a judicious choice in this matter; for this reason the Office of a theological Professor will be useless. Besides, Principles obtruded upon their tender Minds, by the Authority of a Professor's Chair, may be dangerous. But a main Reason in support of this Clause, is the Disgust which will necessarily be given to all Parties that differ in their Professions from that of the Doctor. The Candidate for the Ministry will hereby in his Divinity Studies, whenever he is fit for them, be left to the Choice and Direction of his Parents or Guardians. Besides, as most of the Students will be designed for other Imployments in Life, the Time spent in the Study of Divinity, may be thought useless and unnecessary, and therefore give Umbrage to many. Nor will their whole Course of Time at the College, be more than sufficient for accomplishing themselves in the Arts and Sciences, whether they are designed for the Pulpit, or any other learned Profession. And it may be justly doubted, whether a youth of good Parts, who has made any particular Proficiency in the Elements, or general Branches of Knowledge (his Instruction in which is the true and proper Business of a collegiate Education) would not be able to qualify himself for the Pulpit, by a Study of the Scriptures, and the best Divinity Books in the College Library, as well without as with the Aid of a Professor; especially if it be enacted.

Eighthly. That the Officers and Collegians have an unrestrained Access to all Books in the Library, and that free Conversation upon polemical and controverted Points in Divinity, be not discountenanced; whilst all public Disputations upon the various Tenets of different Professions of Protestants, be absolutely forbidden.

Ninthly: That the Trustees, President, and all inferior Officers, not only take and subscribe the Oaths and Declaration appointed by Statute, but be also bound by solemn Oath, in their Respective Stations, to fulfil their respective Trusts, and preserve inviolate the Rights of the Scholars, according to the fundamental Rules contained in the Act. And that an Action at Law be given and well secured to every inferior Officer and Student, to be brought by himself, or his *Guardian*, or *prochein Amy*, according to his Age, for every Injury against his legal Right so to be established.

And in as much as artful Intrigues may hereafter be contrived to the Prejudice of the College, and a Junto be inleagued to destroy its free Constitution, it may perhaps be thought highly expedient, that the Act contain a Clause.

Tenthly: That all future Laws, contrary to the Liberty and Fundamentals of this Act, shall be construed to be absolutely void, unless it refers to the Part thus to be altered, and expressly repeals it; and that no Act relating to the College, shall hereafter pass the House of Representatives, but with the consent of the Majority of the whole House; I mean all the Members of Assembly in the Province.

Nor would it be amiss to prescribe,

Eleventhly: That as all Contests among the inferior Officers of the College, should be finally determined by the Majority of the Members of the Corporation, so the latter should be determined in all their Disputes, by a Committee of the whole House of Representatives, or the major part of them.

These are the Articles which in my Opinion, should be incorporated in the Act for the Establishment of the College; and without which we have the highest Reason to think, the Advantages it will produce, will at best fall short of the Expence it will create, and perhaps prove a perpetual Spring of public Misery:—*A Cage*, as the Scripture speaks, *of every unclean Bird*:—The Nursery of Bigotry and Superstition:—An Engine of Persecution, Slavery and Oppression:—A Fountain whose putrid and infectious Streams will overflow the Land, and poison all our Enjoyments. Far be it from me to imagine I have pointed out every Thing requisite to the Preservation of Liberty, and the Promotion of the Interest of the College; I only suggest such Heads as occur. Beyond all doubt my Scheme is still imperfect. Should our Legislature themselves enter upon this momentous Affair, the Example of a British House of Commons, in Matters of great importance, might be worthy their Imitation. I mean, that the Bill be printed and published several Months before it passes the House. The Advantage I would propose from this Step is, that while it only exists as a Bill, the Objections against it would be offered with Freedom, because they may be made with impunity. The general Sense of the People will be the better known, and the Act accommodated to the Judgment and Esteem of all Parties in the Province.—*Independent Reflector*, pp. 83-86.

THE CHURCH AND THE COLLEGE.

Appeal to the Inhabitants of New York against a Sectarian College. April 26, 1753. By William Livingston.

My Dear Countrymen,

In a Series of Papers, I have presented to your View the Inconveniences that must necessarily result from making the Rule of the College, the Monopoly of any single Denomination. I have considered it in a Variety of Lights, and explored it's numerous Evils. To prevent them in the most effectual Manner, I have concerted a Plan, the Heads of which have been offered to your serious Consideration. Throughout the whole, I have given my thoughts with the Freedom and Independence suitable to the Dignity of the Subject, and the Character of an impartial Writer. Upon my Representation of the Matter, nor Awe, nor Hope, hath had an Influence. But urged by the Love of Liberty, and a disinterested Concern for your, and your Posterity's Happiness, I have disclosed the Importance,—the prodigious Importance of the present Question.

Far be it from me, to terrify you with imaginary dangers, or to wish the Obstruction of any Measure conductive to the public Good. Did I not foresee,—was I not morally certain of the most ruinous Consequences, from a Mismanagement of the Affair, I should not address you with so much Emotion and Fervor: But when I perceive the impending Evil; when every Man of Knowledge and Impartiality entertains the same Apprehension; I cannot, I will not conceal my Sentiments. In such a Case, no Vehemence is excessive, no Zeal too ardent. The Alarm given is not confined to Particulars. No, the Effects I presage are dreaded far and wide as a general Calamity. Would to God our Terror was merely panic! but it is founded on the unerring Testimony of History, of Reason, and universal Experience.

Nor fancy I aim at warping your judgment by the Illusion of Oratory, or the Fascination of Eloquence. If in the Sequel, I appear rather to declaim than prove, or seem to prefer the Flowers of Rhetoric to the Strength of Argument, it is because, by the clearest Demonstration, I have already evinced the Necessity of frustrating so injurious a step. My Assertions have not been unsupported by Evidence; nor have I levell'd at your Passions, till I had convinced your Reason. After this, you will pardon a more animated Address, intended to warm the imagination, and excite your activity.

Of Prejudice and Partiality, I renounce the Charge; having alike argued against all Sects whatever, as I am in reality perfectly neutral and indifferent. For the Sincerity of my Intentions, I lay my hand upon my heart, and appeal to the enlightened Tribunal of Heaven.

Arise, therefore, and baffle the Machinations of your and their Country's Foes. Every Man of Vertue, every Man of Honour, will join you in defeating so iniquitous a Design. To overthrow it, nothing is wanting but your own resolution. For great is the Authority, exalted the dignity, and powerful the Majesty of the People. And shall you the avowed Enemies of Usurpation and Tyranny,—shall you the Descendants of Britain, borne in a Land of Light, and rear'd in the Bosom of Liberty,—shall you commence Cowards at a Time when Reason calls so loud for your Magnanimity? I know you scorn such an injurious Aspersion. I know you disdain the Thoughts of so opprobrious a Servility; and what is more, I am confident the Moment you exert a becoming Fortitude, they will be shamed out of their Insolence. They will blush at a Crime they cannot accomplish, and desist from Measures they find unsuccessful. Some of you, perhaps, imagine all Opposition unavailable. Banish so groundless a Fear. Truth is Omnipotent, and Reason must be finally victorious. Up and try. Be Men, and make the Experiment. This is your Duty, your bounden, your indispensable Duty. Ages remote, and Mortals yet unborn, will bless your generous

Efforts; and revere the friendly Hand that diverted the meditated Ruin, as the Saviour of his Country.

The Love of Liberty is natural to our Species, and an Affection for Posterity, interwoven with the human Frame. Inflamed with this *Love*, and animated by this *Affection*, oppose a Scheme so detrimental to your Privileges, so fatal to your Progeny. Perhaps you conceive the Business is done. What! do you take it for granted that so it must be! Do you not then think yourselves free? Our Laws, our Assemblies, the Guardianship of our Mother Country, the mildest and the best of Kings, do they not convince you that hitherto you know not what is Servitude? And will you trifle with an inestimable Jewel? Will you dance on a Precipice, and lay your hand on a Cockatrice's Den? Unresisting will you yield, and resign without a struggle? Will you not even venture at a Skirmish, to bequeath to your Posterity the priceless Treasure yourselves enjoy? Doubtless you resent the Insinuation. Courage then my Brethren. Reason is for us, that reason whose awful Empire is spurned by your Adversaries; for such are those whoever they be, that aspire to a Superiority above their fellow Subjects. Whence then should proceed your Remissness in a Concern so momentous? When so tame a Submission, so ignominious a Compliance? Thou Genius of Liberty dispensing unnumber'd Blessings! Thou Spirit of Patriotism ever watchful for the public Good! Do ye inspire us with Unanimity in so interesting a Cause, and we will assert our Rights against the most powerful Invasion!

APPEAL TO THE MEMBERS OF THE CHURCH OF ENGLAND.

You, Gentlemen of the Church of England, cannot but condemn the unaccountable Assurance of whatever Persuasion, presumes to rob you of an *equal* Share in the Government of what *equally* belongs to all. With what Indignation and Scorn, must you, the most numerous and richest Congregation in this City, regard so insolent an Attempt! You who have the same Discipline, and the same Worship with the Mother Church of the Nation, and whose fundamental Articles are embraced by all protestant Christendom,—what Colour of Reason can be offered to deny you your just Proportion in the Management of the College? Methinks a due Respect for the national Church, nay common Decency and good Manners, are sufficient to check the presumptuous Attempt, and redden the Claimant with a guilty Blush. Resent, therefore, so shameless a Pretence, so audacious an Incroachment.

APPEAL TO THE DUTCH CHURCH.

Nor can you Gentlemen of the Dutch Church, retrospect the Zeal of your Ancestors in stipulating for the Enjoyment of their religious Privileges, at the Surrender of the Province, without a becoming Ardor for the same Model of public Worship which they were so anxious in preserving to you in its primitive Purity. Or higher still, to trace the Renown of your Progenitors, recollect their Stand, their glorious and ever memorable Stand against the Yoke of Thraldom, and all the horrors of ecclesiastic Villainy, its inseparable Concomitants. For their inviolable Attachment to pure unadulterated Protestantism, and the inestimable Blessings of Freedom civil and sacred, History will resound their deathless Praises; and adorned with the precious Memorials of their heroic and insuppressible Struggles against Imposition and Despotism, will shine with eternal and undecaying Splendor. Impell'd by their illustrious Example, disdain the Thoughts of a servile Acquiescence in the usurped Dominion of others, who will inevitably swallow up and absorb your Churches, and efface even the Memory of your having once formed so considerable a Distinction. Pity methinks it would be and highly to be deplored, that you should, by your own folly, gradually crumble into Ruin, and at length sink into total and irrecoverable Oblivion.

APPEAL TO THE PRESBYTERIAN CHURCH.

Remember Gentlemen of the English Presbyterian Church, remember with a sacred Jealousy, the countless Sufferings of your pious Predecessors, for Liberty of Conscience, and the Right of private Judgment. What Afflictions did they not endure, what fiery Trials did they not encounter, before they found in this remote Corner of the Earth, that Sanctuary and Requiem which their native Soil inhumanly deny'd them? And will you endanger that dear-bought Toleration for which they retired into voluntary Banishment, for which they agonized, and for which they bled? What drove your Ancestors to this Country, then a Dreary Waste and a barren Desert? What forced them from the Land of their Fathers, the much-loved Region where first they drew the vital air? What compelled them to open to themselves a passage into these more fortunate Climes? Was it not the Rage of Persecution and a lawless Intolerance? Did they not seek an Asylum amongst the Huts of Savages more hospitable, more humanized than their merciless Oppressors? Could Oceans stop or Tempest retard their Flight, when Freedom was attacked and Conscience was the Question? And will you entail on your Posterity that Bondage, to escape which they braved the raging Deep, and penetrated the howling Wilderness!

APPEAL TO THE QUAKERS.

You, my Friends, in Derision called Quakers, have always approved yourselves Lovers of civil and religious Liberty; and of universal Benevolence to Mankind. And tho' you have been misrepresented as averse to human Learning, I am confident, convinced as you are of the Advantages of useful Literature, by the Writings of your renowned *Apologist*, and other celebrated Authors of your Persuasion, you would generously contribute to the Support of a College founded on a free and catholic Bottom. But to give your Substance to the rearing of Bigotry, or the tutoring Youth in the *enticing Words of Man's Vanity*, I know to be repugnant to your candid, your rational, your manly Way of thinking. Since the first Appearance of the Friends, thro' what Persecutions have they not waded? With what Difficulties have they not conflicted, e'er they could procure the unmolested Enjoyment of their Religion? This I mention not to spur you to revenge the Indignities offered to your Brethren, who being now beyond the Reach of Opposition and Violence, you, I am sure will scorn to remember their Tribulations with an unchristian Resentment. But to make their inhuman Treatment a Watch-Tower against the like Insults on your Descendants, is but wise, prudent and rational. At present, as ever you ought, you enjoy a righteous Toleration. But how long you will be able to boast the same Immunity, when the fountain of Learning is directed, and all the Offices of the Province engrossed by one Sect, God only knows, and yours it is to stand on your Guard.

APPEAL TO THE FRENCH, THE LUTHERAN AND OTHER CHURCHES.

Equally tremendous will be the consequences to you, Gentlemen of the French, of the Moravian, of the Lutheran, and of the Anabaptist Congregations, tho' the Limits of my Paper deny me the Honour of a particular Application to your respective Churches.

Having thus, *My Country-Men*, accosted you as distinct Denominations of Christians, I shall again address you as Men, and reasonable Beings.

APPEAL TO THE CITIZENS IN GENERAL.

Consider, *Gentlemen*, the apparent Iniquity, the monstrous Unreasonableness of the Claim I am opposing. Are we not all members of the same Community? Have we not an equal Right? Are we not alike to contribute to the support of the College? Whence then the Pretensions of one in Preference to the Rest? Does not every Persuasion produce Men of Worth and Virtue, conspicuous for Sense, and renowned for Probity? Why then should one be exalted and the other debased? One preferred and the other rejected? Bating the Lust of domineering, no Sect can pretend any Motive for Monopolizing the Whole? Let them produce their Title, and we will submit. Or do they think us so pusillanimous that we dare not resist? What! are we to be choaked without attempting to struggle for Breath? One would, indeed, imagine the *Business was done*, and that with a Witness. One would fancy he already beheld *Slavery* triumphant, and *Bigotry* swaying her enormous, her despotic Sceptre. But you, I trust, will assuage their Malice, and confound their Devices. You, I hope, will consider the least Infraction of your Liberties, as a Prelude to greater Encroachments. Such always was, and such ever will be the Case. Recede, therefore, not an Inch from your indisputable Rights. On the Contrary declare your Thoughts freely, nor loiter a Moment in an Affair of such unspeakable Consequence. You have been told it,—Posterity will feel it. Indolence, Indolence has been the source of irretrievable Ruin. Langour and Timidity, when the Public is concerned, are the Origin of Evils mighty and innumerable. Why then in the name of Heaven, should you behold the Infringement, supine and inanimate? Why should you too late deplore your Irresolution, and with fruitless Lamentation bewail your astonishing, your destructive Credulity? No; defeat the Scheme before it is carried into Execution. Countermine it e'er it proves irreversible. Away with so pestilent a Project: Suffer it no longer to haunt the Province, but stigmatize it with the indelible brands of the most scandalous Infamy. Alas, when shall we see the glorious Flame of Patriotism lighten up, and blazing out with inextinguishable Lustre? When shall we have *One Interest*, and that Interest be the *Common Good?*

To assert your Rights, doth your Resolution fail you? To resist the Domination of one Sect over the Rest, are you destitute of Courage? Tamely will you submit, and yield without a Contest? Come then, and by Imagination's Aid, penetrate into Futurity. Behold your Offspring trained in Superstition, and bred to holy Bondage. Behold the Province over-run with Priest-craft, and every Office usurped by the ruling Party!

Pause, therefore, and consider. Revolve the Consequences in a dispassionate Mind. Weigh them in the Scale of Reason, in the Balance of cold deliberate Reflection. By the numberless Blessings of Liberty, heavenly-born;—by the uncontroulable Dictates of Conscience, the Vicegerent of GOD;—by the Horors of Persecution, conceived in Hell, and nursed at *Rome;*—and by the awful name of Reason, the Glory of the human Race; I conjure you to pluck out this Thorn, which is incessantly stinging and goading the Bosom of every Man of Integrity and Candour?

EQUAL TOLERATION THE BASIS OF LIBERTY.

Next to the most patriot King that ever graced a Throne, and the wisest Laws that ever Blessed a People, an equal Toleration of Conscience, is justly deemed the Basis of the public Liberty of this Country. And will not this Foundation be undermined? Will it not be threatened with a total Subversion, should one Party obtain the sole Management of the Education of our Youth? Is it not clear as the Sun in his Meridian Splendor, that this Equality,—this precious and never-to-be-surrendered Equality, will be destroyed, and the Scale preponderate in Favour of the Strongest? And are we silent and motionless, to behold the Abolition of those invaluable Bulwarks of our Prosperity and Repose? Is not the Man,—the Man do I call him? Is not the Miscreant, who refuses to repel their Destruction, an Accomplice in the Crime? Does he not agree to sacrifice that which, next to the Protection of our Mother Country, constitutes our Security, our Happiness, and our Glory? He is beyond Question chargeable with this aggravated Guilt.—Let us, therefore, strive to have the College founded on an ample, a generous, an universal Plan. Let not the Seat of Literature, the Abode of the Muses, and the Nurse of Science; be transformed into a Cloister of Bigots, an habitation of Superstition, a Nursery of ghostly Tyranny, a School of rabbinical Jargon. The Legislature alone should have the direction of so important an Establishment. In their Hands it is safer, incomparably safer, than in those of a Party, who will instantly discover a Thrift for Dominion, and lord it over the rest.

Come on then, *My Country-Men*, and awake out of your Lethargy! Start, O start, from your Trance! By the inconquerable Spirit of the ancient Britons;—by the Genius of that Constitution which abhors every Species of Vassalage;—by the unutterable Miseries of Priest-Craft, reducing Nations and Empires to Beggary and Bondage;—by the august Title of Englishmen, ever impatient of lawless tyrannic Rule;—by the grand Prerogatives of Human Nature, the lovely image of the infinite Deity;—and what is more than all, by that Liberty *wherewith Christ has set us free;*—I exhort, I beseech, I obtest, I implore you, to expostulate the Case with your Representatives, and testify your abhorrence of so perillius, so detestable a Plot. In imitation of the Practice of your Brethren in England, when an Affair of Moment is on the Carpet, petition your respective Members to take it into their serious Consideration. Acquaint them with your Sentiments of the Matter, and I doubt not, they will remove the Cause of your Disquiet, by an Interposition necessary to the public Prosperity, and eventual of their own immortal Honour.—*Independent Reflector*, pp. 87-90.

The Classis of Amsterdam.

Address to the Consistory of Germantown and Philadelphia, May 7, 1753.

Honorable and Highly Reverend Gentlemen, the Pastor and Elders of the High Dutch Church, at Philadelphia and Germantown:—

From a copy of your letter, Rev. Gentlemen, to the Deputati Synodi, sent to us through H. Steiner, we have learned about the difficulties which have caused a separation between your congregation (Germantown) and that of Philadelphia, and which act, you, Rev. Gentlemen, deemed advisable; and also that you desire to obtain from the Synod another minister and schoolmaster.

Our anxiety to know about the welfare of the Zion in Pennsylvania, compels us to request you, Rev. Gentlemen, in a friendly and fraternal manner, to let us know the true condition of this case. What is the reason, and in what manner have you (of Germantown) and the church of Philadelphia, chosen new pastors?

Up to the present time we have seen no reasons why the relation which Mr. Schlatter sustains to the congregation, and the relation which the congregation sustains to him, should be dissolved. The declaration (*revers*), signed by Mr. Schlatter a copy of which was forwarded to us by Messrs. Steiner and Rubel, has a very suspicious look to us. We cannot discover the reason why such declaration (*revers*) should have been demanded, neither, also, why it was granted, inasmuch as it did not at all concern the church at Germantown.

We have long pondered the matter, and, not without reason, we consider that Mr. Schlatter has distinguished himself by his efforts in behalf of the Church of Christ in Pennsylvania. He also, while here, rendered her very valuable services. Hence it looks strange to us that in many special letters accusations are brought up against him. We cannot condemn him, because his guilt is not adequately proven. We greatly regret that so great hatred toward Rev. Schlatter has arisen on account of the donations from Holland-moneys collected years ago. More recently he has really received the money from Reiff and has rendered an account to our Classis and Synod. Neither can it be unknown to you, Rev. Gentlemen, that he was acquitted at Philadelphia by the appointed judges, after a thorough examination of the whole matter. The original Acts may be found in possession of our Synods.

Nevertheless, you, Rev. Gentlemen, will not at all accept our views. You act as if we were assuming authority over your congregation, or were trying to impose Mr. Schlatter or some one else upon you. It matters little to us by whom your congregation is fed and edified as long as it is really done at all.

We extend the brotherly hand to you as well as to the other congregations; if they only take them at the Coetus, and accept of our suggestions. Otherwise, you, Gentlemen will not think it wrong, if we do not lavish our donations where our advice is not regarded.

Resolved *cum voto*. Amsterd. May 7th 1753.

G. Kulenkamp, J. de Jonge, T. Alb. van Muyden, J. J. Kessler.

Acts of the Classis of Amsterdam.

Letter to Haagoort.

1753, May 7th. Art. 3. The Rev. Depp. ad res Exteras read a letter in reply to the letter sent to us by Rev. Haagort, dated December 10, 1752, for reference to which see previous Acta. The Rev. Assembly approved the answer of the Depp. thereon, and the letter shall be sent off. xii. 338.

Letter from Wernich.

Art. 8. A letter was read from John Emilius Wernich of Stone Arabia, (N.Y.), dated September 14, 1752, addressed to Mr. Hoedemaker, p.m.(?) Vide Acta, Art. 10, of the previous Classis. No answer shall be returned thereto, until further word shall have come from the Coetus of Pennsylvania, when action shall be taken thereon as occasion may determine. xii. 339.

A Letter from Jamaica Answered.

Art. 9. A letter from Jamaica, (Long Island), by Simon van Noordwyk, etc., and the answer thereto by the Depp. ad res Exteras, having been read, the answer was approved, and shall be forwarded. xii. 339.

A Letter from New York, with the Acta of Coetus, and the answer thereto.

Art. 10. A letter from the Coetus of New York, and the Acta of the Coetus, of September 21, 1752, were read; also the answer thereto by our Deputati. This was approved with thanks to the Brethren for their trouble. xii. 339.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. Gerard Haaghoort, May 7, 1753, Vol. 31, page 9, No. 6.

To Rev. Haaghoort at Second River, (Belleville, N. J.)

Rev. Brother:—

Along with other letters you will receive one addressed to the Committee on the case of Rev. Muzelius of Tappan. This is in answer to the Committee's letter of Dec. 6, 1752, which we received in March, (1753.) We have also received the enclosed letter of Dec. 11, 1752. In answer, we say, in reference to the letters written to us July 17 and Dec. 6, 1751, that we still hold ourselves to the letter written by us on Sept. 4, 1752.

In reference to Rev. Marinus: We understand from your letters as well as from the Acts of the Coetus of Sept. 1752 that this gentleman was examined and qualified for the ministry by the Coetus of New York, in order to become the preacher at Aquackononck, which congregation belongs to the Coetus of New York. It follows that he must be examined by that body and not by the Coetus of Pennsylvania.

Whether the Synod, (which gave its consent to the request of Rev. Schlatter) was notified that Aquackononck belonged to New York, is not known to us. But that we *here* in the North Holland Synod, know something about the churches of New York, (and more than you suppose) you will learn from the Acts of the Synod; nor do we think that the Christian Synod did wrong in sending a letter to Rev. Du Bois.

And although the Synod has given authority to examine Rev. Marinus, etc., this act of theirs does not give our Classical Assembly the same right and power, to grant such a privilege to the Coetus of New York; and you yourselves know that the Classis absolutely prohibits this right.

You desire to have the exact opinion of the Classis on this subject; that we should give our advice in order to avoid all discord; and whether there are no means by which this could be accomplished. We cheerfully labor, and try as hard as we can, to correct matters by our deliberations and advice. But our own pastoral duties do not allow us to give particular attention to all little difficulties brought up by an individual pastor; and even affairs which have relation in common to all the churches of New York cannot well be administered by us, so long as they are not regularly brought up through the Rev. Coetus of New York.

Furthermore, considering the remarks which you made on the union of the (German Reformed) Church of Pennsylvania with that of the Scotch Presbyterians, you will find in the Acts of the Synod of 1751, Art. 45, and in those of 1752, Art. 45, that that Christian Assembly does not give its sanction to such a union. We also hope, on account of reasons therein found, and to avoid other difficulties, that the churches of New York will guard themselves against separation from the National Church of Holland.

Remembering you in our prayers, we remain with respect, Reverend Brother,

Your obedient servants and Fellow-workers, the Members of the Classis of Amsterdam; In the Name of all,

Jacob de Jonge, V. D. M., Amst. Dep. Cl. h. t. Praeses.
John Albert van Muyden, Ecc. Amst. Dep. Cl. h. t. Scriba.

Done in our Classical Assembly at
Amsterdam, May 7, 1753.

Acts of the Classis of Amsterdam.

Classis of Amsterdam to the Coetus of New York, May 7, 1753. Vol. 31, page 13, No. 8.

To the Coetus of New York.

Rev. and Very-learned Gentlemen, and Much-beloved Fellow-workers:

We were very much pleased to receive on the 19th of April of the present year, (1753) your letter of Sept. 19th 1752, signed with the names of Rev. Fryenmoet as President and Rev. De Ronde, as scribe, in the name of all the Rev. Gentlemen. In addition to this we also received the Acta Coetus, held on Sept. 19th and following days, 1752 with an annexed ducument relating to New Paltz. We heartily thank you for your goodness in sending us these records and other documents, and we promise on our part that we will not be lacking in maintaining this correspondence, so desirable and necessary, and we pray the Lord to add his blessing to it. It is cause of much joy and a good ground of hope that the Lord will not withhold his blessing in that we notice in your letter and in the proceedings of the Coetus,

1753

that love and peace with general harmony prevail among you,—and in such a place the Lord will dwell.

Especially must we inform you that the Classis of Amsterdam received with thankfulness the account of your deliberations in the case of Mr. Marinus. We think it was advisable to examine that gentleman in the Coetus of New York inasmuch as Aquackononck belongs to that Coetus. We are glad to hear that he gave so much satisfaction, that you had no objection to advance him and ordain him to the ministry. We trust that the Most High will use him as a blessed instrument in his hand for the ingathering of souls, and the establishment of others in the faith of our Lord Jesus Christ.

We hope that that which is determined concerning Oysterbay and Jamaica may be followed with good results. Moreover, it is our duty to inform you of the reception of a letter from Jamaica on the 12th (?) dated Feb. 3rd, 1753, and signed by Simeon Van Noortwyck, Abraham Schenck, Paulus Amerman and Daniel Durye, in the capacity of a Consistory of Queens County. In this they complain of Rev. Ritzema in that he had appointed a Consistory without the consent of the congregation, and that that Consistory was ordained in the English Presbyterian Church. They say that they will not recognize it as legal, following therein the example of the churches of Newtown and Hempstead; and that the Coetus of New York has recognized this Consistory and condemned them without trial, for they were not summoned. The establishment of this Consistory then, by Rev. Ritzema, is the reason why the four congregations cannot call a pastor. Therefore they have protested and appealed to Classis. In a postscript they further say, that some of the adherents of Goetschius are still attempting to force a certain Mr. T. Romeyn upon their congregations.

We deem it our duty, for the sake of our brotherly correspondence, to give you, in brief, the contents of that document, nor will we keep secret the answer to that letter.

"That we, after having shown our grief on account of the divisions among them, find ourselves not able to deliberate on the matter they have brought up, because of lack of clear light on the subject; and also because the act in dispute was not in itself legal, inasmuch as it was not certified by the Coetus, which ought to have been done. Other reasons were also mentioned. Furthermore, we have advised them to take part (in the Coetus?) in seeking in spirit of love to put an end to the discord. We have, therefore, impressed upon them the necessity of exercising, just as far as possible, love, peace and harmony."

Now our loving request to you, Gentlemen, is that you will have the goodness to uphold these views with all your powers. As much as possible, direct affairs that no further difficulties may arise, and that those which now exist may be brought to an end, through a spirit of meekness, and in behalf of the peace of the Church. We trust that this may be accomplished, while we commit this case to your wisdom and prudence, especially the affair of the said Romeyn. We also ask you to give us more light on the whole subject.

We have read with satisfaction in your Acta the advice which you have given to Rev. Van Sinderson, viz., to visit all the members of the congregations on Long Island, and in a fraternal manner to admonish the disobedient ones. We hope he has successfully performed this duty, and that he has won the hitherto refractory ones by kindness and gentleness. It grieves us to hear that Rev. Arondeus still continues obstinate, and that troubles and difficulties continue. We have shown heretofore our profound interest in this whole affair, in our letter to you of Dec. 5, 1752, wherein we gave our opinion. Therefore we do not enlarge on this matter now, but hope to hear good news concerning it in another letter. We also learn with satisfaction that the business with P. De Wind is brought to an end; that the sentence was carried out to which he had justly subjected himself, and that he has gone to the West Indies. His sentence was based upon the Acts of the Classis of Netherland (Neder Veluwe?), and not on the letters of Rev. Wynstok. We have written to P. De Wind as well as to you, more particularly on this matter. (Dec. 5, 1752), that if he had any charges against Rev. Wynstok, (which have no relation to our judgment in this case), he must make his complaint to the judges who are competent in the case. These are difficult and unpleasant matters which, we could have wished, had never occurred.

Since we are at present hindered by many things, we take the liberty to refer you to that which we wrote you on July 17th and Dec. 5th 1752. From this you have already seen that we have given our consent to the separation of the churches of the Paltz and Kingston; also that we have allowed the calling of the Rev. Vrooman (to the former) and have qualified him accordingly. He left in April of the present year, (1753) together with those other gentlemen, Jakobus and Ferdinand Frelinghuysen. James Schuneman was examined by our Classis on Jan. 9th 1753, and ordained as pastor of the Catskill, etc. They have agreed to unite with the Coetus. May the Lord guide them in their journey that they may arrive in safety to build up Zion in your midst.

Finally, we must testify our grief concerning the bad conduct and unfortunate condition of Rev. Muzelius. On this subject the Rev. Deputati of the Coetus wrote us on Dec. 10th 1752, which we answered on April 2nd 1753, which we suppose you have already read. We therefore rest therein, as we would not trouble you to read the same thing twice.

Having nothing more of importance to write, we close. We commend you, Rev. Gentlemen, and all who are dear to you, with brotherly affection to the Lord and the word of his grace.

The Lord enlighten, support, help and comfort you, and bless your labor unto the salvation of many souls.

We call ourselves, Rev. Gentlemen and Respected and Beloved Brethren, Your obedient servants, the Members of the Classis of
Amsterdam,

In the name of all,
Jakobus Jonge, V.D.M. Amst. Depp. Classis, h. t. Praeses.
John Albert van Muyden, V.D.M. Amst. Depp. h. t. Scriba.

In our Classical Assembly,
Amsterdam, May 7th, 1753.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Brethren in Queens County, Long Island, May 7, 1753. Vol. 31, p. 17, No. 9.

To the Rev. Gentlemen and Brethren in Queens County, Long Island, J. Van Noordwyk, A. Schenck, G. Ammerman, D. Durye, at Jamaica:—

We received your letter from Jamaica on the 12th ....; which was dated Feb. 3rd 1753, and signed by the Consistory of Queens County, Long Island. We learned therefrom with grief, that the formation of a Consistory by Rev. Ritzema, although declared legal by the Coetus of New York, had occasioned much trouble. This we considered the more deplorable, since we have so often attempted to make an end of these difficulties on Long Island, and bring about a restoration of peace. We are, therefore, especially grieved to learn that these flames of discord have not yet been extinguished.

We would gladly give further advice, but we are obliged to say that we are not able, because we have received no further light on matters by your letters. We cannot pronounce judgement on the case, because we have knowledge only from one side. You write that you have appealed unto Classis on this matter. Of this we do not find any mention in the Acta Coetus sent us. We suppose, therefore, you have not put your appeal in writing, which must previously be done, giving also the reasons for the same. Only in such a way can an appeal be made to Classis. Nevertheless we would be glad to consider the matter, and have the difficulty ended, that the fires of discord may not become greater by the prolongation of the strife, destroying everything about it. We trust that the God of Love may incline the hearts alienated to love, peace and friendship; for only under such circumstances can God bestow his blessing, which is Life. We trust that you, Rev. Gentlemen, will be as one in bringing this about. May our brotherly advice and admonitions be accepted by you, that you appear as examples to others. Let there be no vain suspicions nor underground prejudice, suspecting those of partiality, who must officially consider and decide respecting these evils in the fear of the Lord. We will be most happy to hear that the congregations are again living in peace. We wish in every possible way to promote their welfare, and therefore we will not withdraw ourselves, even if the matter cannot be brought to a termination at once by the Coetus. We will deliberate on the case more carefully when we have received another letter from you and the Coetus. Further, Brethren, may the Lord be with you, and grant you all the necessary light and wisdom to enable you to establish peace among the now distracted members of the Church.

We sign our names with love and affection, Rev. Gentlemen and Brethren, Your obedient servants and brethren, The Members of the Classis of Amsterdam,

In the name of all,
Jacob de Jonge, Ecc. Amst. Dep. Cl. h. t. Praeses
J. A. Van Muyden, Ecc. Amst. Dep. Cl. h. t. Scriba.

In our Classical Assembly at Amsterdam, May 7, 1753.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Deputies of the Synods of South and North Holland, May 7, 1753. (As to the right of licensing and ordaining in the East Indies. The same Principle partially applicable to America.) Vol. 31, No. 10, page 19

To the Very Reverend, the Deputies of the Synods of South and North Holland:

Highly Reverenced, Godly and Very Learned Sirs:—

At our last meeting of the Classis, held April 2nd, 1753, we learned from the mouths of your very Revd. brethren, Messrs. Kulenkamp and Van den Broek, that your Reverences wished and asked to know whether our Classis could give your Reverences any light on a certain Church Order, introduced in the East Indies, and on the right of the Rev. Consistory of Batavia to qualify ministers and candidates. Reference was specially made to the Acts of 1623, 1628, 1629, 1630, Aug. 5, 1631; also 1643, 1644, 1670, Dec. 17, 1671, Aug. 14, 1674.

1753

It was a pleasure to us to comply with your Reverences' request and desire; and so we requested and recommended our Deputies on Foreign Affairs to make a careful investigation in reference to these matters. We have the honor of communicating herewith to your Revs. what has come to our knowledge of those projects mentioned. And, first of all, we would speak of the qualifying of ministers and candidates in the Indies.

In 1662 the Assembly of their Honors, the Seventeen (Directors of the Company) took action to send candidates to India, as candidates. After rendering good proof of their ability, these might then be qualified as ministers in the Indies. In the year 1663 the Classis of Amsterdam remonstrated, in the name of all the Classes where there are Chambers, (Offices of the India Companies) with the candidates to be examined and qualified in this country, as heretofore. Hereupon report was made to the Classis April 26, 1663 to the effect that the Assembly of the Seventeen had resolved to proceed after the old order, and to allow the candidates sent from here to be first examined, and, with laying on of hands, ordained, to the second ministry. It is to be remarked here that those of Batavia had themselves urged the Rev. Classis to make this request, and were rejoiced at the favorable action taken.

Nevertheless, those of Batavia did shortly after, in the year 1667, and several times subsequently, to the displeasure of other churches in the Indies, qualify Visitors of the Sick as candidates, and then qualify these candidates as ministers.

In 1671, Arts. 12-15, and in 1672, Art. 11, the Synod of North Holland took strict action against such procedure for bidding the same by a letter addressed to the Assembly of the Seventeen. Answer was received purporting that their Honors would take such action in the matter, as, they doubted not, would be agreeable to the Churches.

In 1671 the Consistory of Batavia complains of the Classis of Amsterdam for disputing its right thereto; and it now qualifies again three candidates, and calls upon the Synods of South and North Holland and the Classis of Walcheren to help them in maintaining that right. The deputies of the Synod, together with the Deputies of the Classis of Amsterdam, have in possession the letter written from Batavia, December, 1671 to the Synod, and approved by Synod, 1679, Art. 11, a copy of which is kept in the Synodical Chest.

An extract of this letter is to be found in the Acts of Synod of South Holland held at Breda in the year 1752, Art. 5.

In 1675, Arts. 8 & 9, the Synod wrote again in reply to it. According to Acts of Synod, 1677, Art. 8, 9, those of Batavia declared that they were following the judgement of the Synod, and had never done otherwise; but still they kept talking about their rights. The Synod thereupon resolves to await first an answer to the letter written by the Synod in 1675.

In 1679 the Synod is surprised at not having received an answer to its last letter. It regards this fact as showing that those of Batavia (do not?) submit themselves to the judgement of the Synod. If fresh instances should occur, these must be communicated to the Synod.

In November, 1747 the Classis, in name of the Synod complained to the Assembly of their Honors, the Seventeen, about the qualifying of candidates and ministers in the Indies. That complaint is renewed in April, 1748, and again in September, 1748; and, at last, answer was received to the effect that the Assembly of the Seventeen had previously authorized the Consistory of Batavia in the matter. On the 22nd of October, 1749 the Classis, in name of the Synod requested that the Consistory of Batavia might be restrained, except in a few cases, with the knowledge of the highest Church Assembly in Netherland. It was replied that this right had been accorded the India Churches, almost from the organization of the East India Company, and that measures would be taken against the abuse of it. In 1750 the Classis did, pursuant to Synodical resolution, request the Chamber of Amsterdam never again, (as had happened, at Colombo), to examine one, by a single Consistory, upon the simple proposal of the High Government. The Chamber forwarded this request to the Assembly of the Seventeen. On the 6th of October, 1751, the Classis in the name of the Synod, renewed it before the Assembly of the Seventeen. The reply was that their Honors would take it into consideration.

This, Honorable Sirs, is what we have for your information on the one part of your Honors' request.

As to the second part, that of a certain Church Order introduced in the East Indies, we take the liberty of mentioning to your Reverences, that the matter has been acted on as recorded in the Acts of the Synod of North Holland, from 1623 to 1630 inclusive; from which your Revs. can obtain additional light.

We have found further that those of Batavia did, in December, 1644, send on to the Classis, a Church Order made in 1643.

This Church Order is to be found in "Valentyn's Old and New East Indies."

But the Classis deemed it to be injurious, and wrote to those of Batavia an emphatic protest against it. The Classis asked the Assembly of the Seventeen that that Church Order be made inoperative; to which their Honors reply, that they would write to the Indies and do in the matter what the best order of the church and civil government there might require. In December, 1646, those of Batavia excuse themselves, saying that it was a matter of necessity. Whereupon the Classis in reply expresses its confidence that they will abrogate that Church Order and maintain the right of the churches.

In the Acts of the Synod, Oct. 1748, also, mention is made of a Church Order for the East Indies, established by the Governor and the Council in September, 1743; but we have not been able to find the same, nor even those of 1623 and 1643. Only, after much searching, did we find an extract from the Church Order of Batavia, namely the 5th and 6th Articles, a copy of which we herewith enclose. A copy, also, of an extract from the action taken by the Assembly of the Seventeen at Amsterdam, Jan. 12, 1654, in which mention is made of the India Church Order. That of September, 1743, has, as it seems to us, been approved by the said Assembly solely in regard to the ordination of ministers in the Indies.

Then we have noticed that in the Acts of the Deputies of the Classis, of Jan. 17, 1644 (?) it stands recorded that the Church order, sent by the Synod to those of Batavia in 1623, (to which those of Batavia referred in a letter written to the Synod in December, 1671), having been found in the Synodical Chest, together with other papers touching the India matters, the Deputies of the Synod met together with the Deputies of this Classis for the purpose of putting in form their views on the letter from Batavia concerning qualifying candidates, and ministers, etc. Since now it is stated in the Acts of Synod, 1674, that the letter composed by those Deputies, is approved, and a copy of it kept in the Synodical Chest, it would as we think, be worth while to search for those letters, as, no doubt, both of these documents would throw much light on the subject.

More information we cannot give to your Reverences. We hope that what we have collected here may in a measure gratify your Reverences' desire. Like your Reverence we wish most heartily that the good order and edification of the India Church may be promoted. Meanwhile, after prayer for God's arerea? blessing upon your Reverences' persons, families, holy ministrations and weighty cares, which you undertake to the welfare of God's Church and the Glory of his great Name, we have the honor, with due respect and fraternal affection, to call ourselves,

Highly Reverenced and Very Learned Sirs, Your Reverences obedient servants and brethren, members of the Classis of Amsterdam, and in the name of all,

Was { Jacob de Jonge, V. D. M. Amst. Depp. Classis,
h. t. Praeses.
Johan Alb. Van Muyden, V. D. M. Amst. Depp.
Signed h. t. Scribe.

Amsterdam, at our
Classical Assembly,
May 7, 1753.

THE PROPOSED COLLEGE IN NEW YORK.

1753, May 30. George Clinton, Governor.

In his Address to General Assembly ...... "The resolution you made at the close of the last session, for establishing a Seminary for the education of youth within this colony, is laudable and worthy your diligent prosecution, and most serious attention. *Council Journal*, 1110.

CHARTER OF THE FIVE CHURCHES: NEW BRUNSWICK, RARITAN, SIX-MILE RUN, MILLSTONE (NOW HARLINGEN) AND NORTH-BRANCH (NOW READINGTON).

Granted June 7th, 1753.

George the Second, by the Grace of God, of Great Britain, France, and Ireland King, Defender of the Faith, etc. To all whom these presents shall come, greeting: Whereas, divers and sundries of our loving subjects inhabiting within the several Counties of Somerset, Hunterdon, and Middlesex, in our Province of New Jersey, in behalf of themselves and others, being of the Dutch Protestant Reformed Church, by their humble petition presented to our trusty and well-beloved Jonathan Belcher, Esq., Captain General in Chief in and over our Province of New Jersey and territories thereon depending in America, Chancellor and Vice-Admiral in the same, etc., setting forth that the petitioners are very numerous and daily increasing, and consist of five churches and congregations, to wit, the church and congregation of North Branch, the church and congregation of New Brunswick, the church and congregation of Six-Mile Run, the church and congregation of Millstone.

That the most advantageous support of religion among them requires that some persons among them should be incorporated as trustees for the community, that they may take grants of lands and chattels, thereby to enable the petitioners to erect and repair public buildings, for the worship of God, school-houses and alms-houses, and for the maintenance of the ministry and poor, and that the same trustees may plead and may be impleaded in any suit touching the premises, and have perpetual succession; and we have nothing more at heart than to see the Protestant religion in a flourishing condition throughout all our dominions, and being graciously pleased to give all due encouragements to such of our loving subjects who are zealously attached to our person, government, and the Protestant succession in our royal house, and to grant the request of petitioners in this behalf:

Know ye, that we of our special grace, certain knowledge, and mere motion, have willed, ordained, constituted, and granted, and by these presents for us, our heirs and successors, do will, ordain, constitute, and appoint, that the Rev. John Light, (Leydt), John Frelinghuysen, Ministers, John Middlemirth, Peter Williams, Peter Van Ess, Andrew Ten Eyck, Daniel Cybyrn, Peter Montford, Henrick Fisher, Cornelius Bennet, William Williams, Luke Vorhees, David Nevius, Simon Van Arsdalen, John Stricker, Reynior Vechten, elders, and Frans Cusart, Andrew Monton, John Brocaw, Harman Lean, Cornelius Wykoff, Peter Schamp, Hendrick Van Deursen, John Messelaer, Abraham Hize, Christopher Hoglan, Rem Garretson, Cornelius Van Arsdalen, Andrew Hagaman, Abraham Hagaman, and James Van Arsdalen, deacons, of the Dutch Reformed congregation above named, and the counties aforesaid, and their successors hereafter, the minister or ministers, elders and deacons of the respective churches or congregations, which at or any time hereafter, be duly chosen or appointed, shall be and remain one body politick and corporate in deed and fact, by the name of the trustees of the Dutch Reformed Church of Raritan, North Branch, New Brunswick, Six-Mile Run, and Millstone, in the counties aforesaid:

And that all and every one, the ministers, elders, and deacons, before herein expressed, shall be the first trustees of the said churches and congregations now by these presents constitute, and made one body politick by the name of the trustees of the Protestant Dutch Reformed Church, and shall so remain until others are duly called, chosen, and put into their respective place or places, and that they, the said body politick and corporate, shall have perpetual succession in deed, fact, and name, to be known and distinguished by the name of the Trustees of the Dutch Reformed Church; and all deeds, grants, bargains, sales, leases, evidences, or otherwise whatsoever, which may anywise relate or concern the corporation, and also that they and their successors, by the name of the Trustees of the Dutch Reformed Church of Raritan, North-Branch, New Brunswick, Six-Mile Run, and Millstone, in the counties aforesaid, be and forever hereafter shall be, persons able in law to purchase, take, hold, or enjoy, any messuages, houses, buildings, lands, tenements, rents, or whatsoever in fee and forever, or for time of life, or lives, or in any other manner, so as the same exceed not at any time in the yearly value of seven hundred pounds sterling, per annum, beyond and above all charges, and reprizes, the statute of mortmain, or any other law to the contrary notwithstanding, and also goods, chattles, and all other things to what kind soever:

And also that they and their successors, by the name of the Trustees of the Reformed Dutch Church, shall and may give, grant, demise, or otherwise dispose of all or any of the messuages, houses, buildings, lands, tenements, rents, and all other things as to them shall seem meet, at their own will and pleasure; and also that they and their successors, be and forever hereafter shall be persons able in law to sue and be sued, plead and be impleaded, answer and be answered unto, defend and be defended in all courts and places, before us, our heirs and successors, and before us, or any of the judges, officers, or ministers of us, our heirs and successors, in all and all manners of actions, suits, complaints, pleas, causes, matters, and demands whatsoever:

And also that the same trustees of the Dutch Reformed Churches above named for the time being, and their successors, shall and may forever hereafter have and use a common seal, with such device or devices as they shall think proper, for sealing all and singular deeds, grants, conveyances, contracts, bonds, articles of agreements, and all and singular their affairs touching or concerning the said Corporation.

And we do now further ordain, will, or grant, that all and every such lands, tenements, and hereditaments corporeal or incorporeal, money, goods, and chattels, which at any time before or after the date of these our letters patent have been, or shall be, devised, given, or granted to all or any of the particular churches above named, within the said several counties of Hunterdon, Somerset, and Middlesex, or to any person or persons, in trust for them, shall be and remain in the peaceable and quiet possession of the Corporation, according to the true intent or meaning of such device, or devices, gift or gifts, grant or grants; that the trustees by these presents appointed, shall continue and remain the trustees of the Dutch Reformed Church of Raritan, North-Branch, New Brunswick, Six-Mile Run, and Millstone, in the counties aforesaid, until others shall be chosen according to the manner, customs, and methods now in use among the said Protestant Dutch Reformed Churches, which persons so-called, elected, and chosen, shall have all the power and authorities of the above-named trustees, and all and every such person or persons so newly called, elected, and chosen, as aforesaid, shall remain until other fit persons in like manner be called, elected, and chosen, in their respective rooms and places, and so, toties quoties.

And we do further ordain, give, grant, that there be a meeting of the several trustees of the churches aforesaid, at the Raritan public place of worship, in the County of Somerset, on the first Tuesday of August next after the date of these our letters patent and thereafter at such time or times, place or places, within the said counties as to them or the major part of them shall seem meet and convenient; and then and there, by plurality of votes, choose a president out of them, for the time being, who shall have the custody of the seal or seals of the said Corporation, and all books, charters, deeds, and writings, any way relating to the said Corporation; and shall have power from time to time, and all times hereafter, as occasion shall require, to call a meeting of the said trustees, at such a place within the said counties as he shall think convenient, for the execution of all or any of the powers hereby given and granted; and in case of sickness, removal, or death of the president, all the powers by these presents granted to the president, shall remain on the senior trustee upon record, until the recovery of the president, or until a new president be chosen as aforesaid.

And we do further will, ordain, give, or grant that every act and order of the major part of the said trustees consented or agreed to at such meeting as aforesaid shall be good, valid, and effectual to all intents and purposes as if the said number of the whole trustees had consented and agreed thereto. And we do further will and ordain that all the acts of the said trustees, or any of them, shall from time to time be fairly entered in a book or books, to be kept for that purpose by the president of the trustees, together with the seal of the said corporation and all charters, deeds, writings whatsoever, any way belonging to the said Corporation, shall be delivered over by the former president to the president of the said trustees newly elected, as such president shall hereafter successively from time to time be chosen.

And we do further of our special certain knowledge and mere motion for us, our heirs and successors, by these presents give and grant unto the said trustees of the Dutch Reformed Church, the ministers, elders, and deacons above-named, and their successors forever, that they and their successors, all and singular, the rights, privileges, power, benefits, emoluments, and advantages to be hereby granted, shall and may forever hereafter have, hold, enjoy, and use without hindrance or impediment of us, our heirs or successors, or of any of the justices, sheriffs, escheaters, coroners, bailiffs, or other officers and ministers, whatsoever of us, our heirs or successors:

And that these our letters being entered upon record in our secretary's office of New Jersey, and the record and the enrollments thereof, and either of them and all and everything therein contained, from time to time and at all times hereafter, be and shall be firm, valid, good, sufficient, and effectual in law towards and against us, our heirs and successors according to the true intent and meaning thereof, and in and through all things shall be construed and taken and expounded most benignly and in favor for the greatest advantage and profit of the trustees of the said Dutch Reformed Church of Raritan, North-Branch, New Brunswick, Six-Mile Run, and Millstone in the counties aforesaid, and their successors forever, notwithstanding any defect, default, or imperfection may be found therein, or any other cause or thing whatsoever. In testimony whereof we have caused these our letters to be made patent, and the great seale of our province to be hereunto affixed, and the same to be entered of record in our secretary's office of said Province of New Jersey in one of the books of record therein remaining. Witness our well-beloved and trusty Jonathan Belcher, Esq., our Captain-General, and Governor-in-Chief in and over our said Province of New Jersey, Chancellor and Vice-Admiral of the same, by and with the advice and consent of our council of our said Province at Burlington, the seventh day of June, and in the twenty-sixth year of our reign.

(Signed) Jonathan Belcher, Gov.

LOTTERY BILLS FOR A COLLEGE IN NEW YORK.

1753, June 15. George Clinton, Governor.

Lottery Bill as above for raising one thousand one hundred and twenty five pounds more for College, etc. pp. 1113-4, 1116, 1117. Enacted, 1118, July 4, 1753. Re-enacted, Dec. 12, 1753, Jas. De Lancey, Lieutenant Governor p. 1144. Again, Dec. 7, 1754, p. 1181. Revived, Aug. 14, 1755, p. 1212.

Correspondence from America.

Rev. John Frelinghuysen to the Classis of Amsterdam, June 25, 1753.

Portfolio "New York" Vol. II.

Also in Vol. XXIII, 390.

Very Reverend Sirs, Members of the Classis, Assembled at Amsterdam:
Very Reverend Fathers in Christ:

In my last, I had the pleasure of informing your Reverences of the happy circumstance, the calling of the young man, Thomas Romein. The legality of that call, whatever might be urged against it, I flatter myself to be able to prove beyond dispute. In this letter, now, I make known to your Revs. the circumstance of another call, extended with the greatest unanimity to the young man, Willem Jackson. He is to take the place of that godless de Windt. Not only the Consistories, but also the members and hearers generally; yea, even those who, from fear of a too rigid piety, had embraced de Windt; when they heard of the godly walk of this young man, did now the more earnestly enter as one man into this call. And, as they allowed but eighty pounds for the yearly support of de Windt, they have now generously and cheerfully voted one hundred pounds. This, the comparison of the calls, proves.

I do not know that even a dog will open his mouth against this call. Yet I have myself advised something different in the manner of making out these calls, especially in reference to ministers in these regions; but, which, in all cases, I should be glad to see followed out; namely, that the calls be first handed in to our Coetus, and the documents in proof be there examined and approved. Heretofore I urged this plan, in the calling of Mr. de Ronde, so as to prevent such disorders as formerly ran the ploughshare through Raritan (Church), and which now do the same through the Long Island churches. But nothing of the kind has occurred here (Bergen), so far as I know. There being no law here, (in America, about these things) there is no transgression. As your Revs. ordered it, or (to put it more mildly), advised it, I would be the first to give my vote for it, in order to prevent the sad consequences of worrying and stumbling at the end, (in the rear). Truth and justice are glad to be seen in their own forms, while falsehood and injustice are afraid of being seen near by, and find it to their advantage when the judges have to look at them from a distance, and through ground glasses, so as to distort the view, in order to avoid or delay the right. Your Revs. have proof of this in the case of Arondeus and his followers. The Church of Queens County, however, did cover its rear, by a previous permission to nominate. This, it requested and obtained from our Coetus, which was something unusual among us; but, as I now think, it was wisely directed by the providence of God. Your Revs. will now have cause for joy in the fact that, in the place of that godless de Windt, a godly Jackson has been given to those poor churches. At any rate my heart is agreeably enlarged by the thought of it. I well remember how my heart (soul) moved within me toward those poor souls, when I perceived that a wolf, which had not yet lain down with the lamb, had been appointed to be their watchman.

The fifth and youngest son of my parents, will, if the Lord permit, go (to Holland) soon after this writing. Further, leaving everything to the guiding hand of Him who is mighty, and whose work to the honor of his name and for the extension of his kingdom affords the soul the pleasure of a care without anxiety, I remain, after heartily praying for every precious blessing upon your Revs.' persons, families and ministry,

Very Reverend Fathers, the Classis of Amsterdam, Your Revs.' Obedient Servant and Fellow-worker,

John Frielinghuysen.

Raritan,
June 25, 1753.
No. 201.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, May 25, 1753. (But this date must be Wrong. See below. Probably last of June).

(Abstract.)

No. 181.

Letter from Jamaica, of April 5, 1753, signed by Paul Amerman, Albertus Schenck, Simeon van Noortwyck, Daniel Duryee, as Consistory, by order and in the name of Jamaica, in Queens County, with one enclosure. Received May 25, 1753.

In this letter, they say that their condition compels them to seek our aid. They have tried hitherto to pacify the party of those who side with Goetschius, in an ecclesiastical way, but they continue to refuse it.

Then, on October 14, (1752) Theodore Frelinghuysen (of Albany) came among their people in order to enable a student, Thomas Romyn, to exercise his gifts before the Goetschius party; but, so they write, Romeyn did not come with him at that time, inasmuch as he was ill.

On November 19, 1752, John Frilinghuysen (of Raritan) and (Thomas) Romeyn came among them, without having been ecclesiastically invited; and he caused his gifts to be heard by the Goetschius party. Thus it came to pass that the church of Oyster Bay, and a part of the church of Jamaica, made out a call, with the aid of John Frilinghuysen, on the aforesaid Romeyn. About this call, they have learned that it reads,—(called) by the four united congregations of Queens County; (the contrary appears from the letter of call, and Romyn says that the people of Newtown and Hempstead, by the advice of the New York ministers, keep quiet about it; but that, if they are also willing to unite, it shall not be refused to them); but they, the undersigned, profess that they are entirely outside of this, and they protest to Classis against that call, and hope that Classis will not approve it; but if we approve it, the last schism will be worse than the first. They beg that we will take interest in their now so long divided congregations. They have for a long time sought for peace:

even as late as the 16th of June, 1753, they had fraternally admonished them to let Romeyn go, so that the four churches could unitedly call one Pastor and Teacher through the Classis of Amsterdam; but all was in vain. They could tell more about their disquiettudes, but what they have said they deem sufficient. They conclude with salutations.

In a Postscript, they further say, that over in that country they had also protested against Romyn, that he might not undertake the journey, (to Amsterdam, for ordination). This appears from the enclosed note. Also the church of Newtown and a part of Hempstead have done the same.

2. The enclosure is a letter to Mr. Thomas Romyn, signed by these same four persons, and dated Jamaica, June 22, 1753.

The letter begins: We the undersigned, the Consistory of the churches mentioned below, and signed at the close by us as named above, Paul Ammerman, Jamaica, Jan. 22, (June 22?)

They understand that Romyn has accepted a call prepared under the supervision of Rev. John Frilinghuysen, from the church of Oyster Bay, including even the undersigned churches. This appears strange to them, because thus no compliance was exhibited with the previous resolutions of the Classis; nor with the resolution of the Rev. Coetus, which had nominated Rev. de Ronde as consulting minister; but Rev. John Frelinghuysen was neither Consulting Minister nor Circle Brother (Ring Broeder). It was also in conflict with the purpose of Classis, which had in mind the harmony of the congregations in requiring Rev. Goetschius to leave. That purpose, however, by this manner of calling (a minister) is rent asunder, as much as it would have been by the remaining of Rev. Goetschius, inasmuch as there is now, notwithstanding, the erection of a congregation within a congregation. Therefore they protest against that call, while they reserve their rights. They caution the Classis, and will see to it, as much as is possible, that his call shall not be approved by the Classis.

The student Romyn, being asked if this letter had been handed to him, answered, No; but he submitted a note, signed at Success,

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that is, Hempstead, Feb. 3, 1753, by Messrs. Schenck and John Hegeman as members of the Consistory at Success. This stated that they had heard with surprise that he had accepted a call, moderated by (John) Frelinghuysen, and made out by the churches of Oyster Bay and part of Jamaica, and also including the congregations undersigned. This appears strange to them, for they do not recognize Frelinghuysen, but rather de Ronde, as the manager of their church affairs. They advise him not to proceed with the call, as it would tend rather to confusion than to peace, for they would oppose him in it.

XXIII. 317-321.

THE CHURCH AND THE COLLEGE.

Reverend Samuel Johnson to the Archbishop of Canterbury, June 29, 1753.

May it please your Grace

This humbly waits upon Your Grace by Mr. Smith a very ingenious Young Gentleman, in whose favor you wrote to Mr. Chief Justice De Lancey.—He is now returning and desires, (as is fit) some account of his conduct since he hath been in these parts, may be transmitted to Your Grace;—which I the rather very willingly do, as it falls in with a part of that duty which we owe to Your Grace, which is to inform you of the condition of things with regard to the church and religion in these parts of the world—

Your Grace will then be pleased to give me leave to inform you, That "*As the church doth hither westward fly—So sin doth dog and trace her instantly.*" To use the words of good old *Mr. Herbert*—There is scarce anything of note written by the free-thinkers, (as they affect to call themselves) to the detriment of Christianity, but what is transmitted hither and propagated among us, and greedily read and inbibed by many conceited and unthinking people:—As Truth and Virtue propagate, Error and vice go side by side, and I fear will gain the Ascendant; which makes it extremely melancholy that we cannot be favoured with a good Bishop to assist and go before us in stemming the torrent.

Among other pernicious books the *Independent Whigg* grows much in vogue; and a notable set of Young gentlemen of figure in New York, have of late set up for writers in that way, in a weekly paper called the *Independent Reflector*—Several worthy gentlemen of the Church in that province have of late been embarked in a design of erecting a College as a Seminary of the Church, though with a free and generous toleration for other denominations.—Upon which these Reflectors have been indefatigable in their paper, and by all possible means both public and private, endeavouring to spirit up the people against us, and to wrest it out of the Church's hands, and make it a sort of free-thinking or latitudinarian Seminary, as your Grace will see by several of these paper Mr. Smith will lay before you.

We have several of us been writing in the Church's defence against them, and endeavoring, not without some success to defeat their pernicious schemes.—Among others, I beg leave to inform Your Grace how much we are obliged to this Young gentleman for his excellent labours, whose behaviour hath been very virtuous inoffensive and amiable in all respects, and who hath exerted himself with great zeal and industry, and no less good sense and discretion in the Church's cause, and hath wrote several things with very good advantage for promoting that College, and for the advancement of learning in these parts, and particularly an excellent draught of a College, a copy of which I herewith send Your Grace, by which you will see to how good purpose he hath spent his time, and with what benevolent and affectionate public spirit he hath been consulting the best interest of this Country, though a stranger in it.—We are extremely loth to part with him, as he would make a very excellent Tutor in our College especially in the Belles Lettres, and I humbly beg your Grace's influence with him that he may return again to us for this purpose. As he has a Draught which contains the principal steps the Assembly have taken with regard to their College I beg leave to refer you to him for anything further, and remain, may it please Your Grace

Your Grace's Most dutiful Son and most obedient humble Servant,

(signed) Samuel Johnson.

Stratford in New England,
June 29th, 1753.

—Col. Docs. N. Y. Vol. vi. p. 777.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, July 3, 1753.

(Abstract.)

No. 186.

Letter from the Consistory of the two united Dutch Churches of Jesus Christ at Jamaica and Oyster Bay, on Long Island. Without date, but placed in our hands by Mr. Thomas Romyn, July 3, 1753.

Since Rev. Goetschius had been taken away from them, on account of disturances which had arisen, they had not only been without a minister, but also Rev. Arondeus, (who had made such great troubles in Kings County, had fallen upon them in their pastorless condition. Lamentably enough, he had torn them asunder by constituting an unlawful and schismatic Consistory. This he had forced upon their churches and had drawn a thoughtless crowd after him. They who hold themselves strictly to the decisions made by this Classis, and who submit to the Coetus, had called, with the helping hand of Coetus, the student Thomas Romyn. They request that we will examine him and ordain him by the laying on of hands, according to Church Order, and that as soon as possible. They conclude with salutations.

XXIII. 330.

MONEYS FOR THE COLLEGE IN NEW YORK.

Colonial Laws of New York. Chapter 932.

An Act for Raising the Sum of One Thousand one Hundred and Twenty-five Pounds by a Publick Lottery for a further provision towards founding a COLLEGE for the advancement of Learning within this Colony. [See Nov. 5, 1751.]

(Passed, July 4, 1753.)

INASMUCH as it will greatly tend to the Welfare and Reputation of the Colony that a proper and ample Foundation be laid for the Regular Education of Youth

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and as So good and Laudable a design must Readily Excite the Inhabitants of this Colony to become adventurers in a Lottery of which the Profits Shall be Employed for the founding a College for that purpose.

BE IT ENACTED by his Excellency the Governor the Council and General Assembly and it is hereby Enacted by the Authority of the same that a Lottery be Erected within this Colony and that for and towards the Raising the Sum of One Thousand One Hundred and Twenty five Pounds it Shall and may be Lawfull for any Person or Persons Native or Foreigners Bodies Politick or Corporate to Contribute by Paying at or before the Respective times by this Act Limited in that behalf to any Person or Persons herein after to be appointed for that purpose the Sum of One Pound Ten Shillings or diverse Entire Sums of one Pound Ten Shillings upon this Act and that every Contributor or adventurer for every Such Sum of One Pound Ten Shillings which he She or they Shall So advance Shall be Interested in Such Lot or Share of and in the Said Lottery Established by this Act as is herein after directed and appointed and the Same Entire Sums of One Pound Ten Shillings each are hereby appointed to be paid unto Such Person or Persons aforesaid on or before the first Tuesday in November Next.

AND be it further Enacted by the Authority Aforesaid That Peter Van Brugh Livingston and Jacobus Roosevelt Esq'rs Shall be Managers for preparing and delivering out Tickets receiving of Money for the said Tickets and to oversee the Drawing of Lots and to order do and Perform Such other Matters and things as are hereafter in and by this Act directed and appointed by Such Managers to be done and performed and that Such Managers Shall meet together from time to time at Some Publick Place as to them Shall Seem most Convenient for the Execution of the Powers AND Trust in them reposed by this Act and that the Said Managers Shall Cause Books to be prepared in which every leaf Shall be divided or distinguished into three Colimns and upon the innermost of the Said three Columns there Shall be Printed Five Thousand Tickets Numbered One Two Three and So onward in Arithmetical Progression where the common Excess is to be one until they arise to the Number of Five Thousand and upon the Middle Column in every of the Said Books Shall be Printed Five Thousand Tickets of the Same breadth and form and Numbered in like manner and in the Extreme Column of the Said Books there Shall be Printed a Third Rank or Series of Tickets of the Same Number with those of the other Columns which Tickets Shall Severally be of an Oblong Figure and in the Said Books Shall be joined with Oblique lines Flourishes or Devices in Such Manner as the Said Managers Shall think most Safe and Convenient and that every Ticket in the Extreme or third Column of the Said Books Shall have Printed thereupon besides the Number the following Words, Viz., The possessor of this Ticket if drawn a Prize Shall be intituled to the Prize so drawn Subject to Such deduction as is directed by an Act of this Colony in that behalf.

AND it is further Enacted by the Authority Aforesaid that the Said Managers Shall carefully Examine all the Said Books with the Tickets therein and that the Same be Contrived Numbered and made according to the true Intent and Meaning of this Act and all and every Such Manager or Managers Respectively is and are hereby directed and required upon his or their receiving of every intire Sum of One Pound Ten Shillings in full Payment for a Ticket from any Person or Persons Contributing or adventuring as Aforesaid to Cut out of the Said Book or Books through the Said Oblique lines flourishes or Devices Indentwise a Ticket off the Tickets in the Said Extream Columns which one of the Said Managers Shall Sign with his own name and he or they shall permit the Contributor or adventurer (if it be desired) to write his or her name or Mark on the two Corresponding Tickets in the Same Book and at the Same time the Said Managers or one of them Shall deliver unto the Said Contributor or adventurer the Ticket So Cut off which he She or they are to keep and use for the better Ascertaining and Securing the Interest which he she or they his her or their Executors administrators or Assigns Shall OR may have in the Said Lottery for the Money's So by him her or them Contributed or adventured untill the Said Adventure by the Drawing the Lots and the Payment of Such Tickets as Shall be fortunate Shall be fully determined.

AND be it further Enacted that the Said Managers at a Meeting as aforesaid Shall Cause all the Tickets of the Middle Columns in the Books to be Cut Indentwise through the Said oblique lines Flourishes or Devices and Carefully Rolled up as much alike as may be and Made fast with thread and in the presence of Such Contributers or adventurers as will be there Present Cause all the Said Tickets which are to be rolled up and made fast as Aforesaid to be put into a Box prepared for that purpose and to be marked with the Letter (A) which is presently to be Put into another Strong Box and to be Locked up with Two different Locks and Keys to be kept by as many Managers and Sealed with their Seals untill the Said Tickets are to be drawn as is herein after Mentioned and that the Tickets in the first and innermost Columns of the Said Books Shall remain Still in the Books for discovering any mistake or fraud if any Such Should happen to be committed Contrary to the true Intent and Meaning of this Act.

AND be it further Enacted by the Same Authority that the Managers before Mentioned Shall cause to be prepared other Books in which every leaf Shall be Divided or Distinguished in Two Columns and upon the innermost of these two Columns there Shall be Printed Five thousand tickets and upon the outermost of the Said two Columns there Shall be Printed five Thousand all which Shall be of equal length and Breadth as near as may be which two Columns in the Said Books Shall be joined with Some flourishes or Devices through which the Outermost Tickets may be cut off Indentwise and that One Thousand and Ninety four Tickets part of those to be Contained in the Outermost Columns of the Books last mentioned Shall be Called the fortunate Tickets to which benefits Shall belong as herein after mentioned and the Said Managers Shall Cause the Said fortunate Tickets to be written upon or otherwise expressed as well in figures as in Words at length in manner following that is to Say Upon one of them Five Hundred Pounds upon one other of them Two Hundred Pounds upon two of them Severally One Hundred Pounds upon Ten of them Severally fifty Pounds upon Thirty of Them Severally Twenty Pounds upon Fifty of them Severally Ten Pounds and upon One Thousand of them Severally Five Pounds which Sums So to be written or otherwise Expressed upon the Said fortunate Tickets will amount in the whole to the Sum of Seven Thousand and five Hundred Pounds which is the produce of Five Thousand Tickets according to the Valuation of One Pound and Ten Shillings for each Ticket as before mentioned.

AND be it further Enacted by the Authority aforesaid that the Managers before mentioned Shall Cause all the Said Tickets Contained in the outermost Column of the last Mentioned Books in the presence of Such Contributors or Adventurers as will then be there Present to be cut out Indentwise through the Said Flourishes or Devices and Carefully Rolled up as near as may be alike and fastened with Thread and put into another Box to be prepared for that purpose and to be Marked with the Letter (B) which Box Shall Presently be put into another Strong Box and Locked up and Sealed in the Manner as the Box Lettered (A) untill these Tickets Shall also be drawn in the manner and form hereafter mentioned and that no money Shall be received from any Contributor or adventurer towards this adventure as Aforesaid after the first Tuesday in November next and that the whole Business of Rolling up and Cutting off and putting in the Said Tickets and Locking up and Sealing the Said Boxes Shall be performed by the Said Managers on or before the Said first Tuesday in November Next And to the End every Person Concerned may be well Assured that the Counterpart of the Same Number with his or her Ticket is put into the Box Marked with the Letter (A) from whence the Same may be drawn and that Other matters are done as hereby directed Some Publick Notification in Print Shall be given of the Precise time or times of Cutting the Said Tickets and Putting them into the Boxes to the End that Such adventurers as Shall be minded to see the Same done may be present at the doing thereof.

AND be it further Enacted by the Authority Aforesaid that on or before the Said first Tuesday in November Next the Said Managers Shall Cause the Said Several Boxes with all the Tickets therein to be brought into the City Hall of the City of New York by Nine of the Clock in the forenoon of the Same day and Shall then and there attend the Service in order for Drawing with two Clerks with Books prepared for that purpose to enter down all the fortunate Tickets and the Said Managers being prepared for Drawing Shall cause the two Boxes Containing the Said Tickets to be Severally taken out of the other two Boxes in which they Shall have been Locked up and the Tickets or Lotts in the Respective Innermost Boxes being in the Presence of the Said Managers and of Such adventurers as will be there Present for the Satisfaction of themselves well Shaken and Mingled in Each Box distinctly and Some one Indifferent and fit Person to be appointed and directed by the Managers Shall take out and draw one Ticket from the Box where the Said Numbered Tickets Shall be as Aforesaid put and one other Indifferent and fit Person to be appointed and directed in the like manner Shall immediately draw a Ticket or Lot from the Box where the one Thousand and Ninety four fortunate and Three thousand Nine Hundred and Six Blank Tickets Shall be promiscuously put as Aforesaid and immediately both the Tickets So drawn Shall be opened and the Number as well of the Fortunate as the Blank Tickets Shall be Named Aloud and if the Ticket taken or drawn from the Box Containing the fortunate and Blank Lotts Shall appear to be Blank then the Numbered Ticket So drawn with the Said Blank at the Same time drawn Shall be Wrote upon Blank and Shall both be put on one File and if the Ticket So drawn or taken out of the Box Containing the fortunate and Blank Lots Shall appear to be one of the Fortunate Tickets then the Sum Written upon Such fortunate Ticket (whatsoever it may be) Shall be Entered by the Clerks So appointed into the Books prepared for that purpose together with the Number Coming up with the Said fortunate Ticket and one of the Said Managers Shall Set their Name as a Witness to every Such Entry and the Said fortunate and Numbered Tickets so drawn together Shall be put upon another File and So the Said Drawing of the Tickets Shall Continue by taking one Ticket at a time out of each Box and with opening Naming aloud and filing the Same and by Entering the fortunate lots in Such Method as is before Mentioned untill the whole number of One Thousand and Ninety four fortunate Tickets Shall be completely drawn and if the Same can not be performed in one Days time the Said Managers Shall Cause the Boxes to be locked up and Sealed in the Manner as aforesaid and Adjourn till the next Day and So from Day to Day and every Day (Except Sundays) and then open the Same and proceed as above till the Said Whole Number of fortunate Tickets Shall be Compleatly drawn as aforesaid.

AND to the end that the adventurers may have all Possible Satisfaction in the due Regular and Just Management of the Said Lottery BE IT ENACTED by the Authority Aforesaid That the Mayor Recorder Aldermen and Commonalty of the City of New York may and are hereby Impowered to appoint every Day during the whole course of the Lottery Two or more of their Body to Inspect all and every Transaction of the Said Lottery hereby directed and required and that each County in the Colony may and are hereby Impowered if they See Cause to depute two Justices of the Peace or other Reputable Freeholders or Inhabitants for the Aforesaid Inspection with proper Certificates, of their being So Deputed from the Next or any Subsequent General Session of the Peace and the Said Managers are hereby Directed and Required to admit them and the Said Members of the Said Corporation to the Aforesaid Inspection Accordingly.

AND be it Enacted by the Authority Aforesaid that immediately After the drawing be finished the Said Managers are hereby Required to publish in the New York Gazette the Numbers drawn against the fortunate Lots with the Prizes or Sums drawn by or belonging to each of them Respectively and as Soon as the drawing Shall be over Shall Pay the Said Sums to Such Persons who Shall Produce Tickets with the Numbers drawn against Such fortunate Lots they the Said Managers first deducting fifteen per Cent out of the Said Fortunate Lots to be applyed as is herein After directed.

AND be it further Enacted by the Authority Aforesaid that if any Person or Persons Shall Forge or Counterfeit any Ticket or Tickets to be made forth on this Act or alter any of the Numbers thereof or bring any Forged or Counterfeited Tickets or any Ticket whereof the Number is Altered knowing the Same to be Such to the Said Managers or either of them to the Intent to defraud the Colony or any Contributor or adventurer or the Executors Administrators or Assigns of any Contributor or adventurer upon this Act that then every Such Person or Persons (being thereof Convicted in due form of Law) Shall be adjudged a Felon and Shall Suffer Death as in Cases of Felony without benefit of Clergy and the Said Managers or either of them are hereby Authorized Required and Impowered to Cause any Person or Persons bringing Such altered Forged or Counterfeited Ticket or Tickets as Aforesaid to be apprehended and to Commit him her or them to his Majesty's Goal of the City of New York to be proceeded Against for the Said Felony According to Law.

And be it further Enacted by the Authority Aforesaid that every of the Managers hereby appointed for putting this Act in Execution before his Acting in Such Commission Shall take the Oath following, that is to Say, I, A. B. do Swear that I will faithfully execute the Trust reposed in me and that I will not use any indirect Art or means or permit or direct any Person to use any indirect art or Means to Obtain a Prize or fortunate Lot for my Self or any Person Whatsoever and that I will do the utmost of my Endeavours to prevent any undue or Sinister Practice to be done by any Person Whatsoever and that I will to the best of my Judgement declare to whom any Prize Lot or Ticket of right does belong according to the true Intent of the Act of Governeur Council and General Assembly passed in the year of our Lord One Thousand Seven Hundred and Fifty three in that behalf Which Oath Shall be administered by one of the Supreme Court of this Colony.

Provided allways And be it Enacted by the Authority Aforesaid that the Managers hereby appointed before they take the Oath Prescribed by this Act or perform or Execute anything therein Contained Shall first Enter into the following Recognizance to our Sovereign Lord the King his Heirs and Successors, That is to Say Each of them before one of the Justices of the Supreme Court in the Sum of Two Thousand Five Hundred Pounds with two Sufficient Sureties each in half that Sum Conditioned that they Shall and will well and Truly each for his part Execute the Trust Reposed in them by this Act and well and Truly observe do and Perform all the Directions thereby required to be done and Performed by them accordingly to the true Intent and meaning thereof which Several Recognizances are to be delivered to the Treasurer by the Justice before whom the Same Shall be So taken (having first Caused the Same to be Recorded in the Minutes of the Supreme Court) in order to be lodged in the Treasury.

AND be it further Enacted by the Authority Aforesaid That the Several deductions of Fifteen per Cent upon the whole Number of fortunate Tickets Shall be Paid into the Hands of the Trustees appointed in and by an Act Entituled an Act for Vesting in Trustees the Sum of Three Thousand Four Hundred and Forty three Pounds, Eighteen Shillings, raised by way of Lottery, for Erecting a College within this Colony passed in the Twenty fifth Year of his Majesties Reign [See Nov. 25, 1751.] to BE by them put out at Interest according to the directions of the Said Act untill the Same Shall be Imployed by Some future Act for and towards founding a College for the advancement of Learning within this Colony, by the Managers hereof out of which nevertheless there Shall be allowed by the Said Trustees in case the Lottery be Actually drawn the following Sums, Viz., To each of the said Managers the Sum of fifty Pounds to each of the two Clerks Six Shillings per diem for every Day they Shall be Actually Imployed in the Said Drawing to each of the two Persons who Shall Draw the Tickets Three Shillings per Diem for every Day they Shall be So Imployed and all Reasonable Charges for Printing Books Tickets and advertisements and Such other Incidents as may Necessarily be Required in the Said Lottery.

AND that the purpose of Founding of the Said College may not be obstructed by any other Applications of the Mony's to Arise from the Proffits of the Said Lottery BE IT ENACTED by the Authority Aforesaid that each and every Representative in the General Assembly for the time being who Shall hereafter in General Assembly move or Consent to the applying or Appropriating the Said Moneys to any other purpose Whatsoever than the founding the College aforesaid Shall be and is hereby declared and made forever incapable of Sitting and Voting in this or any Future General Assembly and New Writs Shall Issue accordingly.

And be it further Enacted by the Authority Aforesaid that no Fee or Gratuity whatsoever Shall or may be demanded or taken of any Person or Persons Contributor or Adventurer to the Lottery Aforesaid by any Manager or Managers or any other Officer or Officers appointed by this Act for any thing that Shall be done Pursuant to this Act upon pain that any Officer or Person Offending by taking any Fee or Gratuity Contrary to this Act Shall forfeit the Sum of Fifty Pounds to the party grieved to be recovered with full Costs in any of his Majesty's Courts of Record within this Colony.

And be it Enacted by the Authority Aforesaid that in Case all the Said Five Thousand Tickets Shall not be Sold and disposed off before the Said first Tuesday in November Next that then the money that has been Received for any Ticket or Tickets by Virtue of this Act Shall be by the Said Managers repaid to the Person or Persons of whom the Same Shall have been received His her or their Executors Administrators or Assigns he She or they first Producing the Several Tickets for which Such Repayment Shall be required and the Lottery hereby Erected and Made Shall from thenceforth become Viod anything in this Act Contained to the Contrary hereof Notwithstanding and in Such Case the Treasurer of this Colony Shall pay out of any Money then in the Treasury (except Such as Shall be appointed for the Annual Support of the Government) the Several Incidents before mentioned upon proper Certificates Signed by the Said Managers and Receipts thereon Shall be good Vouchers to him for the Payment thereof for the amount of which the General Assembly Shall and will Provide ways and Means to repay and Replace the Same.

PROVIDED AND BE IT ENACTED that in case the Said Five Thousand Tickets Aforesaid be Sold and disposed off in the Manner Aforesaid before the first Tuesday in November Next that then the Managers Shall Proceed to drawing the Lots in Manner Aforesaid first giving publick Notice thereof in the New York Post Boy at least Fourteen days before the drawing the Same anything in this Act to the Contrary Notwithstanding.

AND be it further Enacted by the Authority Aforesaid that if either of the before mentioned Managers Shall happen to Die Remove out of this Colony or Refuse to Act according to the Several and Respective Powers and Authorities hereby directed and required it Shall and may be Lawfull to and for the Governor or Commander in Chief for the time being by and with the advice and Consent of his Majesty's Council to Nominate and Appoint Some other fit Person or Persons to be Manager or Managers in the place and Stead of the Manager or Managers So Dying Removing or Refusing to Act as Aforesaid anything herein Contained to the Contrary Notwithstanding. PROVIDED that the Person or Persons who may be So appointed Shall be obliged to take the like Oath Enter into the like Recognizances and Sureties as is herein Directed to be done by the Managers Named in this Act and be in all respects as Subject to Observe and Perform the Severall Directions of this Act as if he or they had been Named or appointed in it.—Colonial Laws of New York, Vol. iii. pp. 899-908.

This act is repeated verbatim on Dec. 12, 1753, with the exception of "his Honour, the Lieutenant Governor", instead of "his Excellency, the Governor"; and the names of "Abraham Van Wyck and Abraham Leynsen" as managers; and changes in the dates of drawing, and the number of tickets. It is again repeated on Dec. 7, 1754.

OTHER MONEYS FOR THE COLLEGE IN NEW YORK.

An Act further to continue the Duty of Excise and the Currency of the Bills of Credit emitted thereon for the purposes in the former Act and herein Mentioned.

(Passed July 4, 1753.)

Whereas by an Act of the Governor Council and General Assembly Entituled an Act for laying an Excise on all Strong Liquors retailed in this Colony passed the Twelfth Year of her late Majesty Queen Anne there was granted to and for the Uses in the Said Particularly Mentioned a Duty of Excise on all Strong Liquors retailed in this Colony for the Term of Twenty Years to determine on the first day of November in the Year One thousand Seven Hundred and Thirty four which by Several Subsequent Acts has been prolonged to the Year One thousand Seven Hundred and Fifty Seven.

AND Whereas it has been the Intention of the Legislature for Several Years Past to Establish a SEMINARY within this Colony for the Education of Youth in the Liberal Arts and Sciences And as at present no other means can be devised than by a further Continuance of the Aforesaid Act and the Bills of Credit Issued thereupon and his Excellency the Governor having been pleased to approve of the Intentions of the General Assembly to proceed upon that good design at this Session as Signified by their Votes at their last Meeting, The General Assembly therefore Pray it may be Enacted, AND

BE IT ENACTED by his Excellency the Governor the Council and the General Assembly and it is hereby Enacted by the Authority of the same that the before Mentioned Act Entituled An Act for laying an Excise on all Strong Liquors retailed in this Colony and every Clause Matter and thing therein Contained Shall from the first day of November which will be in the Year of our Lord One thousand Seven Hundred and Fifty Seven (to which time the Said Duty on Excise was Continued by an Act passed in the Thirteenth Year of his present Majesties Reign) be, remain and Continue of full Force and Virtue to all Intents Constructions and Purposes whatsoever until the first Day of November which will be in the Year of Our Lord One thousand Seven Hundred and Sixty Seven.

AND be it further Enacted by the Authority aforesaid That the Treasurer of this Colony for the time being is hereby Enabled and Directed to Pay unto the Trustees

Mentioned and appointed in and by an Act Passed in the Twenty fifth Year of his present Majesties Reign Entituled An Act Vesting in Trustees the Sum of Three thousand Four Hundred and Forty three Pounds Eighteen Shillings raised by way of Lottery for Erecting a College within this Colony out of the Money's arising by the Duty of Excise the Annual Sum of Five Hundred Pounds for and during the Term of Seven Years to Commence from and After the first of January now next Ensuing to be by them apportioned and distributed in Salaries for the Chief Master or head of the Seminary by whatever denomination he may be hereafter Called and for Such and So many other Masters and Officers uses and Purposes Concerning the Establishment of the Said Seminary as the Said Trustees Shall from time to time in their discretion think Needful, Allways Provided that the whole Charge and Expence of the Same do not exceed the Above Sum of Five Hundred Pounds a Year Any thing in the Acts Aforesaid to the Contrary Notwithstanding.

AND be it further Enacted by the Authority Aforesaid that the Said Trustees Shall be and are hereby impowered to Apportion and Appoint the Quantum of the Salary's of the Several Masters and officers of the Seminary hereby intended to be Established and to direct the Payment thereof by Quarterly or half Yearly Payments as they in their discretion Shall think Most fitting And Convenient.

AND be it further Enacted by the Authority Aforesaid that the Trustees Aforesaid Shall Ascertain the Rates which each Student or Scholar Shall Annually Pay for his or their Education at the Said Seminary for all which Sums they Shall Account with the Governor or Commander in Chief for the time being the Council or the General Assembly when by them or any of them thereunto Required And which Said Sums shall be applyed to and for Such use or uses as Shall be directed by Act or Acts hereafter to be passed.

AND be it further Enacted By the Authority Aforesaid That all the Residue of the Money arising by the Said Duty of Excise Shall be applyed towards Cancelling the Bills of Credit Emitted on the Said Fund unless the Said Bills be all Cancelled by Money Arising by the Said Duty before the Said Year One thousand Seven Hundred and Sixty Seven in which Case all the Residue of the Said Money Shall remain in the Treasury to be disposed off as Shall be directed by Some Act or Acts hereafter to be PASSED for that purpose and that the Said Bills of Credit Shall also remain Current until the Said Year One thousand Seven Hundred and Sixty Seven unless they be Sooner Cancelled.—Colonial Laws of New York. Vol. iii. pp. 908-910.

CHURCH OF NEW YORK.

Organists and Choristers. Manor of Fordham.
New York, July 16, 1753.

Consistory held after calling on God's name. The following were laid before the Consistory.

A. Whether the lot of the Messrs. Livingston near the New Church, lately inherited by the widow Moor, should be bought; or taken on the same conditions as the whole plot of four lots was bought by us? Answer, Yes: but on condition that Messrs. Ab. Van Wyck, Evert Bancker, and Peter Keteltas, at once ask her to set the building on the newly bought ground, at the side of Mr. Waldron's, and not begin with the line of ground we have taken from her.

B. The organist Boutsman, and the chorister of the Old Church, Jacobus Stoutenberg, being sent for, on account of their

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quarrel, the Consistory resolved that they should become reconciled. If this were done, both should continue in their office. Nevertheless, this was refused by the latter for a reason which the Consistory judged insufficient. Therefore the President was directed to summon him privately, and say that if he continued in the same mind, they would be obliged to provide for the matter themselves.

C. It was judged necessary to make preparation by the time of the next meeting of the Colonial Assembly to have the legacy of the Manor of Fordham broken, (that is, to obtain the right to alienate the fee). The following committee was appointed: Elders, Ab. Van Wyck and Francis Marschalk; and Deacons, Corn. Clopper, Jr. and Albert Tiebout. These were to speak with Second Judge Chambers, and lawyer Alexander, together with Mr. Paul Richards, Elder, and such others as they thought needful.

Thus done in Consistory on date above given. Signed in the name of all,

J. Ritzema, p. t. Vice President.

New York July 17, 1753.

Consistory held. After calling on the Lord's name, the act of the previous day was read. After consideration, it was further Resolved, unanimously, to announce the following to Mr. Jacobus Stoutenberg, the provisional chorister of the old church; and he appearing, this announcement was made:

1. That the consistory abides by its resolution of yesterday (see B above) respecting him and Mr. Boutsman.

2. That the consistory is resolved to take careful consideration the aggravating circumstances of his tongue, yet would be gladly spared this trouble.

3. Therefore the consistory earnestly advises him to resign his office, and thus let the whole matter rest.

Wherefore, after some discourse, Mr. Stoutenberg resigned his office, and thanked the consistory, and said he would according to order, deliver the silver baptismal bowl to the President. He requested that nothing should be said of what had occurred. This the consistory promised, provided he gave no reason for the contrary course.

Mr. Jacobus Van Antwerpen was then called in and appointed precentor in the Old Church at a yearly salary of fifteen pounds, New York money, and the fees for recording the infant baptisms in the Old Church. He engaged to undertake this in the fear of the Lord. Further instructions were promised him by the President, and it was resolved that his appointment should be published from the pulpit.

Mr. Peter Boutsman was continued in office as organist, and seriously warned to keep silence in reference to the past between him and Mr. Stoutenberg; and, far from taunting or reproaching; to leave Mr. Stoutenberg and his family in proper respect and quiet, (as Mr. S. on his side had promised consistory to act toward Mr. Boutsman), and to conduct himself to the satisfaction of the consistory, and the congregation.

Whereupon Mr. Boutsman gave thanks for his reinstatement and warning. He also promised to conform to it and to whatever else should be esteemed necessary for the edification of the congregation. This was again recommended to him, in order to prevent any complaints in the future. Thus done in consistory meeting, and with the preceding of July 16, Signed in the name of all, by me,

Henricus Boel, President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Thomas Romeyn.

1753, July 23rd. 3. Thomas Romeyn, of Hackensack, in Bergen County, in the province of New Jersey, in the American New Netherland, S.S. Theol. Studiosus, exhibited very laudable certificates, ecclesiastical, as well as others, of his studies in America in the languages and Theology. He also exhibited the instrument of a call made out to him by the Consistories of the combined congregations of Jamaica and Oyster Bay in Queens County on Long Island, in the province of New York. But some of the people at Jamaica had protested against this call, as there were formerly two more churches combined with Jamaica and

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Oyster Bay. For the moderating of this call, Rev. de Ronde had been appointed by the Coetus; but it was done also in the presence of Rev. John Frielinghuysen, from whom in addition, came a lengthy letter in justification of the legality of this call.

The Deputati ad res Exteras made a full report from the former Acta as to the state of those churches (in Queens County). Therefore the Assembly resolved to adopt the advice submitted by the Messrs. Deputies, which reads as follows:

1. That it would be hard to send Thomas Romyn back, unordained.

2. That he can be ordained as minister at Oyster Bay alone; for nothing has occurred against this call with reference to Oyster Bay.

3. But Rev. Romyn will have to promise in writing, not to allow himself to be employed as minister at Jamaica, until the appeal brought against the Consistory that called him, as well as that against his call by another Consistory at Jamaica, shall have been settled either in Coetus or in Classis.

4. That express mention of this arrangement shall be made in the qualification which at the proper time shall be given to Rev. Romyn.

5. That of all this, notice shall be given to the Coetus. Also they (the Deputati) shall indicate that it is not considered proper that Rev. Frielinghuysen should have allowed himself to be employed as moderator of this call, since Rev. de Ronde had been appointed moderator of said call by the Coetus.

6. That it should be suggested to the consideration of Coetus, whether it were not expedient, in order to prevent confusion, that hereafter, all calls which are made in America should be first handed in for judgment and approval to the Coetus, before they are brought to our Classis.

7. That the Coetus be requested to put forth their good offices once more, in order to reunite the four congregations of Oyster Bay, Jamaica, Newtown, and Hempstead; and that Rev. Romyn be earnestly urged to cooperate towards this, and to submit himself to the Coetus.

Rev. Romyn having considered all this, agrees to it, and shall be examined, preparatorily and finally, at the next Classis.

XII. 346-347. Referred to, XXIV. 20-22.

The Classis gave to the wife of Rev. P. H. Dorsius, £6. XII. 347.

SCHOOLS AND CHURCHES IN NEW YORK, 1753.

A Letter from Rev. Gideon Hawley of Marshpee containing a Narrative of his Journey to Onohoghgwage in July, 1753.

July 31, 1794.

It is forty years, this day, since I was ordained a Missionary to the Indians, in the Old South meeting house, (Boston), when the Rev. Dr. Sewall preached on the occasion, and the Rev. Mr. Prince gave the charge.

I had been in the service from Feb. 5. O. S. 1752, and by an ecclesiastical council convened for that purpose, was now solemnly set apart to the work of an evangelist among the western Indians. The Rev. Mr. Foxcroft and Dr. Chauncy assisted upon the occasion, and Mrs. Appleton of Cambridge, with many delegates from their respective Churches.

I entered upon this arduous business at Stockbridge, (Ct.) under the patronage of the Rev. Mr. Edwards. Was instructor of a few families of Iroquois, who came down from their country for the sake of christian knowledge and the schooling of their children.

These families consisted of Mohawks, Oneidas, and Tuscaroras, from Kanajoharry, and Onohoghgwage. I was their school-master, and preached to them on the Lord's-day. Mr. Edwards visited my school, catechised my scholars, and frequently delivered a discourse to their parents. To Indians he was a very plain and practical preacher: upon no occasion did he display any metaphysical knowledge in the pulpit. His sentences were concise, and full of meaning; and his delivery grave and natural. In the winter, Indians are at home, and my school was well attended. But many, who wintered at Stockbridge, in the Spring and Summer went off, and were about Schoharry, beyond Albany. In the month of September, (1752), I, therefore, made an excursion into the Mohawk country, I had never been at Albany, nor even as far as Kinderhook, till now; and was ignorant of the way, which led through the wilderness.

I therefore wanted a guide, and took with me a young Canada Indian, who had attended my school. He had been bred a Roman Catholic; could repeat the Lord's Prayer in Latin, and Ave Maria; could read and write. He furnished me with an alphabet for his language, which was of use to me. He was of the Cagnawauga tribe.

He was my company, and only he. Two years afterwards, some of the Canada Indians came, and not improbably this fellow might be of the party, who fell upon a family at Stockbridge, on the Lord's-day, and murdered and captured several of its inhabitants. But it was now peace, and I had no apprehension when travelling alone with him, a whole day, through a solitary wilderness.

Near night we arrived at the out houses in Kinderhook. (At this point Mr. Hawley was abandoned by his guide, and obliged to proceed alone.)

I knew not the way to Albany; and the path I had taken was obscure, and unfrequented by white people. I came to an Indian village, took some directions, but lost my way. I wandered in blind paths till I found a few white inhabitants in huts, who had lately made settlements; but being ignorant of the English language could give me but poor information. To be short, I finally got into the great road, I knew not how, but not until I had been out in a most terrible storm of thunder and lightening. Thunder tempests are very frequent in the interior parts of the country; and I have often met with them since in the wilderness, and sometimes when alone. It cleared off, and I travelled; and all at once, through an opening, appeared to view the city of Albany; and I soon discovered a fleet of vessels by its side, on the adjacent river. Great was my satisfaction. I came down and crossed the ferry; went into the city, and passed it; came to the houses between Albany and Schenectady, and lodged. These were only two houses, kept for the entertainment of passengers. They were alone, but did not harmonize. Three houses will agree; but two in a wilderness will be considered as rivals; and their interests will clash. Such is human nature, that power and interests must be balanced by a third person or interest.

Between Albany and Skenectady is barren land; but it is strange that only two houses had been at that time erected on a road so much frequented, and for so many years together.

Soon after I left these houses, the road parts. That to the right, leads to Schenectady; and on the other, a road to Schoharry,* where I arrived in the afternoon; and soon found the Indians, and particularly Jonah, whose Indian name is T'hanhanagwanageas, which is long, but of no extraordinary meaning. This was a very christian-like Indian, and his wife a good woman, who soon got me some refreshment. His mother was a very old person, and of French extract, and full blooded, being captured from Canada when very young. Jonah, therefore, was half blood. I never saw him the worse for strong drink. He was a man of prayer. I had much acquaintance with him after this, as I had considerable the winter passed, when he was at Stockbridge with his family. His wife was of the Tuscarora tribe. Jonah and some other families were about coming again to Stockbridge, there to winter. Some others, whom I saw, were going to Onohoghgwage, where they belonged. I left Jonah, and went further down, about six miles, and found, at the Mohawk village, Sharrack, Peter, and others, who the summer passed had been gathering, with their wives and children, genseng root for the European market; it having the last year answered for the exporter, beyond all expectation. But this year, as the event proved, many adventurers or speculators in it were nearly ruined; but the Indians employed in gathering it, got considerable by it, having collected it in great quantities. The Indian name for this root is, *Kalondaggough.* I lodged in the vicinity of these Indians, and visited them in the morning; gave their children a few trifles that were acceptable, invited them to Stockbridge, and set out upon my return, and came to the two houses between Albany and Skenectady, where I again lodged.

In regard to Schoharry, it is fine land, and settled by Palatines, brought over, at the expense of the nation, in Queen Anne's reign. It is watered by a stream, which tends to the southward, not far from the source of the Delaware, which takes an opposite direction. Here are three decent meeting houses, and two domines. The one a Calvinian; (John Schuyler); and the other, a Lutheran. (Peter M. Somner). The language of this people is German or High Dutch, and they are husbandmen. The Albanians and people of Schenectady were Hollanders, and employed in trade; and very few were farmers. For the sake of the Indian trade, which is very lucrative, they have explored the great lakes, and penetrated into the bowels of the wilderness. The Indians from Canada, with their skins and furs, came to Albany in time of peace. I have seen numbers of them there at a time.

There was a missionary (Rev. John Ogilvie) to the Mohawks from the society in London; but he resided, as he was considered as chaplain to the fort, in Albany; very little of his time with his Indians; and, therefore, could do them less good than a constant resident among them. I was solicited once by a clergyman of that city, to tarry a while in town, saying, "in case I went and baptized the children, I might return and spend the season agreeably at Albany." The Rev. Mr. Barclay, who was now a missionary in the city of New York, it was said, he had been a faithful and zealous instructor of the Indians, but his situation, as I was informed, was made uncomfortable by his neighbours; and his support being scanty, he left them and Mr. Oglevie was his successor, and now in office. This gentleman had many amiable qualities; but he finally removed to New York, and succeeded Dr. Barclay also at that place. ....

In the year 1748, this Board had sent upon the same mission Mr. Elihu Spencer,† who could not surmount the obstacles he met with. But these Indians having, sundry of them, particularly Jonah, Sharrack, and some others, by coming to Stockbridge manifested a thirst for christian knowledge, the commissioners were encouraged to make another attempt to carry the gospel to them. They did all they could to encourage it. Money was not wanting in their treasury; and the company in London were able to answer their bills, when more was called for, and were ready to do it.

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* Hunter's field, after Governor Hunter.

† Rev. Dr. Spencer finally settled at Elizabeth-town in New Jersey, as president Dickinson's successor.

It was agreed that Deacon Woodbridge* being a man long acquainted with the business, and a gentleman of abilities, should accompany me into their country, and introduce me to the Indians, with whose manners and language I had gained some acquaintance and had been acceptable in my school, etc. It was also agreed that Mrs. Ashley should be our interpreter; and that Benjamin Ashley, her husband, should be employed, and have a salary. This could not be avoided, if we had his wife; but he was a fanatick, and on that account unfit to be employed in the mission. His wife was a very good sort of a woman, and an extraordinary interpreter in the Iroquois language. She was captured at Deerfield, when that town was destroyed, in 1703, and carried to Cagnawauga, when she was about three years old. Her two brothers, Martin and Joseph Kellogg, well known in their day, were both older than their sister, and were taken at the same time. The two boys got away before the sister, who resided in Canada among the Cagnawaugas until she was a maiden grown. Her brothers, however, lived there long enough to be good interpreters, particularly Joseph Kellogg, Esq., who was the best in his day, that New England had, and was employed upon every occasion. For many years he was at Fort Dummer, on Connecticut river, near Number Four;† was at the Albany treaty in the year 1754, which was attended by a great number of respectable personages from the several provinces and colonies than had met on any similar occasion. And in the year 1756, being persuaded by General Shirley to accompany him in his way to Oswego, as an interpreter, which he undertook with a broken state of health, he sickened and died; and was buried at Skenectady.

Martin, well known by the name of Captain Kellogg, was a very remarkable man for his courage and bodily strength. He was several times captured and carried to Canada. Many stories were related of his feats and exploits in early life. He was employed by Mr. Sergeant in Mr. Hollis's school, and his labors were acceptable, as far as I know. He lived at Newington near Farmington, in Connecticut, where, I suppose, he died about the year 1758. Rebecca, my interpreter, laid her bones at Onohoghgwage in August, 1757, when I was at Marshpee. She was much lamented by the Indians. Her Indian name was Wausaunia.

Having returned from Boston, with a written recommendation from the Governor, to which was affixed the great seal of the province and with other credentials and private letters from particular gentlemen, it was only necessary for us to prepare for our mission, which we did without delay. But it was on Tuesday, May 22nd, (1753) when Mr. Woodbridge, myself and company, set out from Stockbridge for the Indian country. Our departure upon so great an errand as the planting christianity in the wilderness, about an hundred miles beyond any settlement of christian people, drew the attention of the whole town. And the Rev. Mr. Edwards, his wife, and others, accompanied us a considerable distance into the woods, toward Kinderhook. They returned after taking leave of us in the most affectionate manner, and we pursued our way having only an Indian track. We arrived at the first house, and put up for the night, and the next day came to Albany, where we tarried two nights, making acquaintances, and collecting some necessaries for our journey. We found friends, but the people in general did not much favour our undertaking. Trade with the savages was their support. This city is very compact. In the time of war it was always picketed, and in the many expeditions against Canada, it has been the rendezvous of soldiers. It is considered as the head of navigation, although with small craft the river is navigable to the Half Moon, nine miles above it. The land on the back of the town is poor, but the intervals, up and down the river are fertile, and there are some very considerable and valuable islands not far from the city.

On Friday we left Albany. Mr. Woodbridge and I set out for Mount Johnson, about thirty-six miles off, on Mohawk river, to pay our compliments to Colonel

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*I may not have another opportunity to observe concerning this gentleman, that he was always poor, and had a powerful party against him; but he rose to be the first man in the county of Berkshire, was always esteemed for his sense; but had few who wished to promote him. For many years he was at the Council board and sustained his station with reputation.

†The present Charleston, New Hampshire.

Johnson, and obtain his countenance in favour of our mission. At noon we came to Schenectady, a town in some respects similar to Albany, but more pleasant. We crossed the ferry and by a letter from Colonel Jacob Wendell of Boston, were introduced to his friend Major Glen, who hospitably received us. Having dined, we proceeded, and had a very pleasant ride up Mohawk river, on the north side. At sunset we were politely received at Colonel Johnson's gate, by himself in person. Here we lodged. His mansion was stately, and situate a little distance from the river, on rising ground, and adjacent to a stream which turned his mill. This gentleman was well known in his civil, military, and private character. He was the first civil character in the county of Albany at that day; and after this by means of the war, which commenced in 1755, and his connexion with the Indians, of whom he was appointed sole superintendant for that part of the continent, he arose to great eminence. In 1756, he was made a baronet. It was favourable to our mission to have his patronage, which I never lost. In the year 1765, I found him at another mansion, about eight miles from this, and four from the river. This last was a very superb and elegant edifice, surrounded by little buildings for the accommodation of the Indians, when down upon treaties or conferences with him. Mr. Woodbridge and I took our leave of him in the morning, rode up to the ford, and crossed the river, and came over to the south side, and rode to what was called the Mohawk castle; near which was a stone chapel and a village of Indians, situate on Schoharry creek, not far from the place where it discharges its waters into the Mohawk.

We dined with the commandant of the garrison, which consisted of a sergeant and a few privates, under Lieutenant Butler, who resided there with his family. We heard the western news and that the French in great forces had passed the Ontario lake, going, as it was conjectured, to the Ohio; where they erected the fort, which was called Duquesne, now Pittsburgh.* Mr Butler obtained for us an Indian guide, to conduct us across to Schoharry, about sixteen miles south, through a wilderness. We went up the creek. Our path was obscure and obstructed, and the travelling uncomfortable. We came to a resting place, and breathed our horses, and slaked our thirst at the stream, when we perceived our Indian looking for a stone, which having found, he cast to a heap, which for ages had been accumulating by passengers like him, who was our guide.†

We inquired why he observed the rite. His answer was, that his father practiced it, and enjoined it on him. But he did not like to talk on the subject.

I have observed in every part of the country, and among every tribe of Indians, and among those where I now am, in a particular manner, such heaps of stones or sticks collected on the like occasion as the above. The largest heap I ever observed, is that large collection of small stones on the mountain between Stockbridge and Great Barrington. We have a sacrifice rock, as it is termed, between Plymouth and Sandwich, to which stones and sticks are always cast by Indians who pass it.

This custom or right is an acknowledgement of an invisible being. We may style him the Unknown God, whom this people worship. This heap is his altar. The stone that is collected is the oblation of the traveller which, if offered with a good mind, may be as acceptable as a consecrated animal.

It was and is my business to declare his eternal power and Godhead, whom they acknowledged, but ignorantly worshipped; and to declare his Son, the appointed mediator and Saviour, in his character, and unfold the truths of his gospel, which has brought life and immortality to light. But perhaps these heaps of stones may be erected only to a local deity, which most probably is the case. Mr. Woodbridge and I, with assiduity pursued our way, one after the other, through bushes, and sloughs, water and mire as our guide directed. And at dusk we arrived at the nearest houses between Fort Hunter and Schoharry; but did not put up until we came to what was accounted a publick house, but very unfit for the entertainment of gentlemen strangers. It had only one room. In that room was what is called a slaw-bunk, with a straw-bed, on which we lodged. This however was not the worst of it; for we had been contented with coarse fare and ill accommodations, in case we could have had quiet rest; but the unhappiness of our case was, that it was the end of the week; and to spend their wages three or four old countrymen came in, and gamed and drank through the night, within a foot or two of our bed. We remonstrated and complained, but in vain. Having had broken rest through the week, we needed balmy sleep to refresh us, but of which we were denied.

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* This force passed Oswego on the 14th May, 1753. See Doc. Hist. ii. 365.

† "Somewhere between Schoharie creek and Caughnawaga commenced an Indian road or foot path, which led to Schoharie. Near this road, and within the Northern bounds of Schoharie county, has been seen from time immemorial a large pile of stones, which has given the name 'Stone heap patent' to the tract on which it occurs, as may be seen from ancient deeds." Extract quoted by Barber & Howe in their Hist. Coll. of N. Y.

Lord's-day. 27th. Having found our interpreter and company at the upper end of the town, we went and had a meeting at the Mohawk village, where I preached and prayed in the forenoon. In the afternoon, Mr. Woodbridge and I went to the Dutch meeting in that vicinity. Those who are in meeting behave devoutly in time of service. But without, they are at play. I have been at their meetings, when the boys through the service, and even at the celebration of the Lord's Supper, have been playing bat and ball the whole term around the house of God. Coming out of meeting, we observed the lower orders at all sorts of recreation. To us, who had been used to the strictness of a New England sabbath, it appeared very profane. But custom will make anything familiar.

Monday, 28th. T-day we were very busy in collecting stores and necessaries for our journey, designing the next day to plunge into that immense wilderness that lies to the southward and westward of us, and inhabited only by savages. We provided two sacks of flour, which we bought at very moderate rates, and hired a man and horse to carry it over land to the Susquehanna. Our company from Stockbridge was Mr. Woodbridge, Mr. Ashley, and wife, and myself, and three or four blacks. Here we had volunteers, and particularly one fellow named Pallas, a vagrant Indian, whose company we had reason to regret, but could not refuse upon our mission.

Tuesday, 29th. Having assembled our company, we ascend a steep mountain, directing our course almost west. Our way was generally obstructed by fallen trees, old logs, miry places, pointed rocks, and entangling roots, which were not to be avoided. We were alternately on the ridge of a lofty mountain, and in the depths of a valley. At best, our path was obscure, and we needed guides to go before us. Our interpreter was on a single horse, which was very sure footed, but she needed every attention. She passed this wilderness for the last time. In the afternoon we came to rivulets which empty their waters into the Susquehanna, and the land becomes more level, and the travelling not so dangerous and difficult. Night approaches; we halt by one of these streams; a fire is kindled; the kettles are filled; we refresh ourselves; and we adore Divine Providence, returning thanks for the salvations of the day, and committing ourselves to God for the night, whose presence is equally in the recesses of the solitary wilderness, and the social walks of the populous city. With the starry heavens above me, and having the earth for my bed, I roll myself in a blanket; and without a dream to disturb my repose, pass the night in quiet, and never awake till the eyelids of the morning are opened, and the penetrating rays of the sun look through the surrounding foliage; when we arise refreshed, and again address that great and good being, whose constant visitation supports, cheers, and refreshes us; and invoke his protection, direction, and blessing. And this is our practice, extraordinaries excepted, through the journey, both in the morning and at evening. Our enterprise naturally inspire us with devotion; and the august and stupendous works of creation fill us with awe. We read God's name in capitals.

It may not be impertinent to observe, that in this wilderness, we neither hear nor see any birds of musick. These frequent only the abodes of man. There is one wood bird, not often seen, but heard without any melody in his note, in every part of the wilderness, wherever I have been. In some parts of this extensive country, the wild pigeons breed in numbers almost infinite. I once passed an extensive valley where they had nested; and for six or eight miles, where the trees were near and thick, every tree had a number of nests upon it; and some, not less than fifteen or twenty upon them. But as soon as their young are able, they take wing and are seen there no more.

Wednesday, 30th. Having met with nothing remarkable, we arrive at Towanoendalough in the afternoon. Here were three wigwams, and about thirty souls. We were impatient to see the famous Susquehanna; and as soon as we came, Mr. Woodbridge and I walk down to its banks. Disappointed at the smallness of its stream, he exclaimed, "Is this Susquehanna?"

When we returned, our young Indians, who had halted came in, looking as terribly and ugly as they could, having bedaubed their faces with vermillion, lampblack, white lead, etc. A young Indian always carries with him his looking glass and paint; and does not consider himself as dressed until he has adjusted his countenance by their assistance.

I visited from house to house, and found a child but just alive, I pray with it; was desired to baptize it, but excused myself on account of my not being ordained. The Mohawks are fond of christening their children. The Indians on Mohawk river, I suppose, are all baptized. Some of them being at Stockbridge, at the birth of a child, were affronted, when the missionary there scrupled to baptize it. Indians are fond of rites and ceremonies.

The sick child died, and there were the most dolorous howlings among them at the event, which affected us.

Mr. Woodbridge and Mrs. Ashley, our interpreter, could not travel any further by land. We, therefore, concluded to get a canoe and convey them by water. From this place to Onohoghgwage, is three day's journey; and how bad the travelling is, we cannot tell.

May, 31st. We met with difficulty about getting a canoe, and sent an Indian into the woods to get ready a bark, but he made small progress.

In the afternoon came from Otsego lake, which is the source of this stream, George Winedecker and another, in a small batteau, with goods and rum, going down to Onohoghgwage upon a trading voyage. We agreed with them to carry the interpreter and Mr. Woodbridge in their batteau; and bought a wooden canoe to carry our flour and baggage.

We soon saw the ill effects of Winedecker's rum. The Indians began to drink, and some of our party were the worse for it. We perceived what was coming.

Our lodgings was not in their wigwams; but in a little store-house set up on crotches, six feet and more from the ground, into which Mr. Woodbridge, myself, the interpreter, and her husband, could but just enter and lie down. This night we went to sleep with some apprehensions. We were awoke by the howling of the Indians over their dead. The whole village was agitated. We arose very early in the morning. We soon saw the Indian women and children skulking in the adjacent bushes, for fear of the intoxicated Indians, who were drinking deeper. The women were secreting guns, hatchets, and every deadly or dangerous weapon, that murder or harm might not be the consequence. Poor unhappy mortals! without law, religion or government; and, therefore, without restraint.

June 1st. 1753, is with me a memorable day, and for forty years and more has not passed unnoticed. We got off as silently as we could, with ourselves and effects. Some went by water; and others by land, with the horses. I was with the land party. The Indians, half intoxicated, were outrageous, and pursued both the party by water, in which was Mr. Woodbridge, and the party by land. One came so near us as with his club to strike at us, and he hit one of our horses. We hastened. Neither party met till we arrived at Wauteghe, at which had been an Indian village, where were a few fruit trees and considerable cleared land, but no inhabitants. Here, being unmolested and secure, we all refreshed ourselves. But Pallas was the worse for his rum; was so refractory, that Mr. Ashley's hired man, who had been in the canoe with him, did not like to proceed with him. I reproved him; got into a canoe with him, to keep him in order; was young and inexperienced; knew not Indians, nor much of mankind; whereby I endangered my life.

We went with the stream, till we came to slack water, when Pallas, took his gun, to aim at fowl ahead of us. I was apprehensive of his gun; for I perceived him to be in liquor. I took a paddle, and was turning the canoe, when the ducks rose, and took wing. The Indian was taking in his piece, which at that instant was discharged, and had it not been for the turn of my body, and particularly my head, the charge must have been mortal. Mr. Woodbridge who had his eye upon me, looked to see me drop; and was surprised, when he saw me unhurt. I had no certainty, but always suspected that Pallas designed to have murdered me.

This unexpected event filled us with amazement, and with such feelings and affections, that we immediately landed on the west bank of the river; and passed the day in pensive and silent recollection, and such meditations as were natural to men in our situation. I retired from company. Here a small stream empties into the river, and our horses were turned out to graze on its margin; but in the night three or four of them returned to Wauteghe, which is twelve miles back.

June 2nd. Our Indians did not recover the horses till late in the morning; and to-day we fall down the river only six or eight miles, and lodge by the Kaghneantasis or whirlpool, because there was herbage for our horses at that place. Mr. Woodbridge made many observations concerning the consequences which would have followed, in case I had been killed.

Lord's-day, June 3rd. To-day we embarked and proceeded down the river, and about noon passed a considerable village; some families of which were of the Houssautunnuk Indians, and of the same language with the Stockbridge tribe: But as it was the christian sabbath, we did not permit Winedecker to land. They stood on the bank and beheld us. Here we left Pallas. At this place, from the N. W. rolls into the Susquehanna a river, which is navigable with canoes a day's journey. Its name is Teyonadelhough. Five or six miles below, we landed on the west bank, and put up for the night.

June 4th. In the afternoon appeared at a distance Onohoghgwage mountain, and shewed us the end of our journey and the object of our wishes. It rained. Wet and fatigued, we arrived near night. The Indians flocked around us, and made us welcome. Our hopes were raised by favorable appearances. But our accommodations, considering our fatigues, were not very comfortable. Our lodgings were bad, being both dirty and hard; and our clothes wet.

June 5th. To-day there were many the worse for the rum that came with us. One of our horses hurt an Indian boy; and this raised and enraged such a party against us, as Ashley, his wife the interpreter, and the Indians at whose house we lodged, hid themselves, and would have me and Mr. Woodbridge get out of sight; but we did not think proper to discover the least symptoms of fear, although they threatened us in the most provoking and insulting manner. In the afternoon came chiefs of the Onohoghgwages, and assured us that those insulting and ill-behaved Indians did not belong to them,* but were foreigners. We pointed out to them the ill effects of intemperance, and remonstrated against their permitting rum to be brought among them; and that it was necessary in future it should be prohibited, or the dispensing of it regulated, in case we founded a mission and planted christianity among them. In short, we now opened a treaty with them upon the affairs of our advent, and the importance of our business in every view. Having shewn our credentials, Mr. Woodbridge addressed himself in a well adapted speech of considerable length, to an assembly who were collected upon the occasion.

It affected them, and they appeared to be religiously moved, convicted, and even converted. But I must reserve a further account of our mission to another time, when I may copy our addresses, and the answers returned by the Indians thereto.

I am etc.
Gideon Hawley.

Rev. Dr. Thacher.

THE SYNOD OF NORTH HOLLAND, JULY 31-AUG. 9, 1753. VOL. 63.

Article 36.

"Rev. John Schuneman, candidate, has been finally examined and ordained, Jan. 9, 1753, at Amsterdam, to be minister at Catskill and Coxsackie in the county of Albany, in the Province of New York."

Article 45.

Pennsylvania Affairs.

[About collections in England and elsewhere for the Pennsylvania churches. Success of Rev. David Thompson, of the English Presbyterian Church at Amsterdam, in securing moneys in England.]

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* This paper was partly the case.

Note.—See Doc. Hist. ii., 366 for a letter from Mr. Woodbridge to Sir W. Johnson dated Albany 26 June, 1753, on his return from Oquaga, enclosing a remonstrance from these Indians against the introduction of rum among them.
—Doc. Hist. N. Y. Vol. iii. pp. 627-634

"As regards the request of the Christian Synod of South Holland, made last year through the Correspondent of this Synod, Rev. Tyken, touching the bringing about of a correspondence between the Pennsylvania Coetus and that of New York, the Classis can as yet not determine anything."

CORRESPONDENCE FROM AMERICA.

Rev. John Frelinghuysen to the Classis of Amsterdam, Aug. 1753. Portfolio "New York," Vol. ii. Vol. xxiii, 390. Ref. xxiv. 28.

Addressed: Very Reverend Fathers in Christ, Members of the Classis, assembled at Amsterdam.

Very Reverend Fathers in Christ:

We should never have troubled your Revs. with a request like this, nor have been willing even to accept your Revs. offer were it not that the heavy blow which clothes us in deepest sorrow, compels us to do so. My two brothers, those amiable men, beloved in their lives, my pupils, yea, even like sons, in their deaths were not divided. On board the ship in which they were joyfully expected to arrive in their earthly Fatherland, (America) they died. The one, seven days after the other, each stricken down with the small pox. But in full assurance, and enjoying happy foretastes, they reached the Heavenly Land. The other two arrived safely. [The first two were Ferdinand and Jacobus Frelinghuysen. In July, 1753, they set sail for America. The other two were Messrs. Vrooman and Schuneman.]

This letter cannot express to you the grief and sadness which that blow has caused us and our Zion; but it must now serve another purpose. The youngest of my brothers, Hendrik Frielinghuysen, student in Sacred Theology, would probably have already started, in order to be ordained (in Holland by you) to the sacred ministry, even as his brothers were sent with that design, if this blow had not hindered us. Not only has the loss of those two fine young men inflicted upon us a wound so severe, that we have the less courage now to let Henricus run the risk of the sea as well as other dangers; but he is the Benjamin, in our family, and he has never had the small pox. Churches (Marbletown, etc.) have also already expressed their desire to have him as their minister. My humble request, therefore, of your Revs., is, that our Coetus may be authorized, upon evidence of his ability, to ordain (promote) him in the name of the Classis. Our case is an extraordinary one, and so there are extraordinary arguments for this request.

Rev. Fathers, remember these facts. (1) Four of our family, in order not to trouble you, by asking of you the favor of being promoted to the sacred ministry in this country, have risked their lives and fortunes to attain the ministry in a way more agreeable to you; and, as we also thought in a way which would be more useful to us. The last two, the most excellent of us all, have lost their lives by it. We have only one left—the hope of our house. For him is now asked this favor, which we should never have craved, nor even accepted if offered, were it not for this heavy blow.

(2) The one in whose behalf we make this request, you may have good reason to believe, is a capable person, so far as his education goes. He has been a student from his youth up, and in education is not unlike his four brothers who are known to you. Professors Irhovev and Risuerus can also testify to the fact that he was well-grounded in the sciences, when he came to them.

(3) The church (Marbletown, etc.) which desires him is one of those which shares with us the sorrow for our brothers loss. For they have been deprived of their minister (Jacobus) whom they had called. By sending him over to you (for ordination), that church has sufficiently shown its submission to our Doctrine and Church Order.

(4) Your Revs. may take into account, also, all those other common reasons, which have been laid before you by the pens of others, and which have induced your Revs. to allow several persons to be promoted, in your name, in this country. Let it not

offend your Revs. that I do not make this request by the mouth of the Coetus; because it is not now in session; and also, because I would not undertake to break their determination never again to ask such a thing of your Revs.

(5) And finally: I wish to make request that I may hear the result of your action soon, in order that a long delay may not cut off the opportunity for taking other measures in case your answer should be a refusal. Meanwhile, I will indulge the hope that your Revs. will cause us to rejoice in this matter, and will authorize our Coetus to bring about the end desired. But, however it may be, may the Lord grant that we may ever look to Him and to His guidance.

Commending your Revs. to the Lord, I sign myself, Very Reverend Fathers in Christ,

Your Revs.' Obedient Servant and Brother in Christ,
John Frielinghuysen.

Raritan, Aug. , 1753.
No. 201. Received Jan. 8, 1754.

Church of New York.

Manor of Fordham.

New York, August 7, 1753.

Consistory held, after calling on God's name. The following report upon the matter of the Manor of Fordham was presented by the committee appointed by the consistory on the 16th of July:

The undersigned, a committee of the consistory of the Low Dutch Congregation at New York, to enquire into the means of making free the Manor of Fordham, bequeathed to the congregation aforesaid by Mr. Cornelius Steenwyck and his wife Margareta de Riemer, Nov. 20, 1684, hereby report to the Consistory that the legacy of the Manor aforesaid runs thus: "To the behoof of the Low Dutch Congregation of this city, New York, for the better support and maintenance of its minister, called according to the Church Order of the Netherlands, being now present or hereafter to be called and to come, without the least contradiction or opposition of any one: yet none of the lands of the Manor shall be transferred, alienated, or otherwise disposed of, contrary to the tenor of this, but shall forever remain as an inheritance for the support, and maintenance of the church service of said congregation and not otherwise."

Whence it appears that the release of the Manor can be accomplished in no other way than one which will fully meet the object of the testator.

As we now see that the Manor has been held by the congregation more than sixty years, and has but little answered the aim of the giver, yea, rather has been in many respects hurtful; and there is fear, on account of the destruction of the wood and other troubles, the income will from time to time diminish; therefore we cannot but judge, from the experience of many years in the past, and from the prospect for the future, that the liberation of the same is a stringent necessity for the advantage of the congregation in the support of its ministers: inasmuch as we are confident that, if the Manor were sold either entire or in portions, and the receipts laid out in buying lands and houses in the city or in building houses on our own land, the income would be doubled, and thus we would be able to maintain the Low Dutch divine service with little burden on the congregation: And to gain such an end, nothing is more necessary than to send a commission to the (State) Assembly for the release of the Manor that we may be empowered to sell the same, for the purpose defined in the will of the testator, and for no other purpose whatsoever. This report therefore, we now submit to the judgment of the Consistory.

Abram Van Wyck
Frans Marschalk
Cornelius Clopper, Jr.
Albertus Tiebout

New York, Aug. 6, (1753).

This report was read and approved without any alteration, and it was further resolved to call the Great Consistory to consider this matter, on Thursday next, at five o'clock, P. M.; and the ruling consistory at four o'clock, to deliberate somewhat before hand.

New York, August 9, 1753.

The Great Consistory were informed of the purpose for which they were summoned, viz., to consider the release of the Manor of Fordham.

The report of the committee and the action of the ruling consistory thereon having been read, as above recorded, they unanimously approved the same. They recommended to the ruling consistory to proceed in the matter and promised whatever aid they could render. They counted also upon the prudence which the Ruling Consistory would use in defining the properties which would be bought with the money of the Manor.

The committee, therefore, were requested to go on with their work and prepare a draught, and submit the same to the consistory. This they agreed to do.

It was further resolved, since the precentor's place in the Old Church is now vacant, that the President should write by the first opportunity to Mr. Harmanns Van Huyzen, school-master at Tappen, and request him to exercise his gifts here once, and that he would be rewarded for his trouble.

Thus done in consistory. Signed in name of all,

J. Ritzema, President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Thomas Romyn.

1753, Sept. 2nd. Art. 1. The Messrs. Deputies submitted a written plan to be given Rev. Romyn to sign. After proper consideration, it was accepted. This shall be recorded in the Acta of the Deputati.

Also the letters to the Coetus, to Rev. Frielinghuysen, and to the protesting members of Jamaica, which had been drawn up by the Messrs. Depp, were read, and approved. xii. 360.

Pennsylvania.

Art. 7. The Rev. Depp. had received from the Depp. South Holland a letter from Rev. (Jacob) Lischy, of December 2nd and 12th, 1752.

Also a letter to this Classis from the Revs. (George M.) Weiss and (John P.) Leidich, of May 30, this year; as well as a letter from Mr. Samuel Chandler, of England, all of which were read. xii. 361.

Ordination of Thomas Romeyn, Peter Manhard, Stephen Sam. de Lavel.

Art. 11. Each of these gentlemen preached a sermon, the first on 1 Cor. 3: 17, "For the temple of God is holy, which temple ye are"; the second on Ps. 72: 17; the third on Ps. 92: 14; and were admitted to the preparatory examination; the first one also to the final examination. They were properly questioned by Rev. van Muyden in the Hebrew and Greek tongues, and upon the principal articles of Sacred Theology. They were admitted to the public ministry after they had subscribed the Formulae of Concord, the Canons, and the Post Acta of the National Synod of Dort; also after they had repudiated the condemned opinions of Prof. Roel and Dr. Bekker, and promised to read word for word, without change, the Forms for Baptism and Communion; especially the last three questions in the Baptismal Form. The two licentiates also took the oath against Simony. The Examiner was thanked and the examinees were wished an increasing measure of light and grace. Proper certificates will be given them by the clerk. Rev. Romyn, moreover, was admitted to the Sacred Ministry for the church of New Netherland whereunto he is called, and ordained to the office with the laying on of hands. xii. 361.

ACTS OF THE CLASSIS OF AMSTERDAM.

Special Stipulations required of Rev. Thomas Romeyn, Sept. 3, 1753, when called to Oyster Bay and Jamaica, L. I. Vol. 31, page 32. Reference xxiv. 23.

Copy of what the Classis of Amsterdam wrote below the printed qualification of Rev. Thomas Romeyn as minister at Oyster Bay.

The Classis of Amsterdam, having seen a call, extended by the minister of Jamaica and Oyster Bay, on the 27th of November, 1752, to Mr. Thomas Romeyn; and having, moreover, taken into account the fact that there are in the church of Jamaica two consistories; that the one consistory has protested and appealed to this Classical Assembly, *first*, against the legality of the consistory at Jamaica which has made this call; and *secondly*, against the calling of Rev. Thomas Romeyn in particular; for it has not felt itself at liberty as yet to approve that call so far as the church at Jamaica is concerned:

And inasmuch as this Assembly does not yet possess sufficient light to judge of the legality of the consistory; but has, nevertheless, approved the call, so far as the church at Oyster Bay is concerned; and, after previous examination, has ordained and qualified Rev. Thomas Romeyn as minister of the church at Oyster Bay; but on this express condition and with this stipulation, that the aforesaid Rev. Thomas Romeyn shall make a promise, in writing, to the Classis, as also his Rev. has agreed to do, in effect as follows:—

Portfolio "New York", Vol. ii.

I, the undersigned, Thomas Romeyn, called as minister to the church at Jamaica and Oyster Bay, on Nov. 27, 1752, having been informed of the protest and appeal, made by a certain consistory at Jamaica, against the legality of that consistory at Jamaica which called me; as also of the protest and appeal against my being called so far as the church at Jamaica is concerned; declare and promise in all sincerity of heart:

First, That I will abide by the call, which I accepted, so far as the church of Oyster Bay is concerned; and that, in expectation of the Lord's help and blessing, I agree to discharge all the duties of a faithful minister in the said church.

But, *secondly:* As regards the call to the church at Jamaica, I declare and promise that I will perform no function as minister of the church of Jamaica, before the protest and appeal against the legality of the consistory which called me, and against my call as a minister at Jamaica, shall have been considered, and the differences settled, by the Coetus of New York; or, if it cannot be done there, by the Classis of Amsterdam; or, if needs be, by the Christian Synod of North Holland.

Thirdly, That I will become a member of the Coetus of New York, and submit myself to its just rules, resolutions and decisions, made in accordance with Church Order, saving the right of appeal to the Classis of Amsterdam, and to the Christian Synod of North Holland, in case I should feel myself aggrieved.

Finally: I promise that with all prudence and zeal, so far as in me lies, I will help in promoting amity and peace in the churches of Oyster Bay and Jamaica; as also in the churches of Newtown (Newtuyn) and Hemstede which were formerly united with Oyster Bay and Jamaica.

Thus done at Amsterdam, Sept. 3, 1753. Thomas Romeyn, S. S.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Coetus, Sept. 3rd, 1753. Vol. 31, page 30, No. 13, Ref. xxiv. 23.

To the Coetus of New York.

Rev. Gentlemen and Much-beloved Brethren:—

We had the honor lately, on May 7th, (1753,) of writing to you, in answer to yours of Sept. 25, 1752. No doubt you have already received ours, and therefore we will not repeat what we have written excepting this: That we brought in the appeal to the Coetus of the Rev. members of the Consistory of Jamaica, signed by the names of P. Ammerman, A. Schenck, Simeon Van Noordwyk and D. Durye. In connection therewith we have heard that Rev. Thomas Romeyn had been called, Rev. John Frelinghuysen being moderator of the call. We have also received a letter from Rev. Frelinghuysen defending the legality of this call; and in addition to all this, an appeal of the said Consistory against this call. The Classis has deliberated upon these documents with care in order to act in a way most favorable for the restoration of peace and the general edification of the church. With such desires, and prayer for divine guidance, the Classis has approved this call on Rev. Thos. Romeyn as pastor; has examined him and qualified him for that office at Oyster Bay, inasmuch as there was no protest brought in against the call (from that place) but only from Jamaica. The Classis has imposed some conditions which Mr. Romeyn has promised to fulfill. These are to be found in the ordinary printed qualifications of which you have a copy. We trust that you will be satisfied with our proceedings, and that you will be as active as possible in promoting the unity of the four congregations. We hope you will do everything in your power to accomplish this, with the resolution of the Coetus, which, apparently, has been done by J. Frelinghuysen; for he, as Moderator, has presented the call to Rev. Romeyn, instead of Rev. De Ronde, who was appointed to this duty by the Coetus. We hope this may be no cause of offence, but that peace may still prevail.

Availing ourselves of the present opportunity, we take the liberty of bringing to your consideration, the question, that the calls which are sent up for examination and approval, be first examined by Rev. Coetus. But if the Coetus should not meet in a long time, that this should then be done by brethren in the neighborhood. In order for us properly to consider matters, such resolutions should be made known to the Classis, to give them full light on the subject. We wish nothing else, Dear Brethren, except to be your servants in these matters, that the Church of God may be built up, both among you and among ourselves, and be flourishing and peaceful, that Zion may become a praise in all the earth. May the Lord bless your labors and crown you with the excellency of his benediction. May the God of all grace and comfort be with you and remain, making you rich in grace now, and with glory in eternity.

We remain with all respect, Rev. Gentlemen and Much-beloved Brethren, Your humble and obedient servants and Brethren, The Members of the Classis of Amsterdam,

In the name of all,
Jakob de Jonge, Ecc. Amst. Depp. h. t. Praeses.
John A. Van Muyden, Ecc. Amst. Depp. h. t. Scriba.

In our Classical Assembly at
Amsterdam, Sept. 3rd, 1753.

ACTS OF THE COETUS OF NEW YORK, HELD SEPT. 11-20, 1753.

Portfolio "New York" Vol. ii. Vol. xxiii. 380-8. Referred to, xxiv. 28. See also Acts of Classis, xii. 373.

Tuesday, September 11—Forenoon.

The Assembly was opened with an appropriate prayer by the President of the last Coetus. In consequence of the absence of Dom. Verbryck, who would succeed in order as President, the appointment was postponed till the afternoon, and in the meantime the former President read the minutes of the last Coetus.

Dom. Ritzema excepted to the 2nd article of the afternoon session of September 19th; but, as this matter would come up in handling the Long Island question, it was for the present taken *ad referendum.*

3. *Report.*—According to Art. 1. of the afternocn session of Sept. 20th, Dom. Haeghoort and other ministers shall make report concerning the case of Dom. Muzelius, after the Classical Letters shall have been read.

The Assembly separated with thanksgiving to God, to meet again at half past three, P. M.

Afternoon Session.

The Assembly being opened with prayer, Dom. Verbryck succeeded in order as President, and Dom. Fryenmoet as Clerk.

Members Present.

Dom. Erickson
" Curtenius
" Haeghoort
" Schuyler
" Ritzema
" Van Sinderen
" Fryenmoet
" Goetschius
" Leydt
" Van Der Linde
" Verbryck
" De Ronde
" Frelinghuysen
" Marinus

Elder, Matthew Peterson
" Demarest

" L. Riker
" A. Van Wyck
" A. Lott
" D. Westbrook
" A. Terhune
" H. Fisher
" D. Van Dien
" J. Haering
" E. Byvank
" S. Van Arsdalen
" D. Van Houten

2. *Signing of the Rules.*—On motion, *Resolved,* That the mistakes in the order of succession in signing the Rules of the Coetus be rectified, and a new subscription made; which was accordingly done.

3. *Communications.*—The Classical Letters were read, viz.: (1) Of July 17, 1752; (2) Extract of a letter from Dom. P. Wynstock to the Rev. Classis of Amsterdam; (3) Extract from a letter of the Classis of Nederveluwe; (4) Another from the Rev. Classis of Amsterdam, dated December 5, 1752, with a proposal of peace for Long Island; (5) Yet another, from the same, dated May 7, 1753.

Then the Assembly adjourned, with thanksgiving to God. *Tempus Conventus* to-morrow, at nine.

Wednesday, September 12—Forenoon.

The Assembly being opened with prayer:

1. The mistakes in signing the Rules were rectified.

2. The minutes of yesterday were Read, and no exception taken to them.

3. Dom. Van Sinderen reported that he had conformed to the advice of the Coetus in administering the Lord's Supper, and, beyond expectation, had found the opponents, with few exceptions, moderate.

4. A letter was read from Dom. Vrooman, excusing himself for his absence this year from the Coetus.

5. A report was made by the committee in the case of Dom. Muzelius.

6. A letter, from the Rev. Classis of Amsterdam to the committee in the case of Tappan, was read.

7. The report of this committee and the Classical Letter to them were, on motion, taken *ad referendum.*

8. The protest of Dom. Haeghoort was taken *ad referendum.*

9. The proposal of the Rev. Classis of Amsterdam, respecting peace on Long Island, was again read, and different opinions expressed thereon; when

The Assembly separated with thanksgiving to God. *Tempus Conventus* this afternoon, at four o'clock.

Afternoon Session.

1. *Plan of Peace for Kings County.*—The Assembly being opened with prayer, Dom. Ritzema presented the following plan concerning the Long Island subject, which, by unanimous vote, was made an act of the Coetus:

The Coetus, having maturely considered the proposel of the Rev. Classis of Amsterdam to try once more whether the congregations of Long Island cannot be reconciled to the continuance there of Dom. Arondeus, find that the plan so piously and cordially presented by the Rev. Classis is still of such a nature that it cannot be executed without wounding the conscience. Wherefore it was suggested whether the pious object of the Rev. Classis could not be attained in this way:

a. The sentence upon Dom. Arondeus to be confirmed.

b. An entirely new Consistory to be chosen out of both parties in the five united villages, in the presence of the Coetus, according to the resolution of 1751, with the resignation of all who now are, or are deemed, members of Consistory.

c. A new minister to be sent from Holland by the Rev. Classis in place of Arondeus, and to be called, along with Van Sinderen, by the new Consistory, in the name of the congregation; in which call, (if possible,) as well as in that of Van Sinderen, the village of Gravesend shall be included.

d. During the vacancy, the congregation to be served by the whole Coetus, from the oldest to the youngest, together with Van Sinderen.

e. During the vacancy, no Consistory meeting to be held by Van Sinderen alone as President, but always in the presence of the minister whose turn it shall then be to be there. In case of extremity, one of the brethren of the Circle to be called in.

Worthy Brethren! The Rev. Coetus, now assembled, has maturely considered, in the fear of the Lord, the letters of the Rev. Classis in reference to the settlement of the long-pending disputes in Kings County, Long Island, and finds itself constrained, in conscience, to adopt the following plan:

I. The sentence before pronounced upon Arondeus, ratified by the Rev. Classis, at last executed in their name, and again confirmed on certain conditions, must hold good; so that he can no longer be a minister among you, and you are henceforth not to regard him as such, nor to refuse obedience to what we have unanimously done, in conscience, before God, and according to his Word and to the Church Order.

II. We declare to you that our object is, together with the maintenance of righteousness, to promote the welfare of your congregations; wherefore we have judged it best to further what is good, and to take away what is bad, root and branch; to which end, we supplicate the blessing of the God of all grace upon you.

(Here follow the articles above, marked b, c, d, and e; and the address concluded thus:)

Dear Brethren! The Assembly expects nothing less than that this just and reasonable proposal will be adopted by you all, without exception; and this the more, since we are firmly resolved to defend this action in every church court.

2. *Plan Announced to the Parties.*—The committees from the five villages were introduced, and had the above act of the Coetus read to them. They requested copies, which were granted to them, and Friday afternoon was appointed for receiving their answer.

The Assembly separated with thanksgiving to God.

Thursday, September 13—Forenoon.

The Assembly being as usual opened with prayer to God:

1. *Jamaica.*—Dom. Ritzema made an explanation concerning the election and ordination of the Consistory here, which the Rev. Classis had mentioned, and which the Rev. Coetus declared lawful.

2. *An Appeal.*—Daniel Duryee, A. Schenck, S. Nordwyck, and N. Van Noostrand laid upon the table a request for redress, and in case this were not granted, a protest and appeal against Messrs. Ritzema, Goetschius, and Frelinghuysen being allowed, on account of partisanship, (as they professed,) to sit upon their case. The last was refused, as groundless.

3. *Dom. Haeghoort's Protest.*—Respecting this, Dom. Haeghoort testified that he had never received, if the Classis had ever written, any letter touching this matter. The subject itself was taken *ad referendum.*

The Assembly separated, after thanksgiving to God.

Afternoon Session.

The Assembly was again opened with prayer to God.

Plan of settlement at Jamaica.

Dom. Ritzema proposed the following to the Rev. Assembly, who made it a resolution of their own:

Worthy Friends—The Rev. Coetus has carefully considered your papers designed to show, 1. That your Consistory at Jamaica is lawful; and 2. That the one chosen by Dom. Ritzema is unlawful; and therefore, also, the call made by them on Mr. Romeyn.

We reply to *the first,* That this cannot be admitted.

1. Because, according to the decree of the Classis, a Consistory must be chosen either by a neighboring minister, or by one of the committee, (appointed for the purpose,) or by one of the Coetus; and Dom. Arondeus was neither of these: not the first, as the fact itself shows; nor the second, for he was not appointed; nor the third, for he is still out of the Coetus.

2. Because it must be with the consent of the congregation, which was not the case here, since the elder, Abrah. Lott, not only took no part in it, but actually protested in the church against your election.

As to the *second,* that is a matter which does not belong to us, but depends upon the Rev. Classis; and where they are concerned, our judgement can avail nothing for or against. What the Classis now demands of us is to do away the dispute, if possible. Weigh well, then, brethren, whether it be not altogether most becoming to act with us to this end, since the judgement of the Classis is manifest to us both. Thus perhaps every difficulty may be at once removed, and we and you both put at ease.

1. *Answer of the Committee.*—The committee from Jamaica, being again introduced, agree with the Coetus to let everything rest for the present, until further advices be had from the Rev. Classis.

2. *Hackensack.*—Jacob Outwater, an outgoing deacon of Hackensack, presented some complaints against Dom. Goetschius and five of his Consistory, which, having been considered, were taken *ad referendum.*

The Assembly separated with thanksgiving to God.

Friday, September 14—Forenoon.

The Assembly being opened with prayer to God:

1. *Reading of Minutes.*—The minutes of Wednesday and Thursday were read, and no exceptions taken to them.

2. *Jamaica.*—A letter from the Consistory of Jamaica, which the Classis had declared lawful, was read.

3. *Hackensack.*—Concerning the differences between J. Outwater and Dom. Goetschius and his Consistory, the Assembly ordained the following for the peace and quiet of the congregation:

The present Consistory shall continue; notwithstanding, the Coetus proposed to them the following method in future, viz.: A free nomination shall be made by all the members of the Consistory, out of whom the election shall be made, until another mode shall be unanimously adopted by the congregation.

The Assembly further judged that the existing differences should be adjusted in love, and that the two ministers, Curtenius and Goetschius, as also the Consistory, and Outwater and his friends, should be earnestly recommended to revive again the brotherly love which had begun to grow cool. To do this, Dom. Ritzema was appointed in the name of the Coetus, and he performed it faithfully.

4. *Dom. Muzelius and Tappan.*—This case coming up, at the request of the President, Dom. Erickson was substituted in his place; whereupon the letter of the Rev. Classis to the committee of the Coetus in this matter was read to the delegates from Tappan, Corn. Kuyper, Mr. Haering, and John Nagel. These delegates complained that Muzelius, in the face of all warnings, went on in a scandalous and sinful manner, not only sorely accusing, with abuse and threats, the minister, and Consistory, and committee of the Coetus, but also preaching, and even baptizing a negro without his making a profession of faith; so that the schism in the congregation became still greater.

The Assembly separated with thanksgiving to God.

Afternoon Session.

The Assembly opened with prayer.

1. The letter of the lawful Consistory of Jamaica was referred, for further explanation by the Classis.

2. *Tappan.*—The delegates being again heard, their complaints were taken *ad referendum.*

3. Application to be examined for License Refused.—John Aemilius Wernich appeared, requesting to be examined and ordained; but the directions of the Rev. Classis were read to him, and his request declined.

4. *Arondeus's Friends Protest.*—The friends of Arondeus protested against the sentence issued yesterday against him, and said they would appeal; yet, against all reason, refused to state in writing, or to suffer to be taken down, their reasons of protest and appeal.

5. *Tappan.*—The Assembly ordered the agreement made some years since between Muzelius and the congregation of Tappan, respecting arrears of salary, to remain *in statu quo*, since the members of this body cannot certainly recall anything of its nature beyond what is contained in the minutes. Further ordered, that Muzelius be written to, to present himself before us at three o'clock on Tuesday afternoon; which was done.

Separated with thanksgiving to God.

Tuesday, September 18—Forenoon.

1. *Tappan*—The committee on this matter was again examined, and the Assembly resolved to abide by the answer of the Rev. Classis; still, however, intending to attend to the *Emeritusship* of Muzelius.

Separated with thanksgiving to God.

Afternoon Session.

Opened with prayer to God.

1. *Call from Bergen—Protest.*—A call from Bergen and Staten Island upon Mr. William Jackson was read, and found complete. The delegates of the friends of Arondeus presented their appeal and protest to the Rev. Classis, which the Coetus undertook to oppose. This was made known to them, and they were exhorted, meanwhile, to abide by our decision, which hitherto they have refused to do.

2. *Fishkill.*—A letter from the Consistory here, occasioned by the failure of Poughkeepsie to supply firewood, was read, and taken *ad referendum.*

3. *Muzelius.*—He appeared, and his affairs were taken *ad referendum.*

Separated with thanksgiving to God.

Wednesday, September 19—Forenoon.

Opened with prayer to God.

1. *Minutes—Committees.*—The minutes of yesterday were read, and no exceptions taken. Dom. Curtenius and the elder, Abraham Van Wyck, were appointed a committee to agree with Dom. Muzelius respecting the removal from the congregation. Dom. Ritzema and Frelinghuysen were appointed a committee of Dom. Arondeus's friends.

Dom. Frelinghuysen inquired whether a child born in incestuous fornication could be baptized?

2. *Dom. Haeghoort's Protest.*—It was proposed by him to drop his protest now, with the view of putting the Coetus on a better footing at its next ordinary or extraordinary session. The Assembly heartily agreed to supply all deficiencies in its constitution which should be intelligently and kindly shown; and with this Dom. Haeghoort was satisfied. The Assembly having appointed the next ordinary meeting for the handling of this matter, prior to all other questions, the brethren were all requested to be present.

3. *Muzelius.*—The committee on this case reported that Dom. Muzelius, on condition of remaining an *Emeritus* minister, would remove out of the congregation, and forego his claims for a moderate sum of money. The Assembly agreed that Dom. Muzelius, on the written condition of removing fairly and promptly from Dom. VerBryck's congregation, of releasing them of their obligations for a sum of money, and promising in future to behave in a Christian manner, according to God's Word and the Church Order, should be held and recognized as an *Emeritus* minister. The Assembly requestedAbr'm Lefferts, Jas. Roosevelt, and Elbert Haering to adjust matters in their name between Dom. Muzelius and the Consistory and congregation of Tappan, and carry out the agreement stated in the foregoing resolution. Till the accomplishment of this object, Dom. Muzelius is to abstain from all ministerial service in Dom. Verbryck's congregation; and if the agreement is not made, then the Coetus will proceed to consider the Classical Letter to their committee on this subject. All of which is to be announced to him orally.

Separated with thanksgiving.

Afternoon Session.

Opened with prayer to God, as usual.

1. *Appeal of Duryee.*—Dom. De Ronde was requested to write to Dan Duryee, to inform him that the first minute, of which a copy was furnished him, would remain in the minutes, and that he might present his protest by the Extraordinary Clerk. The Rev. Messrs. Frelinghuysen and Leydt, and the elder, Fisher, were requested to reply to this protest and appeal, in the name of the Coetus.

2. *Appeal of Arondeus.*—The committee on the reply to this, reported a draft, which was amended by the Assembly, and then given to Dom. Ritzema to be fairly copied, and forwarded with the other papers of the Rev. Coetus.

It was ordered that the next Ordinary Coetus should be held on the fourth Tuesday of September.

Separated with thanksgiving.

Thursday, September 20—Forenoon.

Opened with prayer.

The minutes of yesterday afternoon were read, and no exceptions taken to them. The full reply to the protest and appeal of Arondeus's followers were read over, and the brethren were heartily thanked for it. Mr. William Jackson, being about to travel to Europe, showed his ecclesiastical testimonials, and offered his service to the Assembly; whereupon the President, after inspecting his papers, cordially thanked him, and wished him all health and happiness.

The Assembly, after wishing each other all health and blessing in love, separated, with thanksgiving to God.

(Signed,) Samuel Verbryck, V. D. M., p. t. President
J. Fryenmoet, V. D. M., p. t., Clerk.

ONE OF THE CONSISTORIES AT JAMAICA, TO THE COETUS OF NEW YORK, SEPT. 11, 1753.

Portfolio " New York ", Vol. ii. Ref. xxiv. 32.

To the Rev. Coetus of New York:—

We, the undersigned, consistory of Jamaica, seeing that we are not considered by the Coetus the legal consistory of Jamaica, but are altogether ignored; even to that extent, that a mere part of us, which is declared to be the consistory, is allowed to call a minister; therefore, we find ourselves compelled once again to address ourselves to your Rev. Coetus, because of this grievous treatment which we receive.

We, hereby, therefore, address you with the very friendly request for redress in this matter of ours; for we see no reason for such treatment. It can be clearly proved, as this enclosure shows, that we did not refuse, but agreed to the proposition, made in an article, which the Commissioners of the Coetus extracted (from the minutes and) sent us by the hand of the late Rev. (G.) du Bois, for the election of a consistory. But, notwithstanding others have, meanwhile, mixed up this fact with lies, by saying that we were unwilling to act according to the prescribed article; although we never said a word to that effect, and have always acted in perfect accord with the said article; yet the ministers who were either appointed on this business at the time, or else who took it upon themselves, did without further investigating those statements with which we are charged by others, prefer to believe them; and they sent us another article which we could not agree to. We were thus necessitated to look for a neighboring minister, which also we did. We got Rev. Arondeus to help us in choosing a consistory; and, in the liberty given us by the Rev. Classis, as its communication to us shows, we allowed it to be installed by the minister aforesaid.

But the Commissioners before mentioned cannot acquiesce in the matter; and in place of the consistory chosen by us, they chose another consistory, in the interest of a party. They have thus set us aside. And nothing of all this, indeed, has come to the Coetus for its consideration; nor the manner how, owing to the most abominable lies, we have been rejected, and looked upon as unwilling to agree; while, on the contrary, we were in every respect willing to act according to the proposition first made. So, to our exceeding sorrow, others have triumphed over us, and power even is given them to make a call, without recognizing us as even members of the church. This is directly against the salutary aim of the Rev. Classis, which does everything to promote amity, peace and unity; in order that all might join hands in the calling of a minister; and thus prevent the setting up a church within a church.

And as we have recently received a letter from the Classis, dated May 7, 1753, in which that body expresses the hope that this matter may be set right in the Coetus; we do now once again resort to your Revs. with the friendly request for redress in the same, and for recognition as the legal consistory. We have always been recognized as such by the Classis; and surely will continue to be, when it comes to hear how the Commissioners have been misled by lies. Otherwise we shall be obliged to protest against such appointment of a new consistory, chosen from a party; and we hereby do protest, requesting that, in case redress is refused, a minute may be made thereof for the Classis to act upon at its session in May.

Thus done at Jamaica, Queens County, Sept. 11, 1753.

Signed as Consistory,

Simeon Van Noortwyck
Paulus (his mark) p Amerman
Abraham Schenck
Daniel Durye.

PROTEST OF A CERTAIN CONSISTORY AT JAMAICA AGAINST THE CALL OF THOMAS ROMEYN, SEPTEMBER 11, 1753.

Portfolio "New York", Vol. ii.

Protest of the undersigned Consistory of the churches hereinafter mentioned.

We have understood that the student, Thomas Romeyn, has, under the direction of Rev. Johannes Frelinghuysen, accepted a call to the church of Oyster Bay and, in part, of Jamaica. This thing looks exceedingly strange to us, because no regard is paid therein to the action of the Rev. Classis of Amsterdam respecting it; nor to action taken by the Rev. Coetus at its last meeting.

Such a thing should be done under the direction of the moderator of the call (consulent) who has been appointed thereto, the Rev. De Ronde, and not by Rev. John Frielinghuysen, who is neither moderator nor a brother in the same circle. It is also against the resolution of the Rev. Classis. That body, in the dismission of Rev. Goetsvhius from amongst us, had no other aim than the harmony of the church. Clearly, this is not aimed at by this proceeding, but the church is broken up, and is in a rather worse condition than it even would have been, had the said Goetschius remained. Moreover, the churches contain members of both parties. And when, by a party, therefore, a call is made to get another minister, is that not setting up a church within a church? Is it not against all Church Order? And does it not thereby cause the most irrational confusion?

We, therefore, find ourselves necessitated to protest altogether against such an unenlightened treatment; as already we have done and also hereby do in the name of those of us who are standing up for their rights, with the request that this our protest be recorded in the minutes of the Rev. Coetus, in order that the Rev. Classis, by getting it under its eye, may be able to pass a righteous judgment on the case.

Signed as Consistory,

Simeon Van Noortwyck
his
Paulus p Amerman
mark
Abraham Schenck
Daniel Durye.

Thus done by us at Jamaica, Sept. 11, 1753.

CONFIRMATION BY THE COETUS OF THE SENTENCE UPON ARONDEUS, SEPT. 12, 1753.

Action of the Coetus in the matter of Rev. Arondeus.

Worthy Brethren:—

The Rev. Coetus, now in session, has at this time in particular, in the fear of the Lord, maturely considered the letters of the Rev. Classis in regard to the disputes, so long pending on Long Island, in Kings County; and finds itself in conscience bound to pass, unanimously, the following resolution, as it has already done, and hereby makes the same known to your Revs:

1. That in regard to the person of Rev. John Arondeus, it can come to no other conclusion than that the sentence previously passed upon him; and which was ratified by the Rev. Classis; and also, in its name, here recently put in force; and now, again, on certain conditions, confirmed: that the sentence must take effect. Therefore his Rev. can no longer be minister among you. From now on, you must turn away from him as a minister; and you must no longer refuse to observe what, (as we think), we have, in good conscience before God, and according to His Word and our Church Order, unanimously done.

2. We make known to you that it is our aim, while maintaining righteousness, to promote the true welfare of your church. We have, therefore, thought it best, for the promotion of what is good, and for the removal, root and branch, of what is evil, and whereon we ask the God of all Grace to give you His blessing:

(1) That, the entire Consistory, whatever it be or has the name of being, shall go out, and a new Consistory for the whole of the five united villages of Kings County shall be chosen, from both the parties, and in presence of the Coetus or its Commissioners; according to our previous action taken in the year 1751.

(2) That, in the place of Arondeus, a minister sent by the Classis of Amsterdam from Holland, be called, (to be associated with Van Sinderen), by that new Consistory, in the name of the whole church; and that in that call, if possible, the village of Gravesand (Gravesend) also be included, as also in Van Sinderen's call.

(3) That, during the vacancy, besides Van Sinderen's services, the church have supplies from the entire Coetus, from the oldest to the youngest.

(4) That, during that vacancy, no Consistory meeting shall be held by Van Sinderen as sole president, but only in presence of the minister who shall then be taking his turn there; and, in case of extreme necessity, by calling in one of the brethren of the Circle.

Rev. Brethren! the Assembly expects nothing else from you now than that you will all, without exception, accept this so just and equitable resolution; and especially, because the Rev. Assembly is firmly resolved to defend this resolution of theirs in any Church Assembly.

Collata Concordant quod testamur,
Samuel Verbryck, p. t. Praeses
J. D. Fryenmoet, V. D. M. p. t. Scriba.

PROTEST OF THE FRIENDS OF ARONDEUS, AGAINST THE ACTION OF THE COETUS CONFIRMING THE SENTENCE ON ARONDEUS, SEPT. 18, 1753.

Portfolio "New York", Vol. ii.

To the Rev. Assembly of the Coetus, held in the City of New York.

Reverend Assembly:—

We hereby protest against your Revs.' resolution and decision, passed on the 12th inst. with regard to the person of Rev. John Arondeus, a copy of which was sent to us, and signed, Samuel Verbryck, etc. As also against your Revs.' decision, made on April 16, 1752; on the ground of the acts, being, in our judgement, unjust and improper; because his Rev. as well as ourselves, have, by your Revs., been condemned without a hearing. And when, on the 16th of April, 1752 we appealed in your Revs.' Assembly, to the Rev. Classis of Amsterdam, the president, Rev. Gerard Haeghoort, forbade us to speak, and ordered us to go; and consequently, as we understand it, no notice was taken of us in the Minutes.

In response to the communication by the Classis of Amsterdam, recommending us to seek peace, we did, on the 16th of Sept., 1751, offer your Revs.' Assembly, our ready resolution for peace, and to submit ourselves wholly to the judgement of the Rev. Classis of Amsterdam; and we are still disposed to peace and reconciliation. As we are informed, (for your Revs.' are unwilling to reveal anything to us, thus keeping us in the dark), the Rev. Classis of Amsterdam has most highly recommended to your Rev. Assembly, to devise and apply means to bring about peace; and to that end proposed certain rules and conditions for inspiring both parties to seek peace and reconciliation. This your Revs. have not in the least observed; but, on the contrary, on two different occasions, you have condemned us and Rev. Arondeus without allowing us the slightest chance to defend ourselves. This we hold to be contrary to all rights, very unjust and improper; also directly against the Christian aim and object of the Rev. Classis of Amsterdam, whose aim it is to save, and not to destroy. Wherefore, we hereby appeal to the Rev. Classis of Amsterdam for redress, and request that this our appeal may be entered on the Minutes, to be made known to that Rev. Assembly.

Johannes Lott
Philippus Nagel
Rutgert Van Brunt
Jacob Remsen
Daniel Bodet.

Kings County, Sept. 18, 1753.

ANSWER OF THE COETUS ON THE PROTEST FROM JAMAICA, SEPT. 19, 1753.

Portfolio "New York", Vol. ii.

Copy of the Acts of Coetus, Sept. 19, 1753 in the matter of Jamaica, on Long Island.

Worthy Friends! The Rev. Coetus has carefully considered the papers handed in by you, with a view especially

1. To getting your consistory at Jamaica legalized.
2. And hence, the consistory chosen by Rev. Ritzema declared illegal, and so also the call extended by it to Mr. Thomas Romeyn. Answer:

As to the first point, the Rev. Assembly can in no wise rule in accordance with your ideas.

(1) Because such a thing must be done, according to the action of the Rev. Classis, by a neighboring minister, or one of the commissioners, or one of the Coetus. Rev. Arondeus was neither the one nor the other; not the first, as the outcome proves; not the second, as shown by the fact that he was not sent by the commissioners; and not the third, for he is not of the Coetus up to this time.

(2) Because it must be done to the satisfaction of the church; and it was not so done; for the elder, Ab. Lott did not only not vote with you, but being in church himself, protested against your election.

As to the second point, that is something, we think, which does not belong to us, because this matter is now pending before the Rev. Classis, his Rev. is no doubt present by this time. So our judgement can do neither good nor harm. If it is possible, the Rev. Classis requires of us the settling of the dispute; therefore, Brethren, consider with us, whether it will not be most fitting for us to act with you in the matter after the judgement of the Rev. Classis thereon shall have become known to both of us. Perchance every difficulty may thereby be at once removed, and both we and you set at ease.

Whereupon, the commissioners, having come in, it was agreed to let the whole matter rest until the time when further information shall have been received from the Rev. Classis.

Wednesday, Sept. 19,
in the afternoon.

Rev. de Ronde was asked to write a letter to Daniel Durye, informing him that the first minute, a copy of which is given him, will remain in the minutes, and he thus have the liberty to hand in his protest to the special scribe. Revs. Frielinghuysen and Leydt and the elder Visser were asked to reply to the protest and appeal in name of the Coetus.

CORRESPONDENCE FROM AMERICA.

The Coetus of New York to the Rev. Classis of Amsterdam, Sept. 19, 1753. Vol. xxiii. 379, 380. Ref. xxiv. 28.

Most Pious and Learned Fathers and Brethren in Christ, constituting the Assembly of the Reformed Church at Amsterdam:

The first package of your esteemed letters, dated, one December 5, 1752, the second July 17, 1752, and also another of May 7, 1753, we received and opened on the 11th of September; and also one to the committee in the case of Dom. Muzelius; from all which we have seen your extreme pains and faithful watchfulness for our New Netherlands Zion—a good pattern for us to follow in your laudable footsteps. Meanwhile, we thank you in the most earnest manner for your pains in the matter, and humbly seek the continuance of the same.

How we have been governed in the management of our affairs by the wise counsel given us in your letters, will appear from the accompanying minutes and other documents.

We announce, with great sorrow, that the Messrs. Frelinghuysen have, while at sea, been removed from this life by the small-pox, to the great regret of their surviving brethren, and of the congregations for whom they had been ordained to the ministry by the laying on of the hands of your Rev. Body. In the meantime, the other two gentlemen, Vrooman and Schunemen, have been installed in their congregations, in the hope that they will be faithful instruments, in the hand of Jesus, for the extension of his gracious kingdom.

We thank your Rev. Body for the Acta Synodi; and, in conclusion, desire that the all-sufficient Jehovah, out of his overflowing grace, would pour out upon you all imaginable temporal, spiritual, and eternal blessings. We remain, Rev. Fathers and Brethren in Christ, Your obedient servants and associates, The Christian Coetus in New York, In the name of all,

Sam. Verbryck, p. t. Pres.
J. Fryenmoet, p. t. Clerk.

New York, Sept. 19, 1755.

CORRESPONDENCE FROM AMERICA.

Rex. Theodore Frelinghuysen of Albany, to the Classis of Amsterdam, Sept. 20, 1753.

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii, 390. Ref. xxiv. 22. Acts of Classis, xii. 373.

Addressed:—To the Very Reverend Classis of Amsterdam, by the hand of Mr. Wm. Jackson—whom may God guide:

Very Reverend Fathers:—

Both of your highly esteemed letters were duly received by me. I hereby humbly thank you for them; and especially for the congratulations on the induction into office of my two brothers, as also of my former pupil, Mr. Barent Vrooman. The latter, together with Mr. John Schuneman, I have had the privilege of congratulating at the place where I am located; but the faces of my dearly beloved brothers, I shall not have the privilege of again seeing on this side of immortality. For it has pleased the Sovereign God to take them—Ferdinand, on the 11th, and Jacobus on the 19th of June, of this year, (1753), on their return journey, by the smallpox, out of this brief and miserable life—to take them, as I trust, to Himself, into that blessed and everlasting life. This, while to them a glorious change, has caused great sorrow to our American Zion.

Pursuant to your Revs.' order that I should continue to urge the Rev. Consistory of Albany to join the Coetus, I have done my utmost. I laid before them that part of the letter of the Rev. Classis, which related to the Coetus, and requested that I, with an elder, should now go to New York for the purpose of joining ourselves to the Rev. Coetus. But in vain! They declared that they would have nothing to do with the Coetus. When I asked them about my going alone, I was refused. I was not allowed even to go to New York to attend to my own necessary business. So far as I have yet discovered, and in more cases than this one—though throughout the whole world elsewhere, it is different—it may be said to be almost an axiom at Albany, "He that perseveres, loses." ("De Aanhouder wint.")

Such independence and tyranny at Albany, in its desire to shut the minister up within its gates, in utter disregard of the general welfare of the Church, not even permitting him to go to the capital of the Province to attend to his own necessary affairs—this goes against the grain, and is hard to bear. And this is especially so, because there is an article in my call by which they can do violence to my conscience; namely, that even during the week, I shall not be allowed to hold services anywhere without their consent. Already I have had occasion to understand only too well the unreasonableness of such a condition, as well as its impropriety, with its unfortunate consequences.

I understood that your Revs. have written, either to Rev. Hoevenberg, or to the Consistory of Claverack, to the same purport, no doubt, as that which I received from your Revs. concerning their affairs, and which is calculated to get that church out of their snarl. Great divisions still continue among them, however, and Mr. Hoevenberg threatens everybody who calls the legality of his ministry in question.

This letter is sent by the hand of a young man named William Jackson. He has been called by the churches of Bergen and on Staten Island. He purposes to study for a year in one of the Universities of Netherland. It is to be expected that, at the end of that time, he will present himself to your Revs. for examination, with a view to being ordained to the Sacred Ministry. I do not at all doubt, but that, being a young man of promise, fearing the Lord, and given to study from his youth, his Hon. will give satisfaction. For the sake of his churches, and for the sake of his parents, as he is a Benjamin, yea, indeed, an only son, whose absence the aged people, and people of means and respectability residing at New York, will feel very sorely, I humbly make request that it may please your Revs. to help his Honor most speedily to return. The same thing, I hope has been, or will be done for Mr. Thomas Romeyn. Meanwhile wishing the very Rev. Assembly the blessing and peace of the Lord, I sign myself, Very Rev. Fathers,

Your Very Revs. most obedient servant and son in the sacred ministry,
Theodorus Frielinghuysen, A. M. Albanienis Eccl. Pastor.
Albany, Sept. 20, 1753.
No. 202. Received Jan. 8, 1754.

CORRESPONDENCE FROM AMERICA.

The Answer of the Coetus to the Protest of Arondeus, of Sept. 18, Sept. 20, 1753.

The answer of the Rev. Coetus of New York to the Rev. Classis of Amsterdam, wherein their action in the case of Dom. Arondeus and his friends is submitted to the Rev. Classis for adjudication, together with an exposure of the protest made by these parties against the decision of the Coetus, dated Sept. 18, 1753.

First we confess that the plan you devise, Rev. Fathers, with so much pains and care, to preserve at once the congregation and Arondeus, was a matter greatly desired by us, and was therefore a subject of long and anxious deliberation in our Assembly; yet the longer we deliberated, the greater became the difficulties, and we were compelled to make some exceptions to those things which related to the preservation of the congregation.

1. Because we could not in conscience adopt the articles prescribed by the Rev. Classis for the peace of Long Island.

(1) Since Dom. Van Sinderen had already made a confession-sermon which Arondeus persistently refused, it seemed hard to require from him a new confession along with Arondeus, before our table.

(2) Nor could we force a man whom we had already silenced on Long Island—a sentence confirmed by the hand and seal of the Classis—upon Van Sinderen's congregation, and lay them under censure if they refused him.

2. Necessity compelled us to leave Arondeus altogether aside.

(1) Because his person was altogether odious to the most of those who adhered to Van Sinderen, since he had faithlessly deserted them, then returned back, in spite of them, into the congregation, and committed many unchristian and improper acts, (as from time to time has been made known to the Classis), without even manifesting the least sorrow or repentence, or indeed affording any probability that he would do anything to atone for his aversion from godliness.

(2) His deportment is such as to make him a scandal, not only to Van Sinderen's followers, but also to a multitude of his own. This arises especially from his behavior to his servant-maid, which has caused many family disputes, and induced his best friends to tell him to turn her out of his house; instead of which, on the contrary, when he was sick, not long since, he made his will, as one of his friends assures us, in her favor, to the exclusion of his

own brother in Rotterdam. Hence it comes, that he is often overcome by strong drink, and on different occasions has acted like a drunken man or a madman, in the presence of many witnesses.

For these and many other reasons, the Assembly was led to the conclusion expressed in their previous minutes (p. lxxx.)

Now as to the Reasons of that Conclusion.

1. The restoration of the congregation could not be effected without a lawful Consistory, chosen from both parties; and this would be no detriment, but rather an advantage to Arondeus's followers, since they would thus become one body with the others.

2. Nor was it to their detriment that they were somewhat limited in their freedom, (of choice of a minister,) since they had often desired this very thing, and thus their wishes were gratified; and since, on the other hand, such a person, being without any appearance of partisanship, could be useful to both parties.

3. It was in accordance with the usage of the fatherland, and also to their advantage, not at once to put them entirely under the ministry of Van Sinderen, but to give them the ministrations of others when Arondeus ceased to serve. If they had objections to any of our members, these would have yielded for the sake of peace.

4. It was also manifestly for their advantage, in that thus the balance in the Consistory was preserved, and no one party got the ascendency.

Hence Rev. Fathers, we think that all was done impartially by us for the attainment of the desired end, without wounding our consciences, and in our view, no occasion was given for any such protest; still we submit it entirely and readily to your wise and considerate judgement.

Now as to the protest, it may be reduced to two chief points:

I. It declares that the decision made on the 16th of April, 1752, was unjust: 1. Because they were not heard; and 2. Because their protest was refused by Dom. Haeghoort as President.

To this the Assembly reply, that the decision complained of was not then made for the first time, but was simply a new declaration of a former decision, adopted on good grounds by the Coetus, and confirmed by the Rev. Classis.

It is true, we were requested, if it were possible and expedient, to restore the deposed person, which with great forbearance we tried to do, although a large portion of the congregation protested against it. Yet it seemed inexpedient to us to restore a man who had misconducted himself as Arondeus had been proved to have done, without some appearance of repentance; wherefore, while acting toward him with great patience and indulgence, we still required some acknowledgements from him. These he engaged to make, but never did, nay, rather aggravated his faults, and showed himself to be just such a man as we had declared him to be in our sentence. His persistent misbehavior, too, so alienated the hearts of the people from him, that we could see nothing but mischief in his restoration. It would moreover close the door to the healing of the schism throughout the Island, so long as he remained to keep the flame of discord blazing in Queens County, whereby the congregation would remain vacant and exposed, and the village of Gravesend, which he had cut off, would continue separated from the others and unable to call another pastor. And as it was impossible for us in any way to induce Van Sinderen's party to call Arondeus, it seemed desirable, both for him and the congregation, that he should leave them: for him, because, as he still retained his office, he could not go to another congregation where this judgement would have no force, just as was the case with Dom. Goetschius; and for the congregation of Long Isand, because they would be settled by uniting, as we advised them, in the call of a man not connected with either party. Our decision therefore was not unjust, because,

1. Our sentence, and the declaration of it, made April 16, 1752, were not without a hearing of them. The charge, indeed, is rather against the Classis than us; yet it is untrue, for they were heard by the Classis, and the grounds on which that body acted are now seen to be well taken, since he himself undertook to make acknowledgments for them as misdeeds.

Nor were they unheard the second time that we refused to restore Arondeus, for both the Coetus and the committee gave them a long hearing, in which the former are to be blamed rather for patience and forbearance than for precipitation.

2. As to the refusal of their protest by Dom. Haeghoort as President, no protest was offered, no appeal was desired by them. But there were abusive words and ebullitions of bitter feelings, which compelled us to order them to withdraw, when in strict justice we might have put them under censure.

II. As to the second feature of the protest, which charges us with disregarding the propositions of the Classis, the reasons already as signed will justify us in our course, besides the fact that the Classis gave us entire liberty in the matter.

As to the "keeping in the dark," of which they complain, in regard to the propositions of the Rev. Classis, the seals of our letters must have lain unbroken on their table.

The proposition we have now made is the best we can devise to unite and preserve this congregation, as the above-named reasons show. And our request to you, Rev. Fathers, is, that you will reject this groundless protest, and unite hand in hand with us in bringing into effect the means we have mentioned for producing harmony.

That this is our reply, I testify.

Sam'l Verbryck, V. D. M., p. t. Pres.

New York, Sept. 20, 1753.

Was the Church of England Ever Established in New York. The Arguments in support of an Ecclesiastical Establishment in this Province, impartially considered, and refuted.

By Hon. Wm. Livingston.* Sept. 27, 1753.

............................Eripe turpi
Colla jugo: Liber, liber sum, dic age. .... Hor.

Whether the Church of *England* is equally established in the Colonies, as in the Southern Parts of *Great Britain*, is a Question that has often been controverted. Those who hold the Affirmative, have drawn a long Train of Consequences in favour of the *Episcopalians*, taking it for granted, that the Truth is on their Side. The *Presbyterians*, *Independents*, *Congregationalists*, *Anabaptists*, *Quakers*, and all those among us, who in *England* would fall under the general Denomination of *Dissenters*, are warm in the Negative. I beg Leave, therefore, to interpose in the

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* See Sedgewick's Life of Wm. Livingston.

Debate; and as I promised in the Introduction to these Papers to vindicate the religious, as well as civil Rights and Privileges of my Countrymen, I shall devote this Paper to a Consideration of so important a Point; to which I am the more strongly inclined, because such Establishment has often been urged against the Scheme I have proposed for the Constitution of our College. My opinion is, that the Notion of a general religious Establishment in this Province, is entirely groundless. According to the strict Rules of Controversy, the *Onus probandi*, or the Burden of the Proof, lies upon those who affirm the Position; and it would, therefore, be sufficient for me barely to deny it, till those who advance the Doctrine of an Establishment, have exhibited their Proofs to maintain it. I shall, nevertheless, waive the Advantage of this Rule of the Schools, and, as becomes an Impartial Advocate for Truth, proceed to state the Arguments, which are generally urged in support of an Establishment. I shall then show their Insufficiency, and conclude with the particular Reasons upon which my Opinion is founded.

They who assert, that the Church of *England* is established in this Province, never, that I have heard of, pretended that it owes its Establishment to any provincial Law of our own making. Nor, indeed, is there the least Ground for such a Supposition. The Acts that establish a *Ministry* in this, and three other Counties, do not affect the whole Colony; and therefore can, by no Means, be urged in support of a general Establishment. Nor were they originally designed to establish the *Episcopalians* in Preference or Exclusion of any other Protestants in those counties to which they are limited. But as the Proposition is, that the Establishment of the Church of *England*, is equally binding here as in *England;* so agreeable thereto, the Arguments they adduce are the following:

First, That as we are an *English* Colony, the constitutional Laws of our Mother Country, antecedent to a Legislature of our own, are binding upon us; and therefore, at the planting of this Colony, the *English* religious Establishment immediately took Place.

Secondly, That the Act which established the Episcopal Church in *South-Britain*, previous to the Union of *England* and *Scotland*, extends to, and equally affects all the Colonies.

These are the only Arguments that can be offered with the least Plausibility, and if they are shown to be inconclusive the Position is disproved, and the Arguments of consequence must be impertinent and groundless. I shall begin with an Examination of the *First;* and here it must be confessed for undoubted Law, that every new Colony, 'till it has a Legislature of its own, is in general subject to the Laws of the Country from which it originally sprang; But that all of them without Distinction, are to be supposed binding upon such Planters, is neither agreeable to Law nor Reason. The Laws which they carry with them, and to which they are subject, are such as are absolutely necessary to answer the original Intention of our entering into a State of Society. Such as are requisite in their New-Colony State, for the Advancement of their and the general Prosperity; such, without which they will neither be protected in their Lives, Liberty nor Property: And the true Reason of their being considered even subject to such Laws, arises from the absolute Necessity of their being under some Kind of Government, their supporting a Colony, Relation and Dependence, and the evident Fitness of their Subjection to the Laws of their Mother Country, with which alone they can be supposed to be acquainted. Even at this Day we extend every general Act of Parliament which we think reasonable and fit for us, though it was neither designed to be a Law upon us, nor has Words to include us, and has even been enacted long since we had a Legislature of our own. This is a Practice we have introduced for our conveniency; but that the *English* Laws, so far as I have distinguished them, should be binding upon us, antecedent to our having a Legislature of our own, is of absolute unavoidable Necessity. But no such Necessity, can be pretended in favour of the Introduction of any religious Establishment whatsoever; because, it is evident that different Societies do exist with different ecclesiastical Laws, or which is sufficient to my Purpose, wthout such as the *English* Establishments; and that Civil Society, as it is antecedent to any ecclesiastical Establishments, is in its Nature unconnected with them, independent of them, and all social Happiness compleatly attainable without them.

Secondly, To suppose all the Laws of *England*, without Distinction, obligatory upon every new Colony at its Implantation, is absurd, and would effectually prevent the Subjects from undertaking so hazardous an Adventure. Upon such a Supposition, a thousand Laws will be introduced, inconsistent with the State of a new Country, and destructive of the Planters. To use the Words of the present Attorney General, SIR DUDLEY RYDER, "It would be acting the Part of an unskilful Physician, who should prescribe the same Dose to every Patient, without distinguishing the Variety of Distempers and Constitutions". According to this Doctrine, we are subject to the payment of Tythes, ought to have a spiritual Court, and impoverished, as the first Settlers of the Province must have been, they were yet liable to the payment of the Land Tax. And had this been the Sense of our Rulers, and their Conduct conformable thereto, scarce ever would our Colonies have appeared in their present flourishing Condition; especially if it be considered, that the first Settlers of most of them, sought an exemption in these *American* Wilds, from the Establishment to which they were subject at Home.

Thirdly, If the Planters of every new Colony, carry with them the established Religion of the Country from whence they migrate, it follows, that of a Colony had been planted when the *English* Nation were Pagans, the Establishment in such Colony must be of Paganism alone: And in like Manner, had this Colony been planted while Popery was established in *England*, the Religion of Papists must have been our established Religion; and if it is our Duty to conform to the Religion established at Home, we are equally bound, against conscience and the Bible, to be *Pagans, Papists* or *Protestants*, according to the particular Religion they shall please to adopt. A Doctrine that can never be urged, but with a very ill grace indeed, by any Protestant Minister.

Fourthly, If the Church of *England* is established in this Colony, it must either be founded on Acts of Parliament, or the Common Law. That it is not yet established by the First, I shall prove in the Sequel; and that it cannot be established by the Common Law, appears from the following Considerations.

The Common Law of *England* properly defined, consists of those general Laws to which the *English* have been accustomed from time to time, whereof there is no Memory to the Contrary; and every Law deriving its Validity from such immemorial Custom must be carried back as far as to the Reign of RICHARD I. whose Death happened on the 6th of April, 1199. But the present Establishment of the Church of *England*, was not 'till the fifth year of Queen ANN. And hence it is apparent, that the Establishment of the Church of England, can never be argued from the Common Law, even in *England;* nor can be any part of it, since it depends not for its Validity, upon Custom immemorial. And therefore, though it be admitted, that every *English* Colony is subject to the Common Law of the Realm, it by no Means follows, that the Church of *England* is established in the Colonies; because, the Common Law knows of no such religious Establishment, nor considers any religious Establishment whatever, as any part of the *English* Constitution. It does, indeed, incourage Religion; but that, and a particular Church Government, are Things intirely different.

I proceed now to a Consideration of the *second Argument* insisted on, to prove an Episcopal Establishment in the Colonies, founded on the Act which established the Church of *England*, passed in the fifth year of Queen ANN, recited and ratified in the *Act for an Union of the two Kingdoms of England and Scotland*. And that this Act does not establish the Church of *England* in the Colonies, has been so fully shewn by Mr. HOBART, in his *second Address to the Episcopal Separation in* New England, that I shall content myself with an Extract from the Works of that ingenious Gentleman, which with very little Alteration, is as follows:

"The Act we are now disputing about, was made in the fifth year of Queen ANN, and is entitled, '*An Act for* securing *the Church of* England, as by Law established.' The Occasion of the Statute was this: The Parliament in *Scotland*, when treating of an Union with *England*, were apprehensive of its endangering their ecclesiastical Establishment. *Scotland* was to have but a small Share in the Legislature of *Great Britain*, but forty five Members in the House of Commons, which consist of above five hundred, and but sixteen in the House of Lords, which then consisted of near an hundred, and might be increased by the Sovereign at Pleasure. The *Scots*, therefore, to prevent having their ecclesiastical Establishment repealed in a *British* Parliament, where they might be so easily out-voted by the *English* Members, passed an *Act* previous to the Union, establishing the *Presbyterian Church* within the Kingdom of *Scotland*, in perpetuity, and made this Act an essential and fundamental Part of the Union which might not be repealed, or altered by any subsequent British Parliament; And this put the *English* Parliament upon passing this Act for securing the Church of *England*. Neither of them designed to enlarge

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the Bounds of their ecclesiastical Constitution, or extend their Establishment further than it reached before, but only to *secure* and *perpetuate* it in its then present Extent. This is evident, not only from the Occasion of the Act, but from the charitable Temper the *English* Parliament was under the influence of, when they passed it. The Lords NORTH and GREY offered a Rider to be added to the Bill for an Union, viz.--That it might not extend to an Approbation or Acknowledgement of the Truth of the Presbyterian Way of Worship, or allowing the Religion of the Church of *Scotland* to be what it is stiled, *the true protestant Religion*. But this Clause was rejected.........A Parliament that would acknowledge the Religion of the Church of *Scotland*, to be the true protestant Religion, and allow their Acts to extend to an Approbation of the Presbyterian Way of Worship, though they might think it best to secure and perpetuate the Church of *England* within those Bounds wherein it was before established, can hardly be supposed to have designed to extend it beyond them."......

"The Title of the Act is exactly agreeable to what we have said of the Design of it, and of the Temper of the Parliament that passed it. 'Tis entitled, *An Act* not for enlarging, but *for securing the Church of* England, and that not in the *American* Plantations, but *as* it is now *by Law established;* which plainly means no more than to perpetuate it within its ancient Boundaries."

"The Provision made in the Act itself, is well adapted to this Design; for it enacts, That the Act of the 13th of ELIZABETH, [1564] and the Act of Uniformity, passed in the 13th Year of CHARLES II. [1671] and all and singular other Acts of Parliament then in Force for the Establishment and Preservation of the Church of England, should remain in full Force forever; and that every succeeding Sovereign should at his Coronation, take and subscribe an Oath to maintain and preserve inviolably, the *said Settlement* of the Church of *England, as by Law Established*, within the Kingdoms of *England* and *Ireland*, the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and the Territories thereunto belonging. This Act doth not use such expressions as would have been proper and even necessary, had the Design been to have made a new Establishment, but only such as are proper to ratify and confirm an old One. The Settlement which the King is sworn to preserve, is represented as existing previously to the passing this Act, and not as made by it. The Words of the Oath are, to *maintain and preserve inviolably the said Settlement*. If it be asked, *What Settlement?* The Answer must be, a Settlement hereofore made and confirmed by certain Statutes, which for the greater Certainty and Security are enumerated in this Act, and declared to be unalterable. This is the Settlement the King is sworn to preserve, and this Settlement has no Relation to us in *America;* for the Act which originally made it, did not reach hither, and this Act which perpetuates them, does not extend them to us."

It is a Mistake to imagine, that the Words *Territories* necessarily means these *American* Colonies. "These Countries are usually in Law, as well as other Writings, stiled Colonies or Plantations, and not Territories. An Instance of this we have in the Charter to the Society for *promoting Christian Knowledge*". And it is the invariable Practice of the Legislature, in every Act of Parliament, both before and after this Act, designed to affect us to use the Words *Colonies* or *Plantations*. Nor is it to be supposed, that in so important a Matter, Words of so direct and broad an Intent would have been omitted. "The Islands of *Jersey* and *Guernsey*, were properly Territories belonging to the Kingdom of *England*, before the Union took Place; and they stand in the same Relation to the Kingdom of *Great Britain* since. The Church of *England* was established in these Islands, and the Legislature intended to perpetuate it in them, as well as in *England* itself; so that as these Islands were not particularly named in the Act, there was Occasion to use the Word *Territories*, even upon the Supposition, that they did not design to make the establishment more extensive than it was before this Law passed". Further, in order to include the Plantations in the Word *Territories*, we must suppose it always to mean, every other Part of the Dominions not particularly mentioned in the Instrument, that uses it, which is a Construction that can never be admitted: For, hence it will follow, that those Commissions which give the Government of a Colony, and the *Territories thereon depending in America* (and this is the Case of every one of them) extend to *all* the *American* Colonies, and their Governors must of Consequence have reciprocal Superintendencies; and should any Commission include the Word *Territories* generally, unrestricted to *America*, by the same Construction the Governor therein mentioned, might exercise an Authority under it, not only in *America*, but in *Africa*, and the *Indies*, and even in the Kingdom of *Ireland*, and perhaps, in the absence of the King, in *Great-Britain itself*. Mr. HOBART goes on, and argues against the Establishment from the Light in which the Act of Union has, ever since it was passed, been considered. "Dr. BISSE, Bishop of *Hereford*, (says he) a Member of the Society, preached the annual Sermon, *February* 21, 1717, ten Years after the Act of Union took Place, and he says, it would have well become *the Wisdom wherewith that great Work* (the Reformation or Establishment of the Church of *England*) *was conducted in this Kingdom, that this foreign Enterprise* (the Settlement of Plantations in *America*) *also should have been carried on by the Government, in the like regular Way*. But he owns the Government at home did not interpose in the Case, or establish any Form of Religion for us. *In Truth*, (says his Lordship) *the whole was left to the Wisdom of the first Proprietors, and to the Conduct of every private Man*. He observes, that of late Years the Civil Interest hath been regarded, and the Dependence of the Colonies, on the Imperial Crown of the Realm, secured: But then, with regard to the Religion of the Plantations, his *Lordship* acknowledges, that the *Government itself here at Home, sovereign as it is, and invested doubtless with sufficient Authority there*, hath not thought fit to interpose in this Matter, *otherwise than in this charitable Way: It hath enabled us to ask the Benevolence of all good Christians towards the Support of Missionaries to be sent among them*. Thus Bishop BISSE thought as I do, and that the Act of Union, nor any other Law prior thereto, did extend the Establishment to the Plantations: And if the *Society* had not been of the same Opinion, they would hardly have printed and dispersed his Sermon. Neither did the Civil Rulers of the Nation, who may justly be supposed acquainted with its Laws, think the Act of Union, or any other Law, established the Church of *England* in *America*. This is plain from the Letter of the *Lords Justices* to Governor *Dummer*, in the Year 1725, almost twenty Years after the Union, wherein they say, *there is no regular Establishment of any national or provincial Church in these Plantations*."

"If it be urged, that the King's Commission to the Bishop of *London*, proves an ecclesiastical Establishment here, it is sufficient to answer, that his *Lordship* was remarkable for skill in the Laws, so far as they relate to ecclesiastical Affairs, as appears from his *Codex:* And he was of the contrary Opinion; for in his Letter to Dr. COLMAN, of *May* 24, 1735, he writes thus: *My opinion has always been, that the religious State of* NEW-ENGLAND, *is founded in an equal Liberty to all Protestants; none of which can claim the Name of a national Establishment, or any kind of Superiority over the rest*. This Opinion the Bishop gave, not only since the Act of Union, but even seven Years after he had received his Commission, and surely it must be admitted, that as he had time enough to consider it, so he of all others best understood it". Thus far Mr. Hobart. With Respect to the Act of Union, I beg leave only to subjoin, that it is highly probable the *Scotch* Parliament believed the *English* intended to establish their Church only in *England;* for in the Close of the Act by which they had established the *Presbyterian* Church in *Scotland*, it is declared in these express Words, *That the Parliament of England may provide for the Security of the Church of England*. And whatever Latitude the Word *Kingdom* has in common Speech, it in a legal Sense is limited, to *England* properly so called, and excludes the Plantations.

Nor can we suppose, that the Church of *England* is established in these Colonies, by any Act prior to the Act of Union above considered: For besides the several Opinions against such Supposition already adduced, 'tis unreasonable to imagine, that if there was any such Establishment, King CHARLES II. in direct Repugnancy thereto, should have made the Grant of *Pennslyvania*, and given equal Privileges to all Religions in that Province, without even excepting the Roman Catholicks; and that the Colonies of *Rhode-Island*, *Connecticut*, and the *Massachusetts Bay*, should be permitted to make their provincial Establishments, in Opposition to an antecedent Establishment of the Church of *England*, especially as the Laws of the *Massachusetts Bay* Province, are constantly sent Home, and the King has the absolute power of repealing every Act he should think improper to be continued as a Law. Whoever, therefore, considers this, and that the King is sworn to preserve the Church of *England* Establishment, must necessarily conclude, that whatever Sentiments may obtain among the Episcopalians, in *America*, our Kings, and their Councils, have always conceived, that such Establishment could by no Means be extended to us. As to *Connecticut*, all the Episcopalians of that Colony, and even their Ministers, were legally compellable to contribute to an annual Tax for the Support of the Congregational Clergy, 'till of late they were favoured with a Law which grants them a Privilege of Exemption from that iniquitous and unreasonable Burden. But whether they are subject to the like unchristian Imposition in the other Colonies above mentioned, I am not sufficiently acquainted with their Laws to determine. —Independent Reflector, Sept. 27, 1753.

THE CONTESTS OF THE TIMES, 1753.

"The aspect of public affairs grew daily more complicated. Clinton was the Governor of the province. James De Lancey, Chief Justice, filled a large place in the public view, and seemed to be a power behind the chair of office much stronger than the representative of royalty itself. Governor Clinton had a long battle with the Assembly, in which he fared so ill, that at last, broken in health, disheartened and discouraged, he begged to be relieved of a thankless charge, and returned to England. This was in 1753....................Times had greatly changed since the people of New York were wrangling over Leisler's bones; new issues had arisen; parties took wider views and aimed at larger things; religious animosities had condensed, and it was now Churchman against Presbyterian, as if society were arrayed in rival ecclesiastical camps. Free masonry was active, and in alliance with the conservative elements in the city, repelling charges brought against it by its enemies. The question between the prerogative of the Crown and the alleged rights of the people, though still lacking very definite outline, was fast taking omnious shape. Everywhere the elements of direful strife were in preparation." ....

....

"The main contention between the Royal Governors and the Assembly was about the compensation of the representatives of the Home Government; whether it should be fixed for a long time in advance or voted from year to year. In the latter case, the King's Vicegerent was kept in a condition of humiliating dependence, hanging as it were on the will of the popular Legislature; this the Governors naturally and justly resented. But the Assembly was tenacious of power; it seemed to take delight in tormenting the Chief Magistrate and witnessing his unavailing struggles. To circumscribe the power of the Crown and enlarge that of the people was now the leading object; and the Royal Governors, confronted by this apparition of a rising democracy, and suffering from its demonstrations, invoke from their resting places the commiseration of charitable men."—Dix's Hist. Trinity Ch. i. 264-6.

KINGS COLLEGE, N. Y. 1753.

Governor De Lancey succeeded Governor Osborne in October 1753. "He was devoted to the English Church. Political questions distracted society at that time; but religious controversy waged with equal intensity. De Lancy was the natural head of the Episcopal party, and might be counted on as certain, whenever the occasion arose, to throw the weight of his influence on that side." ....

"Among the most important measures of his administration was the founding of the" (Kings) "College". .... "There was a prolonged battle over the founding of the College. It appears that a considerable amount of money had been raised by a series of lotteries for the establishment of an institution adequate to the needs of the city and neighborhood, and worthy of the promoters of the design. But the question arose as to the religious character of the proposed College. The idea that it should have no religious tone, nor any alliance with Christianity met with no favor among serious persons. Churchmen and Presbyterians vied with each other in their wish to have the control; and the result was that the" (Episcopal) "Church secured the desired place; seven of the ten trustees provided for in the Charter were churchmen, and a handsome endowment was made by the Corporation of Trinity, on condition that no person should be eligible to the office of president who was not a communicant of the Church of England. The Episcopal party in New York were at that time headed by the Lieutenant Governor, the Presbyterian party by William Livingstone. The disgust and indignation of the Presbyterians were such as to demand unusual agencies for their adequate expression, and accordingly a newspaper was established, under the name of the *Independent Reflector*, which for some time filled the air with the din of ecclesiastical conflict. Kings College was, however, duly incorporated, and the Rev. Samuel Johnson was called from Stratford, Connecticut, to be its official head." See *Dix's Hist. of Trinity Church*, i. 269, 270. See *also Corwin's Manual, 3rd edition*, 1879, *pp.* 32-44; *and 4th edition*, 1902, *pp.* 102-118.

ACTS OF THE CLASSIS OF AMSTERDAM.

Messrs. Depp. ad res Exteras.

1753, Oct. 1st. Art. 10. The Deputies read a lengthy and emphatic letter in reply to a letter from Peter de Wind. In this he was made to understand his indecent and uncivil treatment of this Assembly. xii. 363.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Mr. Peter de Windt, Oct. 1, 1753.
To Mr. Peter de Wint on the Island of St. Thomas:

Sir:—Although we might for just reasons leave your letter of June 12, 1753 unanswered, on account of the untruths, false accusations, offensive challenges and comical stories which it contains, we feel disposed, nevertheless, to send you these few lines in reply.

We are astonished at the imprudent untruth, which, relying on your memory, you charge us with—that we must have written that you should never again be allowed the privilege of the Sacraments. This you make the foundation of several accusations against us that are false. We deposed (deported) you, and declare you unfit, ever again to engage in the ministry of the church. It follows, as a matter of course, that as a church-member, you are suspended from the use of the Lord's Supper. But this in no wise intimates that, as a church-member you should forever be excluded from the Lord's Supper; or that we had condemned you to eternal damnation; or that we had looked upon your misconduct as sinning against the Holy Ghost. At the same time, your letter shows us clearly that there is a heaven-wide difference between the spirit which drove you to write that letter, and that spirit which moves the sinner to such true sorrow and penitence, as must necessarily indicate a church-member; especially one who by his misconduct has made himself worthy of church discipline, and forfeited his right to the use of the Lord's Supper.

You complain anew about Rev. Wynkoop, and hope for some modification of our action. You call that action an imprudent, rash and ridiculous decision, and one which was unjust. Our reply to this is that, in the proceedings against you, based on the action of the Classis of Neder Veluwe, we are perfectly able, if necessary, to defend it before a higher Church Assembly. And we may as well note here, that to your question—whether there was not, possibly, a Pilate in our Assembly.—We can safely and boldly answer—no.

Now, as regards your hope of our changing our action, we already wrote you on that subject in October, last year. And we now write you again, that we find ourselves necessitated to abide by our former action, deposing (deporting) you and declaring you unfit for the ministry of the Church; and we cannot make the slightest change in that action, until we shall have become convinced of your innocence. In view of this fact, it would be necessary for you, if you feel aggrieved by that action, and in good conscience think yourself innocent, to institute proceedings against Rev. Wynstok, and summon that gentleman to appear before his competent judges, to answer your accusations. So long as this is not done, and your innocence does not appear, we can have nothing more to do with you. Wherefore, we shall expect no letter from you again; yea, we advise you to write us no more, so as not to oblige us to make such legitimate use of the insults your letters cast upon us, as might prove to be very disagreeable to you.

May the merciful God, who can break hearts of stone, lay hold of your heart, working in you by His Spirit true penitence and contrition! May He lead you to find reconciliation in the atoning blood of Immanuel!

Sir,

Your Honor's Obedient Servants, The Members of the Classis of Amsterdam. In the name of all,
Jacob de Jonge, V.D.M. Amstl. et Dep. Cl. p. t. Pres.
Joh. Alb. Van Muyden, Dep. Cl. Scriba.

Amsterdam, at our meeting of Classis,
October 1, 1753.

CHURCH OF NEW YORK.

Manor of Fordham. The Coetus.

New York, October 4, 1753.

Consistory held after calling on God's name. The committee before appointed, reported a draught in English, which was read. They were then requested to consult further thereon with Second Judge Chambers and Lawyer Alexander, and report to the consistory who would then come to a determination.

The consistory earnestly requested their ministers, who hitherto had attended the Coetus, henceforth to stay away. This they promised to take into consideration so as to be able to give a final answer that would be satisfactory. Signed in name of all,

Henricus Boel, President.

CORRESPONDENCE FROM AMERICA.

Consistory of Churches of Bergen and Staten Island, to the Classis of Amsterdam, Oct. 5, 1753.

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii. 389. Acts of the Classis, xii. 373.

Addressed: Very Reverend Sirs, the Members of the Classis Assembled at Amsterdam.
Very Reverend Fathers in Christ:—

Your Revs.' latest missives of July 17th and Oct. 2nd, 1752, came to hand. As we have already been informed as to de Windt's deposition, (deportment), we acted accordingly and forbade him our pulpit. We thank your Revs., especially for your care in guarding us against such an intruder; and we pray God not to allow us or any other church to be misled by such men.

Your Revs.' wish, expressed at the close of the letter—that the Lord would send us a man according to his own heart, and who should be a successful instrument in his hand—this wish, we hope, has begun to be already fulfilled. For our churches have united in calling Mr. Wm. Jackson. He was born and brought up in our neighborhood, viz., at New York. His conduct we have been able to ascertain from his earliest childhood up. In regard to whom we are set at rest, not only by the good testimonies of others, but by what we have ourselves observed.

And, although we have dreaded his going across the sea, both on account of the dangers to himself, and of the expense involved, as well as the length of time required, (which to our longing churches will seem to go slowly); nevertheless, we have come to the point, considering the impossibility of his obtaining promotion (ordination) here, as well as the inclination of the young man himself. This will appear to your Revs. from our call. May the Lord be his guide over the great waters; make his path prosperous, and enable him to return to us with full blessings of the gospel! May He at the same time pour out His rich blessing upon your Revs.' persons, ministeries and families. This is the wish and prayer,

Very Reverend Fathers in Christ, Members of the Classis of Amsterdam,

Of your Revs. obedient servants and brethren, the consistory of Bergen and Staten Island.

Signed by us in the name of all,
Joshua Mersereau
Zacharias Sickels.

Bergen, Oct. 5, 1753.
No. 200.

ADMINISTRATION OF SIR DANVERS OSBORNE, BART, OCTOBER 10-12, 1753.

ADMINISTRATION OF LIEUT.-GOV. JAMES DE LANCEY, OCT. 12, 1753-SEPT. 3, 1755.

Correspondence from America.

Rev. Theodore Frelinghuysen of Albany to the Classis of Amsterdam, Oct. 15, 1753; urging the Classis to ordain Thomas Romeyn.

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii. 390.
Acts of the Classis, xii. 373.

Addressed: To the Very Reverend Classis of Amsterdam.

Very Reverend Fathers:

After my previous letter had gone, reports came to me by the kindness of Mr. F. Van Schelluyne, to the effect, that, in our country, grievous complaints had arisen against Mr. Thomas Romeyn's call, and which were likely to give your Revs. trouble. It would be too tedious, were I to go into the history of matters on Long Island. I take for granted, also, that these are well-known to you. You must be aware of the fact that the great hostility which has there sprung up, is the one source from which those complaints have their origin. For the exchange, (passing over), as it is said, of the moderator of the call (*consulent*) is a pure fiction, purposely conceived to confuse matters.

I am aware that the moderator earnestly excused himself from presiding at Rev. (Thomas) Romeyn's examination as a candidate. On this account his Rev. had a falling out with those of Oyster Bay. By request, my brother Johannes then took the matter upon himself, and did nothing more than to simply preside at Rev. Romeyn's preaching, and write out the call. It looks to me exceedingly grievous, that a young Nazarite, who early in his life had consecrated himself to the sacred ministry, who had made good progress in his studies, who fears the Lord, and who is zealous in promoting experimental piety,—it looks very grievous, that he should, after having taken his life in his hand, and braved the foaming billows of the sea, be hindered and disappointed in his pious purpose of serving the Church of God, of showing piety for Zion's dust: and that this should be done by the wickedness, the factiousness, and the devices of the enemies of true godliness. These were first set on by a reckless man, that Arondeus, and are now aided by others, who are howling with these wolves. (I say, this seems grievous to me) especially as I am well-aware that the Very Rev. Classis favors experimental piety, and wishes well to all who love it; and would much rather take the part of such, than to aid the oppression of others.

It is for Zion's sake, therefore, Very Reverend Fathers, and for the purpose of promoting the peace and prosperity of Jerusalem, that I hereby make bold, humbly to ask, yea, to pray and petition your Revs., that it would please you to admit Rev. Thomas Romeyn to examination; and, if he is found capable, then to ordain him to the sacred ministry with laying on of hands. This is in order that this distracted and ruined, this most wretched island may for once, at least, be provided with a man who will make a conscience of his work and of his conduct. And in no wise do I doubt, but that such a deed, on your part, will be pleasing to God and to His holy ones, and be counted to your Revs. for righteousness. I am,

Very Reverend Fathers, Your Revs.' most humble and obedient servant and son,
Theodorus Frielinghuysen.

Albany, Oct. 15, 1753.
No. 202, Received Jan. 8, 1754.

CORRESPONDENCE IN AMERICA.

His Opponents, to Rev. U. Van Sinderin, Oct. 25, 1753.

No. II.

Sir:—A long time ago, when we had a difference with you, we informed you that we dismissed you from service, and declared to you that we intended to pay your salary no longer. We have however, found it difficult to prove that we deposed you from our service, and to indicate the time when we did that. We, therefore, again, in this way, and by this writing, inform you that it never entered our minds, or the mind of any one of us, that we were, or could be held liable, personally, for your salary. And, in order to be relieved of that burden, as soon as we can, we hereby again depose you from our service, and desire that you be no longer our minister. We are determined, if possible, to pay you no more money on account of your salary. You have in no way acted in accordance with your call, or conducted yourself in such a manner as was agreed between us.

In witness hereof we sign our hands this 25th day of October, 1753.

Jeremyas Remsen,
Dominicus Van der Vier,
Phillippus Nagel,
Hermanus Hooglandt,
Rutgert Van Brunt,

Folkert Folkertsen,
Rem Remse,
Johannis Ett (Lott?)
Isack Sebring.

To the Rev. Ulpianus Van Sinderen,

The above communication is a translation of a letter in English, written to Rev. Van Sinderen by those whose names are subscribed thereto.

They are the persons who called me (Arondeus) from Holland and have now again called Curtenius.

CORRESPONDENCE IN AMERICA.

Request of the churches of Marbletown, etc. that Henry Frelinghuysen be ordained by the Coetus. Nov. 3, 1753. Certified to by Rev. Theodore Frelinghuysen.

Portfolio " New York ", Vol. ii.

We, the undersigned, elders and deacons, constituting the consistories of the three combined Reformed Churches at Marbletown, Rochester and Wawarsing, do hereby certify that it is the hearty desire and humble request of all of our churches that the student, Henricus Frielinghuysen, be next spring appointed to the preaching of God's Holy Word by the Rev. Coetus at New York.

Pieter Cantyn,
Frederick Schoonmaker,
Wessel Brodhead,
Louis Bevier,
Stephen Nottingham,
Thomas Sammen,
Hendricus Jansen,

Solomon Van Wagenen,
Egbert de Wit,
Johannis Bevier, Jr.
John Schoonmaker,
Jacobus Schoonmaker,
Moses Van Kampen,
Gideon Louw.

Keseryk, Nov. 3, 1753.

The above is a true copy of an original writing signed by the consistories of those churches on the same day that their call, given to the student Henricus Frielinghuysen, was signed. This was done after I had used every conceivable argument to persuade them to let him go to Holland to obtain his ordination (promotion) there. I offered that he should go at his own expense, (and not at the expense of the churches.) They were willing to call him, however, on no other condition than that he should receive his appointment to the sacred ministry in this country. This I testify.

Theodorus Frielinghuysen.

No. 246. 1.

Church of Oyster Bay, L. I.

Pledge of Rev. Thomas Romeyn, Nov. 3, 1753, Vol. 31, page ....

No. ....

The Classis of Amsterdam having learned through the pastor at Jamaica and Oyster Bay that a call had been given to Mr. Romeyn on Nov. 27, 1752; and having also noticed that in Jamaica there are two Consistories, and that the one has protested and appealed to Classis: *First,* against the legality of that Consistory at Jamaica which has made the call; and *Secondly,* against the call itself on Rev. Thomas Romeyn: therefore, the Classis was not able to approve the call, so far as Jamaica was concerned, so long as it had not the necessary light concerning the legality of that Consistory; but it has approved the call of the church of Oyster Bay, and has also ordained Rev. Thomas Romeyn, after the usual qualification and examination, as pastor of Oyster Bay, but on the express condition that Rev. Thomas Romeyn shall promise the Classis in writing, as follows:

I, Thomas Romeyn, called as pastor of the churches of Jamaica and Oyster Bay, Nov. 27, 1752, having heard of the protest and appeal by a certain Consistory of Jamaica against the legality of the Consistory which has called me, as well as the protest and appeal against my call made by the said church; do hereby conscientiously promise and declare as follows:

1. Acknowledging that I have accepted the call, I will fulfill all the duties of a faithful minister in the one church, depending on the Lord for his blessing.

2. Concerning the Call of the Church of Jamaica, I hereby promise and declare that I will not undertake the duties of pastor of that church, before the appeal and protest against the legality of said call, as pastor of the church of Jamaica and Oyster Bay, have been settled by the Coetus of New York; or if it cannot be decided there by the Classis of Amsterdam, or if necessary, by the Christian Synod of North Holland.

3. That I will become a member of the Coetus of New York, subjecting myself to their equitable laws, resolutions and decisions,

according to Church Order, including the right of appeal to the Classis of Amsterdam and the Synod of North Holland, if I may have any objections thereto.

4. Finally, I promise to encourage, as much as possible, quietness and peace, in the churches of Oyster Bay and Jamaica, as well as in the churches of Newtown and Hampstead, which were formerly connected with Jamaica and Oyster Bay.

Thomas Romeyn.

Done at Amsterdam,
Nov. 3rd, 1753.

Jacob de Jonge, V.D.M., Amst. Depp. Classis,
h. t. Praeses.
John Albert van Muyden, V.D.M., Amst. Depp. Classis,
h. t. Scriba.

PETITION OF THE DUTCH CHURCH OF NEW YORK TO BE ALLOWED TO SELL THEIR LAND AT FORDHAM. Nov. 21, 1753.

To the Honourable James De Lancy Esq. his Majesty's Lieutenant Governor and Commander in Chief in and over the Province of New York and the Territories depending thereon in America In Councill

The Humble Petition of the Ministers Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York.

Sheweth

That your Petitioners intending to apply to the General Assembly of this Province for leave to bring a Bill into that Honorable House to enable them to sell and dispose of those Lands known by the name of the Manor of Fordham in the County of Westchester either altogether or in parcels as they shall Judge best to and for the use and benefit of their said Church Did (pursuant to his Majesty's Royal Instructions relating to the passing of private Bills in this province) cause an Advertisement to be affixed on the door of the parish Church in Westchester declaring their said Intentions where the same remained upwards of four Weeks successively.

Your Petitioners therefore humbly pray that they may have leave to make proof to your Honor and this Honorable Board of the said Advertisement being so affixed and Remaining on the door of the said Parish Church and that the same may be entered in the Council Books and a Certificate thereof granted to your petitioners and your petitioners as in duty bound shall pray, etc.

Signed in behalf of ourselves & ye rest of ye Petitioners. } Henricus Boel, p. t. Praeses.
Ab. Van Wyck.

21st Nov. 1753 Read in Council & granted.

New York, September 27, 1753.

ADVERTISEMENT.

Publick Notice is hereby given That the Minister, Elders and Deacons, of the Reformed Protestant Dutch Church in the City of New York, do intend to apply to the Governor, Council, and General Assembly of this Colony, for leave to bring in a Bill to enable them to sell and dispose of those Lands known by the name of the Manor of Fordham, in the County of Westchester, either all together or in

Parcels, as they shall Judge best, to and for the use and Benefit of their said Church.

City of New York } ss. Joost Vredenburgh of the Manor of Fordham in the County of Westchester Cordawiner Hendrick Magielse of the same place Farmer and Benjamin Corsen of the same place Farmer all of full age being duly sworn on the Holy Evangelists of Almighty God severally Depose and say as follows. The said Joost Vredenburgh Deposeth that on Saturday the 29th day of September last he put up and fixed a printed Advertisement of which the above written is a true Copy on the Door of the Parish Church of Westchester and on Monday the 8th day of October following saw the same remaining there in the manner he had fixed the same and that two Sundays had intervened from the day he so put the same up and the said 8th day of October, And that the Deponent the third Sunday after the said Advertisement was so put up sent the said Hendrick Magielse to Westchester to see if the said Advertisement remained as the Deponent had fixed the same on the Door of the Church aforesaid. The said Hendrick Magielse Deposeth that he was sent on a Sunday by the said Joost Vredenburgh to see if the said Advertisement remained fixed on the Door of the Parish Church of Westchester as aforesaid and that he found the same remaining there in the afternoon of that day and read the same in the words or to the effect of the Copy thereof above written and that as to the time he so went to Westchester he believes it must have been the same Sunday on which the said Joost Vredenburgh herein declares it to have been because he never except at this Time went on the like occasion to Westchester. And the said Benjamin Corsen Deposeth that he saw the said Joost Vredenburgh fix up the Advertisement aforesaid on the door of the said Parish Church of Westchester which he believes was on or about the 29th day of September last and that he saw the same remain so fixed thereon Monday after the fourth Sunday next following the day the said Deponent Joost Vredenburgh put up & fixed the same as aforesaid.

Sworn the 20th day of November 1753 }
Before me Jno. Chambers

Joost Vredenburg
Hendrick Nichelsen
Benjemen Corsen.

Sworn the 21st day of November 1753
Before his Honor the Governor in Councill.
Gw. Banyar, D. Clk. Con.
—Doc. Hist. N. Y. Vol. iii. pp. 575, 576.

See Nov. 30, and Dec. 12, 1753.

Correspondence from America.

The Coetus, (per Revs. John Leydt, John Frelinghuysen and Elder Hendrick Visser (Fisher), to the Classis of Amsterdam; Nov. 26, 1753.

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii. 398, 401.

Addressed: To the Very Reverend Sirs, Members of the Rev. Classis, assembled at Amsterdam.

The Very Reverend Classis of Amsterdam;

Very Reverend Sirs and Fathers in Christ:

We, the Commissioners of the Rev. Coetus, appointed to make reply to the protest of the Arondeans at Jamaica, in Queens County, did not receive their so-called protest, and, with it, their address to the Rev. Coetus until the 17th of November, 1753. It was as late as the 6th (16?) inst. when it was handed in by the special scribe, although it was dated September 11th. It had been promised (to be handed in) a week from the time the Coetus adjourned. (This delay was) for no other reason, as we think, than to prevent the making of a reply and thus to shun the light. For, when one of us made a demand for it, it was refused; although it was sent on later. In like manner, they of Kings County at first refused to give their reasons, saying, "The Coetus would refute them", etc.

We find the protest to be, in the main, the same that was presented before the Coetus in September last. We can, therefore, acquiesce in the minute of the answer given by the Coetus. In further explanation, however, we may say this, repeating what, (referring to earlier documents) cannot be unknown to the Rev. Classis; that at Jamaica there are two so-called consistories. How came these two to exist? First: those who fell away from (Rev. J. H.) Goetschius, forsaking their post, called themselves a consistory. The late Rev. (T. J.) Frielinghuysen was invited. He together with an elder, Mr. Lott, and one or two deacons who had remained firm, chose and installed another consistory among the friends of Rev. Goetschius. Afterward, upon the removal of Rev. Goetschius, (to Hackensack), the Rev. Classis ordered the forming of another consistory. This was to be a consistory for all, and one to the satisfaction of both parties. It was to be effected by the Coetus, through its Commissioners or a neighboring minister, etc.

The Commissioners of the Coetus, Revs. (G.) du Bois and (J.) Ritzema, with elder Banker,—made the attempt. They proposed four or five conditions (articles) according to one of which they would have to make their choice. Those who had forsaken Rev. Goetschius, selected one (of the articles) for that purpose. This is about the only instance in which they spoke the truth. The others selected the same article, but did so from fear of domination, by the introduction of (other) ministers. Lukewarm, if not hostile toward vital godliness, and having joined themselves to the Coetus, the deserters had no desire that the future consistory should be under the Coetus, and amenable to it, by the subscription of their names. This appears from their own copy of a communication addressed to the Commissioners.

The Commissioners thought the other best; and this is the other article, enclosed herewith, and mentioned in their communication, which as they say, they could not agree to;—because the spirit of independence and false accusations would then come under some restraint, and the evil doings, still persisted in and covered up, would then be brought to the light. But the deserters refused this, namely, to stand under the Coetus. They broke with the Commissioners and summoned Arondeus. He was neither then, nor is now, a legal minister on Long Island. He chose and installed a consistory for them, without in the least recognizing the others. The elder Lott, becoming aware of this, protested against it; but they paid no attention to it. How this now can agree with their boasted conformity to classical order, we leave the Rev. Classis to judge.

That they were unwilling to trust the Coetus with the further discussion of all these matters, appears from their going directly to the Classis with their returned protest. And now they claim for themselves the first decision, by saying that they are legal; and they want to be so recognized by the Classis, as, (say they) they always have been. But this needs to be proved, and, they say, surely will be, when the Classis comes to hear how the Commissioners have been misled by lies, etc. But we say, they surely will be declared illegal, if the Classis is no more misled by lies, than the Commissioners have been.

On the other hand, the Commissioners had to help the other side as best they could, according to classical order. Rev. Ritzema, with unwearied efforts and under painful reproaches received from them, too many and too shameful to relate—tried to help them, and that, briefly, in the following manner: He sought to persuade, first the one party, and then the other, to unite. After the election, he urged them to drop both consistories and to choose one (new one) for all, etc.; but all was in vain. He finally proceeded to install a new consistory for the party which submitted to the Coetus. These were informally to hold it until the still hoped for union might be secured (?) Although now in conflict with a raging and protesting party, the use of courteous (uncourteous?) weapons was to be avoided, it could not be in the Dutch Church.

Four years ago, surely, they ought to have protested against the act, if it was unecclesiastical; but it was not done then. The hope for union is now cut off more than ever. For what the protesting party call a monstrous thing, yea, the very extreme of disorder, they themselves committed long ago by making out a sort of call upon, as it seems, the incorrigible Arondeus. To him, against the decision of Classis, they stubbornly continued to adhere, but more from an envious party-spirit than from any love to him. And, what is more, they broke the bond of union which existed between the four churches in Queens County, in reference to calls, by joining themselves to certain ones in Kings County, who have about the same standing as themselves. Thus they have already formed a church within a church, etc.

If now one considers how the act of forsaking one's ministry, deserting office, how much ecclesiastical action must be illegal; it follows that if some separate (even if it be a majority,) such act of separation does not deprive a church, of its formal existence. Its existence must then be sought in those who remain loyal. Such, being without service and therefore unable to unite together, but who still desire service, may even join in the illegal service of the others, since every form of a proper union for the time being has ceased. Now seeing the justice of this, who would not justify the action of the Coetus in declaring such a consistory legal? in giving it power and assistance in making out a call? This the Rev. Coetus did, not without good ground and reason, in September 1752. Consequently, in 1753, it proved the other consistory to be illegal, and also issued the statement, that that consistory could in no way be legalized by the Coetus. We think, therefore, that the decision naturally implies, that the Coetus recognizes the consistory installed by Rev. Ritzema as the only legal consistory at Jamaica, and that it must be so considered. So also those protesting understand it; seeing, as they say, "that we are not looked upon by the Coetus as the legal consistory", etc. From this, we think, it sufficiently appears how unfounded is the protest so recently brought against the consistory.

And now concerning the matter of calling (Romeyn). As the protesting party see the possibility arising, that their fellow-members (whom they call a party), will be put on the same footing with them, or even stand better than they, in respect of service; therefore they are moved by a spirit of evil to make a so-called protest against the very business of making out this call. They pretend that it is burdened with difficulties; such difficulties as they themselves, (as shown above) are already charged with. They also complain that in that call, they, as members, had not been recognized. Truth, as well as peace and unity, are indeed, to be sought among them; but these are not easily to be found. Notwithstanding their appeal to the salutary aim of the Rev. Classis, let the Coetus, the Classis, let the ten years of strife, etc., bear witness. For, in making out that call, they were all invited, though they were not willing to take part. They are not now under promise (to give support) which, possibly as before, they would soon have broken; for they are still owing Rev. Goetschius a good deal on his salary. Let Van Sinderen and others also testify how the church—(which, in our regions, is usually also the first court of justice for bad and evil-minded people)—upon the slightest discontent, break its promise and withholds from its minister his due.

Some of their number earnestly requested the others to take part in making out this call; and, probably, many, if not the greater part of them, will quickly fall in line when once a minister is secured. But this has gone badly heretofore, as for instance, here, at Raritan. Moreover, they think, they find something (illegal) in the Moderatorship of Rev. Joh. Frielinghuysen (in making out Romeyn's call.) It would be a sufficient answer, to say, that the person, if a lawful minister, does not essentially affect this matter; and so this does not touch the making out of that call. And while (Frelinghuysen was) not a brother of the same Ring (or Circle) the churches have, by the laws of our Coetus, the liberty to invite to a service any one they may choose. As he (Frelinghuysen) had no appointment as Moderator, Rev. de Ronde deemed it, (his Moderatorship) outside his (Frelinghuysen's) commission, merely by request, to have the student Romeyn promoted to be a candidate. But then also (it must be remembered that) Rev. Joh. Frielinghuysen filled the place of his brother, Theodore Frielinghuysen, (of Albany) who, for reasons not mentioned here, was unable to officiate, but would otherwise have done so. By request, (of the church) he gave the matter of promoting the student, Romeyn, to be a candidate, into the hands of his brother, Joh. Frielinghuysen. Thereupon the latter was asked by the consistory also to assist in making out the call. This was done for Oyster Bay, with unanimous consent, and for part of Jamaica, as they say; but all was done, with the sole object of keeping union always in view. Once afterward there was again a trespass, it was against the Coetus and Rev. de Ronde. But this was settled at the last meeting, and so can no longer be considered a difficulty, etc.

Therefore, in our opinion, the Rev. Assembly has light enough, and good reason to disregard the so-called "protest". We might have substantially confirmed the statements made by other documents and witnesses, if we had had time. The documents are there. But we have not deemed it necessary, inasmuch as many of those things have already been before the Rev. Classis.

We close wishing the Rev. Assembly, prosperity, blessing and every gift of the spirit for the work of the ministry.

We sign ourselves, Reverend Sirs,

Your Revs.' obedient servants,
Joh. Leydt, V. D. M.
Joh. Frielinghuysen, V. D. M.
Hendrick Visser, Elder.

Thus done at Raritan by authority and in the name of the Coetus, Nov. 26, 1753.
No. 207.
Received April 25, 1754, ps convert.

CORRESPONDENCE FROM AMERICA.

Committee of the Arondeus Faction in Kings Co., to the Classis of Amsterdam, Nov. 28, 1753.

Portfolio, "New York", Vol. ii. Extracts, Vol xxiii; 391. Reference, xxiv. 28.

Addressed: To the Very Reverend, the Honorable Classis of Amsterdam.

Rev. Sirs, Fathers and Brethren:—

We take the liberty of sending, enclosed, to your Revs., the copy of a letter, dated June 15, 1752. We sent the same to your Revs. before. It contains a brief account of the state and condition in which we find ourselves. As we have not had the honor of getting from your Revs. the least word in reply, we fear that your Revs. did not receive it. If your Revs. did, we trust that it will have your Christian consideration; as also the matters which have since occurred here, in connection with our lamentable disputes.

Last month, May, (1753), a letter was shown us, which was written in your name by one of the Honorable members of the Rev. Classis, to a gentleman residing in New York. In this letter that gentleman was requested to inform us, that your Revs. had, on Dec. 5th, 1752, again thought best to devise measures whereby the Rev. Coetus here should try to obtain peace; and, if these should prove to be fruitless, then an irrevocable deposition (deportation) of Rev. Arondeus would have to follow.

This news, which your Revs. thus preliminarily sent us, gave us the very strongest assurance to think that your Revs. would spare no trouble to save us. On the strength of this salutary aim of your Revs., we, too, unanimoisly resolved to submit ourselves completely to all that your Revs. might, in your wise and paternal care, and in a Christian manner prescribe, in the measures devised.

Now the Rev. Coetus came together at New York in September, (1753), having summoned us, the undersigned, of the churches of Kings County, to appear before it. With great willingness we did appear before it, expecting to hear from the president a Christian address, encouraging us to seek peace, and to have the measures, devised by your Revs., read to us. Thereupon we, on our part, would have extended the hand of peace.

But, on the contrary, to the bitterness of all our souls there was read to us a resolution, drawn up by the Rev. Coetus, after its own mind, including the most painful and horrible sentence that could ever be conceived. This would rather hasten our destruction than secure our peace. Of this resolution we enclose your Revs. a copy. After reading it, your Revs. will be well able to judge what must have been our state of mind, on being so summarily told that we must drop Rev. Arondeus, and that he could no longer be our minister. And all this was done without giving us the slightest reasons therefor, or asking us whether we were disposed to be reconciled, or to submit to your Revs. counsel and decision. Nothing else in the world was done, but to condemn us as if we were heathen, and in a manner the most unbecoming and unchristian ever heard of in a Christian Assembly. Yea, indeed, so severe was all this, that other outside churches, in their public gatherings, called it an outrage. They said, that the Assembly of the Rev. Coetus seemed more like the Roman Catholic Papacy than a Reformed Christian Assembly. And, in order that your

Revs. may be the more strongly convinced of the magnitude of the discontent felt here, with regard to the Rev. Coetus' severe and unbecoming treatment of us, we do not doubt but that, by this occasion, your Revs. will come to know that the Rev. Consistory of New York has resolved that it will never, no, never, allow its ministers to sit in that (Coetus) Assembly again; and that it will never again permit it to meet in its Consistory Room.

Nor do we doubt but that also by this occasion, your Revs. will be informed of the fact, that the said Rev. Coetus, at its last meeting, Resolved, that, at its next meeting, measures should be taken to form itself into a Classical Assembly; and thus to withdraw itself from all subordination to the Rev. Classis of Amsterdam. This is an additional reason why the Consistory of New York determined to separate its ministers from it in time, so as to have nothing more to do with its plans. For, as your Revs. can well understand, if in an Assembly of the Coetus as it is now constituted, its members want to rule with such arbitrary power, what will they not do when they belong to the organization of a Classis?

So, worthy Sirs, for these and many other reasons, we have felt ourselves in duty bound to protest against this severe and unbecoming resolution of the Coetus. A copy of this protest we send enclosed. We appeal to your Revs. for redress, in the firm and sure hope that your Revs. will not condemn us in such an unchristian and summary manner, as though we had committed sins that are unpardonable. We, therefore, again take our refuge under your Revs. paternal and Christian direction. We humbly ask that the measures devised by your Revs. for our salvation and peace, be never again made dependent on the judgment or approval of the Rev. Coetus.

Your Revs. can see clearly enough, from its late action, how that cannot be. For, what party-spirit manifests itself in this so unbecoming conduct of wholly setting aside your Revs. measures devised for peace; and of condemning us according to its own pleasure and without a hearing; without offering us the slightest proposition looking toward peace? Can there be a clearer proof than the one named, to show that, not our salvation, but rather our destruction is sought? We, therefore, hope and trust that your Revs. will be pleased to consider these our complaints in a Christian way, and to take into account that it will never be possible to effect a well-founded peace, if Rev. Van Sinderen is to remain among us, and Rev. Arondeus has to go away. One party will so lord it over the other, that it will be intolerable; and so the last condition will be worse than the first.

We have offered the party of Van Sinderen the alternative of letting both ministers go, or of keeping both, and thus come to a reconciliation. But they want to induce us by force, in the most unreasonable way, to drop Rev. Arondeus. We have called him; he has married and baptized many of our number, and has preached the Gospel with great acceptance. They wish us to do this for no other reason than that, as they say, his call is not as ecclesiastical as it should be; but this remains still to be proved. And suppose it be not, is that a matter which is irreparable? Or would it be an unpardonable circumstance? We leave that matter to your Revs.' wise and Christian consideration, hoping and trusting that your Revs. will much rather seek to save than to destroy us. We have already had evidence of this, and doubt not but that we shall further receive from your paternal care such measures as have that end in view. Your Revs. will always find us ready, with the greatest respect and obedience, to submit to your Revs.' Christian and just decision.

As Commissioned by the combined congregations of the Reformed Churches in Kings County on Long Island, in the Province of New York, we sign ourselves, in name and by authority of all, with much reverence and respect,

Rev. Sirs, Fathers and Brethren,
Your Revs.' very dutiful and obedient servants in
Kings County, on Long Island, Nov. 28, 1753.

Johannes Lott,
Philippus Nagel
Rutgert Van Brunt
Rutgert Van Brunt, Jr
Daniel Bodet.

PROPOSED BILL TO ALLOW THE DUTCH CHURCH OF NEW YORK TO SELL THEIR MANOR OF FORDHAM. PROPOSED AMENDMENT TO THEIR CHARTER.

1753, Nov. 30. James De Lancey, Lieutenant Governor.

The General Assembly sent a Bill to the Council, desiring their concurrence thereto, entitled, "An act to enable the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of the city of New York to sell and dispose of their lands, tenements and hereditaments in the county of Westchester, commonly called and known by the name of the Manor of Fordham; and also for granting unto them some further liberties and privileges for the better management of their affairs, and the better ordering or governing of their said church." *Council Journal,* 1136. Read and ordered to a second reading, 1136. Committed, Dec. 3, 1137. Amended, and sent back to the Assembly, Dec. 5, 1140. Agreed to by that House, Dec. 7, 1142. (The amendment is as follows: Page 10, at the end of the last clause in the Bill, add these words: "Except the aforesaid Cornelius Steenwyck and Margarita his wife, Henricus Selyns and Margarita his wife, Col. Nicholas Bayard, Capt. Isaac Van Vlecque, Jacob Boelen Roelofsen and John Harpendirck, and every of them, and all persons claiming by, from or under them or any of them.") Enacted, Dec. 12; p. 1145. (See Nov. 21 and Dec. 12, 1753).

CALL TO HENRICUS FRELINGHUYSEN, DEC. 3, 1753.

Portfolio "New York", Vol. ii.

Call extended by the Churches of Marbletown, Rochester and Wawarsing to Henricus Frielinghuysen.

In the fear of God's Holy Name. Amen!

Whereas the preaching of God's Holy Word is the means by Him ordained to lead people dwelling on the earth to salvation: We, therefore, the undersigned, elders and deacons, at present constituting the Consistories of the three combined Reformed Churches of Marbletown, Rochester and Wawarsing, in this county or district of Ulster, in the Province of New York, in North America, having heard the gifts of Henricus Frielinghuysen, a student of Sacred Theology, and with whom our churches are perfectly satisfied, and which are calling out as it were, "Come over to us and help us:" Came together in the fear of the Lord, earnestly to consider this great matter, the making out of a call: and, after calling upon God's Holy Name, unanimously Resolved to call, as we do, hereby call, the said Henricus Frielinghuysen, as our regular Overseer, Shepherd and Teacher, to discharge among us the duties of the Sacred Ministry according to the Holy Scripture and the Reformed Doctrine and Discipline established by the Christian Synod held at Dordrecht in the year of our Lord 1618 and 1619.

We thus call his Rev. on the following conditions:

First: It is our desire that his Rev. allow himself to be examined and ordained to the preaching of God's Word by the Rev. Coetus which is held at New York.

Secondly: That his Rev. shall faithfully perform every part of the Sacred Ministry, as becomes an orthodox Overseer, Shepherd and Teacher of the Reformed Church of Jesus Christ; calling, in public, upon the God of Heaven; preaching with clearness the Word of God; administering, according to the institution of Christ, the Holy Sacraments; instructing the youth by means of catechetical exercises; and exercising in every respect, as far as lies in his power, a proper oversight of the Church of Jesus Christ.

Thirdly: That when in the enjoyment of health, and when the weather is favorable, God willing, his Rev. shall preach half of the year, namely, from the middle of April to the middle of October, twice on each Lord's Day, at one of the before named places; in the forenoon on any text in God's Holy Word; in the afternoon following the line of exposition of the Heidelberg Catechism. During the other half of the year we require preaching but once a day, on each preaching day, which will be sufficient. Marbletown and Rochester shall each, in turn, have three times as many services as Wawarsing, so that Wawarsing will have but one seventh part of the services.

Fourthly: That, on the Festival days, his Rev. shall conduct services as is customary in the Reformed Church.

Fifthly: That, if the Lord will, the Lord's Supper shall be administered twice a year at Marbletown, twice a year at Rochester and once a year at Wawarsing; and family visiting shall be done once a year in all the churches.

On these conditions as above named, We the Consistories of the said three churches, do, in our capacity as Elders and Deacons, do, for ourselves and our successors, who from time to time will come into office after us, so long as his Rev. shall be our Overseer, Shepherd and Teacher, promise, besides all due love and respect, the following:

First: That we will pay the expenses necessary for his ordination, (promotion).

Secondly: That, during the time his Rev. is at Marbletown and Wawarsing, in the discharge of the duties of the Sacred Ministry, we will provide him meals and suitable lodging. Each of these churches, namely, Marbletown and Wawarsing, has agreed to do this, without the help of Rochester.

Thirdly: That we will give his Rev. a suitable dwelling-house, of two stories, with a barn, and keep these in repair; also a garden and a well, as shall be agreeable to his Rev., and to the churches; these buildings shall be located near the (Rochester) church; also one hundred and twelve acres of land at Rochester; these conditions to continue so long as his Rev. shall be our Overseer, Shepherd and Teacher; these things the Church of Rochester promises to do and pay for alone. Here his Rev. shall make his residence.

Fourthly: That we will deliver to his Rev. at his door as much fire-wood as he may need. This, the Church of Rochester promises to do alone.

Fifthly: That we will, yearly, and each year, pay his Rev. the sum of one hundred and five pounds, money current in the Providence of New York, in two installments a year, each half year an exact half: Marbletown (annually) forty-five pounds; Rochester forty-five pounds; Wawarsing fifteen pounds, each; yearly and each year.

We, then, the Elders and Deacons of the said Churches, present this call to, and give it into the hands of the said Henricus Frielinghuysen, student of Sacred Theology, trusting that he will accept the same in the fear of the Lord; with our heartfelt prayer, that it may please Almighty God to bless abundantly his ministry among us, to His glory, and to the eternal happiness of many.

That in this, our action, we are sincere and of good intention, we show by setting thereto our hands and seals, on this 3rd day of December in the year of our Lord, one thousand seven hundred and fifty-three.

Frederick Schoonmaker
Wessel Brodhead
Louis Bevier
Stephen Nottingham
Thomas Sammen
Solomon Van Wagemen
Moses de Nui

Jacobus Schoonmaker
John Schoonmaker
Jacobus Louw
Johannes Bevier
E. de Witt
Isack Van Kampen
Gideon Louw.

Collatum Concordat, quod attestor,
Joh. Frielinghuysen.

This call was made at Keyseryck on day and date named above, as attested by

Theodorus Frielinghuysen
Levi Pawling, Esq.

Barend Vroman, V. D. M.
Johannes Hardenbergh.

Colonial Laws of New York.

Chapter 938. Dec. 12, 1753.

This is a Verbatim Repetition of the Act of July 4, 1753, for raising moneys by lottery for the erection of a College in New York. The same is again repeated, verbatim, May 1, 1754, and Dec. 7, 1754.

It is thought unnecessary to repeat the identical phraseology. (See July 4, 1753.)

REFORMED DUTCH CHURCH OF NEW YORK.

Amendment to their Charter, Dec. 12, 1753.

Colonial Laws of New York. Chapter 950.

An Act to Enable the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York, to sell and dispose of their Lands, Tenements and Hereditaments, in the County of Westchester, commonly called and known by the name of the Manor of Fordham; and also for granting unto them Some Further Liberties and Privileges for the better Management of their Affairs and the well ordering or Governing of their Said Church. (Amendments to Charter or Act of Incorporation of May 11, 1696. See also Feb. 25, 1755.)

(Passed, December 12, 1753.)

WHEREAS, in the Articles of Surrender of this Colony by the Dutch in the year of our Lord One Thousand Six Hundred and Sixty four, it was Stipulated Consented and agreed unto, among other things, that the Dutch here Should Enjoy the Liberties of their Consciences in Divine Worship and Discipline, and their own Customes Concerning ther Inheritance:

And Whereas Cornelius Steenwyck late of the City of New York, Merchant, Deceased, with Margarita, his wife, for the disposal of their Temporal Estates, did, According to the Usage and Customs of the Infancy of those times here used, Make their last Will and Testament in the Dutch Language under their hands and Seals, bearing date the Twentieth day of November One Thousand Six hundred and Eighty four; and after the usual preamble, then also used in Wills, They did among other things Will and Express themselves to the following purport and Effect, (Videlicet):

" We, the Said Testators, do declare that our Earnest Will and last desire is, that the General Inheritance of us, the said Testators, and betwixt our Heirs, shall be regulated after the Form, Manner, Custom and Practice of the Nether Dutch Nation, and According to the Articles made upon the Surrendering of this Place: And I, the Said Testator, do hereby further declare, that I, the said Testator, with the free consent of my Said Wife, by form of Pre-legacy, have given, granted and Legacy'd, as I, the Said Testator, by form of Legacy, do give and grant by these Presents, for and to the proper use and behoof of the Nether Dutch Reformed Congregation, within the City of New York, for the support and Maintenancy of their Minister, ordained According to the Church Orders of the Netherlands, now at present here, in being, or hereafter To be Called, Ordained or to come, all the said Testators Right, property, Title and Hereditament in and to the Manor of Fordham, lying in the County of Westchester, together with all the Lands, Meadows, Fields, Woodlands, Creeks, Rivulets and other Waters; As also all the Said Testators Jurisdiction, Right, Title, Action and Property in and to the Said Manor of Fordham, with all the Patents, Deeds, Ceduls, Hipoteeks, Mortgages and other Instruments of Writing, to the Said Manor of Fordham belonging or in any wise Appertaining, in as full and Ample Manner as the Said Manor of Fordham now already in Propriety, is belonging or hereafter More Amply Shall be confirmed unto the Said Testator, by Deed, Conveyance, Transport, Hipoteek, Mortgage, Judgment or otherwise, from or by any manner of Way or means of John Archer, deceased, last owner and Proprietor of the Said Manor of Fordham:

And I, the Said Testator, do further order and declare as my last Will and Testament, that the Said Manor of Fordham, together with all the benefits, Profits, Incomes, Advantages, Rents and Revenues, and all the Appurtenances thereof, Shall be Conveyed, Transported and Made over, in a free, Quiet and full property and Enjoyment, by the Testator's Appointed Executrix, within the Space of Six Months after the Testator's decease, or upon Lawful demand, to the Elders or overseers of the Said Nether Dutch Congregation, for the proper use and behoof of the Ministers of the Said Congregation as herebefore move at large is Exprest and Set forth; for to be held in full propriety, Possession and Enjoyment, Inheritably and forever, by the Said Elders or overseers at the time of the Testator's decease, in being, and all others that from time to time Shall Succeed in their places, to the End and use as Aforesaid, without any the least hinderance, let or Contradiction of any Person or Persons whatsoever:

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PROVIDED ALWAYS that none of the Lands of the Said Manor may be made away, Alienated, Contrary to the Tenor of these Presents, or otherwise disposed of, but from thenceforth forever be and remain as Lands of Inheritance towards the Support and Maintenancey of the Minister of the Said Congregation as before is Exprest and Recited, and Not otherwise:

And finally I the Said Testator do hereby declare that I have Nominated, Appointed and Authorized my Aforementioned Dear and loving wife, Margarita Riemers, to be my only and Lawfull Executrix of this my last Will and Testament, giving and granting by these Presents UNTO my Said Wife as full and ample power and authority as all other Executors by Law have and do Enjoy, as in and by an English Translated Copy thereof, And the Said original Dutch Will, in the hands and Custody of the Said Minister, Elders and Deacons fully and at large appears."

Soon after the Making of which will the Said Cornelius Steenwyck Died, so Seized and Possessed of the Said Manor as Aforesaid: AND WHEREAS, Soon after the Death of the Said Cornelius Steenwyck, John Archer, the first Grantee of the Said Manor, by his Certain Indenture under his hand and Seal, Bearing date the sixteenth day of October One thousand Six hundred and Eighty five, for the Consideration therein mentioned, did Grant, Release & Convey the Said Manor of Fordham and all his Estate, Right and Title of, in and to the Same, and the Equity of Redemption thereof, and all Deeds, unto the aforesaid Margarita Steenwyck, the Wife of the Aforementioned Cornelius Steenwyck, and made Livery and Seizin thereof, as by the Original Deed in the hands and custody of the Said Minister, Elders and Deacons, And the Record thereof in the County of Westchester Appears:

AND WHEREAS, the Said Margarita Steenwyck Afterwards Intermarried with Domine Henricus Selyns, Which Said Henricus Selyns and Margarita his wife, formerly Margarita Steenwyck, by their certain Deed, Poll, under their hands and Seals, bearing date the first day of January One thousand Six hundred and Ninety four, Reciting the Will of the Aforesaid Cornelius Steenwyck, and that the said Margarita was Executrix thereof, Did Grant, Resign and Convey in full and free property to the worthy Gentlemen, Colonel Nicholas Bayard, Captain Isaac Van Vlecque, Jacob Boelen Roelossen, and John Harpendinch, the then Elders and Overseers of the Nether Dutch Church within the City of New York Aforesaid, and to their Lawfull Successors or heirs and Posterity, the Said Manor of Fordham, Lying in the County of Westchester Above mentioned, with all the Lands, Meadows, Fields, Woods, Rivulets, Creeks and other Rivers, together with all the Right, Title, Property, Jurisdiction and Interest which either the Aforesaid Cornelius Steenwyck or the Said Grantors, ether for themselves or in Quality as before, in any Manner of Ways before that time had to the Said Manor of Fordham, and its Appurtenances, whether it be by right from the said John Archer, JUNIOR, to be held and forever Enjoyed, used, Possessed and held in full and Absolute property as an Hereditary Estate, by the Said Elders and overseers of the Aforesaid Congregation who were then in being or thereafter Should from time to time become and be in being, with All Profits, Incomes, benefits and Revenues, for the better Support and Maintenance of the Said Minister Called Pursuant to the orders of the Church of Netherland, then present, or that should thereafter be Called and Come:

PROVIDED and with the Aforesaid Condition and Stipulation that the Said Manor, with its Appurtenances, Should in No wise be Alienated Nor Estranged Contrary to the Tenor of the Aforementioned Will and bequest, But Should remain to the use and behoof Aforesaid and not otherwise, Releasing therefore by the Said Deed all property, Title, Estate and Right, that the Said Grantors as Well for themselves or in Quality as above heretofore had to the Said Manor and its Appurtenances or then could or ought to have i nany Manner or Ways Whatsoever, as by the Said Indenture in the Hands and Custody of the said Minister, Elders and Deacons fully Appears: by Means whereof the Said Nicholas Bayard and the Rest of the then present Elders of the Said Dutch Church became Seized and possessed of the premises Aforesaid in Trust to the uses and purposes Aforesaid:

AND Whereas his late Majesty, King William the Third, of Glorious Memory, by his Charter or Letters Patent under the Great Seal of the Province of New York, bearing date the Eleventh day of May in the Year of our Lord One thousand Six hundred and Ninety Six, therein Reciting that his Said Majesty had been nformed by the Humble Petition of his loving subjects, the then Minister, Elders and Deacons of the Dutch Protestant Colngregation in the City of New York, presented to his said Majesty's then Governor, in Council, Setting forth that they and the Members of their Said Congregation had at their own charge, Built and Erected a Church within the City of New York, and the Same together with the Cemetery or Church-yard thereunto Adjoyning, had Dedicated to the Service of God, and that they were, among other things, Seized in their Demense as of fee, in Right of their Said Church, of and in the Said Church and divers Messuages, Buildings, Lands, Tenements and Hereditaments, and Also of and in a certain Manor commonly called and known by the Name of the Manor of Fordham, lying and being in the County of Westchester to the Eastward of Harlem River near unto Kings Bridge, as Also of and in a Certain parcell of Meadow, Number one, Scituate, lying and being on Said Harlem River, near the Said Manor of Fordham, beginning in the middle of a point to the North of Cregiers house, beyond or Above the Small Cove that lies Above the Said House, and Southwest in Harlem River, and Extends further Northward to the High Way where the Wooden Bridge lies:

And that in their said Petition they Prayed his Said Majesty's Grant and Confirmation of all and every the premises, and that he would be graciously pleased to make them and their Successors forever Capable in the law to hold and Enjoy the Same, by Incorporating them; And that in Consideration thereof his Said Majesty as well being Willing in Particular favour to their Pious purposes, and to Secure them and their Successors in the free Exercise and Enjoyment of all their Sivil and Religious Rights, and to preserve them and their Successors that liberty of Worshiping God according to the Constitutions and directions of the Reformed Churches in Holland, approved and Instituted by the National Synod of Dort, did thereby Incorporate them and grant unto them and their Successors, free liberty of holding and Enjoying the premises, Exercising their Said Religion and Manner of Worship:

And also power to have, take, possess, Acquire and Purchase Lands, Tenements and Hereditaments, or any Goods or Chattles, and the Same to Lease, Grant, Demise, Alien, Bargain, Sell and dispose of at their own Will and Pleasure, as other his Majesty's leige People or any other Corporation or Body Politick within the Realm of England or this Province of New York may lawfully do, over and Above the Rents, Lands, Tenements, Messuages, Manors and Hereditaments thereby Settled on the Said Corporation and their Successors, not exceeding the yearly Value of Two Hundred Pounds, Current Money of New York.

And for the better ordering and Well managing the Affairs of their Said Corporation there Should be Four Elders and Four Deacons from time to time Constituted, Elected and Chosen, out of the Members of the Said Dutch Church Inhabiting within the City of New York for the time being, in such manner and form as is therein Mentioned, As in and by the Said in part Recited Charter or Letters Patent, the Original of which is Now in the hands and Custody of the Said Minister, Elders and Deacons: And it is also Remaining of Record in the Secretary's office of the Province of New York, By means whereof, and of all AND Singular the premises Aforesaid, the Said Minister, Elders and Deacons became Seized and Possessed of the Said Manor and Premises, and have Accordingly held, used and possessed the Same, and as yet do, And by Virtue thereof hold and Enjoy the Same, and Receive and take the Rents, Issues and Profits thereof Accordingly:

AND WHEREAS the Congregation of the Said Reformed Protestant Dutch Church is now, and for many Years past hath been greatly Increased, and become Vastly Numerous, insomuch that they have been Obliged to Build one other large Church in the City of New York which is Commonly Called and Known by the Name of the New Dutch Church; by means whereof they have been obliged to Retain and keep a greater Number of Ministers, Generally three, and Some times four, to perform Divine Service in their Said Churches, and to be at a further Considerable Expense in Retaining other Officers, as Clerks, Sextons and otherwise, So that their Annual Expences is now Very Considerably Increased:

AND WHEREAS the Said Manor hath been a Continual Charge and Expence, and the annual Rents and Incomes thereof are but Inconsiderable, and have fallen greatly Short in Answering the Ends proposed thereout, to Support the Ministers of the Said Churches; And Whereas it is Conceived that the Value of the Lands and Farms of the Said Manor will from the Continual Waste of the Timber and Impoverishing the Groud by the Tenants, who have but Small Farmes, rather Diminish than Increase in Value, and that if the Same Could be Sold, the Moneys Arising by Such Sale could be disposed of in Purchasing and Improving other Lands and Real Estate, for the use and benefit of the Said Church, which would much better answer the Pious designs of the Donor towards providing for a Maintenance for the Ministers of the Said Church: But Some Doubt and dispute having arisen about the Construction of the Will of the Said Cornelius Steenwyck, and the Several mesne Conveyance as Aforesaid, under the Same, whether the Said Ministers, Elders and Deacons are fully Vested with and can legally Sell and dispose of the Same, without the aid of an Act for that purpose:

Therefore, to Avoid all doubts and Scruples of that Nature, they have by their humble Petition to the General Assembly Prayed leave to bring in a Bill to Enable them to sell and dispose of their Said Manor and other the purposes therein Mentioned:

AND WHEREAS proof hath been made before his Honour, the Lieutenant Governour in Council, and Entered in the Council Book, that Publick Notifications of the Said Petitioner's intentions to Apply for this Act, have been made in the Parish of Westchester where the premises lie for three Sundays and more, Successively, before the Presentation of their Said Petition Pursuant to his Majesty's Royal Instructions for that purpose: AND WHEREAS the Said Dutch Church was one of the first, and upon the Surrender of the Government, the only National Church in the Province, and the Congregation thereof have Always distinguished themselves as Dutifull and loyal Subjects to his Majesty, and Lived peacefully and paid due Submission to the Government and the laws of the Province; and being one of the Most Considerable Congregations here, The General Assembly Conceive it highly Reasonable to give them all Suitable Encouragement in the premises and in the Secure Enjoyment of all their Religious Rights and Privileges.

BE IT THEREFORE Enacted by his Honor, the Lieutenant Governor, the Council and the General Assembly, and it is hereby Enacted by the Authority of the Same, that from and After the Publication hereof, it Shall and may be lawfull to and for the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York, or their Successors, to Grant, Bargain and Sell the Said Lands, Tenements and Premises, called the Manor of Fordham, in the County of Westchester, herein before particularly Mentioned, with the Meadows, Hereditaments and Appurtenances thereunto belonging, either in particular Parcells or altogether, to any Person or Persons whatsoever, and to and for Such Sum or Sums of Money as they Shall think proper and Agree for, either at publick or private Sale or Sales; and upon Such Sale or Sales, to make, Give and Execute to the Purchaser or Purchasers thereof, good and Sufficient Deeds and Conveyances in the Law under their Corporation Seal, Which Sale and Sales So to be made, is and Shall be deemed and adjudged good and effectual in the Law, to all Intents, Constructions and Purposes Whatsoever, and as if the Same had been actually Vested in them, and as if they were Actually Seized of and in the Said Manor of an Absolute Estate in fee Simple, or Inheritance, by Virtue of the Will of the Aforesaid Cornelius Steenwyck, or the HEREIN before Mentioned Deed from the Said Henricus Selyns and Margarita his wife, to the Said Colonel Nicholas Bayard, Captain Isaac Van Vlecque, Jacob Boelen Roelossen and John Harpendinch or either of them, or by any other ways or Means Whatsoever, and as if the Same had Never been Appropriated by the Said Cornelius Steenwyck and Margarita his Wife, or either of them, to any other use or purpose: which Lands So Sold, and every or any part or Parcell thereof Shall be and Remain to the Purchaser and Purchasers thereof and to his her or their Heirs and Assigns for Ever.

AND be it further enacted by the Authority Aforesaid, that the Moneys arising by such Sale and Sales Shall not be disposed of to any Secular use, but the Same Shall be Expended and used in Purchasing or improving Lands and other Real Estate, in order to Secure a better and more larger Annual Revenue or income, towards Supporting and Maintaining of the Said Dutch Minister or Ministers of the Said Dutch Churches and Congregations as near as may be Agreeable to the Will and Intention of the Said Cornelius Steenwyck.

And to the end the Said Minister, Elders and Deacons may be Secure in the free Enjoyment of their Religious Rights and Privileges, and be the better enabled to Manage the Affairs and Business of their Several Churches and Congregations, BE IT FURTHER ENACTED By the Authority Aforesaid, that the herein before Mentioned Charter, or Letters Patent of Incorporation, so as Aforesaid Made and given unto them by his late Majesty King William the third, and Every Article, Matter, Clause, Power, Privileges and things therein contained, are hereby Enacted, Given, Granted, Approved, Ratified and Confirmed, according to the true Intent and Meaning thereof, and the words therein contained, and that as fully, Amply and Effectually as if the Same were herein Repeated; and that the Said Ministers, Elders and Deacons Shall by Virtue thereof have the care, Management and Inspection of both the Said Churches and Such others as they may hereafter think proper to Build and provide for the Ministers and Officers thereof, and have full power and Authority for the due and Regular Ordering and Managing the Affairs of their Said Churches on the days and TIMES of Election appointed by their Charter, and according to their usual Custom and Practice, to Elect, Chuse and appoint Such a further and greater Number of Elders, Deacons and other officers, as Shall be necessary, Needful and Convenient for the purpose, which Same Elders and Deacons or other officers So to be Elected Chosen and Appointed from time to time are hereby Added to and declared to be part of the Said Body Politick, and Shall have full power and Authority to Act in their Respective Stations in Conjunction with them, as if they had been Particularly Named and Appointed in and by the Said Charter or Letters Patent of Incorporation, which they are to Observe and Govern themselves by, according to the true Intent and Meaning hereof.

AND be it further Enacted by the Authority Aforesaid, That over and Above the Sum or yearly Rent of Two hundred Pounds per Annum, Mentioned in the Said Charter or Letters Patent of Incorporation, that the Said Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York and their Successors forever, by the Name Aforesaid from henceforth forever have and Shall have full power and Right and Lawfull Authority to have, Take, Receive, Acquire and Purchase and use and Enjoy, Lands Tenements and Hereditaments Goods and Chattles and to Demise Lease and improve the Said Lands Tenements and Hereditaments and use and improve Such Goods and Chattles to the benefit of the said Church and other Pious uses, Not Exceeding One Thousand Pounds Sterling, Yearly Rent or Income, any Law Usage or Custom to the Contrary hereof in any Wise Notwithstanding: And it Shall and may be Lawfull for the Said Minister, Elders and Deacons and their Successors to Amend and Adorn their Said Churches, alter, Enlarge or Amend the Same or any part, And also to Purchase or Build more Churches, Convenient Houses and Gardens, for their Ministers and other Officers for the time being, and to Amend and Repair the Same as Occasion may Require, PROVIDED ALWAYS that this Act nor anything therein Contained Shall be of Force until his most Sacred Majesty Shall be Graciously pleased to give his Royall assent thereunto.

PROVIDED ALLSO that Nothing herein before Contained Shall be Construed or taken to Bar the Right or Claim of his Majesty, his heirs or Successors, or and Body Politick or Corporate, of in or to the Said Manor or any part or parcell thereof, but that the same be hereby Saved and Reserved unto them Respectively and that the just Right and Pretention of all and every other Person or Persons whatsoever, of in or to the Same or any part thereof, be and hereby is Also saved and Reserved to them, Except the aforesaid Cornelius Steenwyck and Margarita his wife, Henricus Selyns and Margarita his Wife, Colonel Nicholas Bayard, Captain Isaac Van Vlecque, Jacob Boelen Roelessen and John Harpendinch and every of them and all Persons claiming by from or under them or any of them.—*Colonial Laws of New York, Vol.* iii. pp. 983-992.

See original Charter, Vol. ii, page 1136 and following, of this Work.

THE CHURCH OF NEW YORK. MANOR OF FORDHAM. (DEC. 1753?)

To the Hon. James De Lancey, Lieutenant Governor and Commander in Chief in and over the Province of New York, and Territories depending thereon in America: The Humble Address of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Churches of the City of New York. May it please your Honor:

We the Ministers, Elders and Deacons of the Reformed Protestant Dutch Churches of the City of New York, beg leave to express the grateful sense we have of your Honor's ready disposition to promote the interest of our churches, and to return your Honor our most hearty thanks for your assent to an Act passed the last session, to enable us to sell and dispose of our lands, tenements and hereditaments in the County of Westchester, commonly called and known by the name of the Manor of Fordham, and for granting us some further liberties and privileges for the better management of our affairs and the well-ordering of our churches.

This kind indulgence of the Legislature we trust shall always be. The Act is not to take effect, until such time as it receives the approbation of our most Gracious Sovereign. We humbly request the favor of your Honor's interest with the ministry at home, that this Act may be recommended to his Sacred Majesty for his royal assent. This, Sir, will add a new obligation to those wherein we are already bound.

And that the Almighty God may abundantly reward your Honor, shall be the constant prayer of

Your Honor's most dutiful and obedient servants.

HIS HONOR'S ANSWER.

Gentlemen:

I thank you for this address. I readily gave my assent to the Act you mention, being persuaded it would be of service to your church. And as I am convinced from the principles you profess, that you will use the further liberties and privileges granted to your church for promoting Religion and Loyalty, I shall recommend the Act for his Majesty's most gracious approbation.

NOTE ON THE MANOR OF FORDHAM, THE PROPERTY OF THE REFORMED DUTCH CHURCH OF NEW YORK.

For a general history of the Manors in New York, see Scharf's History of Westchester County, 1886. Therein is found a map of the Manors in Westchester County, and an elaborate history of most of those Manors. That of "Colen-Donck" or "Adrian van der Donck's Colony" is found on page 66, seq. He was styled by the Director and Council "the Yoncker", which is a corruption of Jonkheer, "a young gentleman," and which is perpetuated in the name—*Yonkers.*

Vander Donck died in 1655. On Oct. 8th, the title to his estate was confirmed, by Gov. Nicolls, to Hugh O'Neale and Mary, his wife, the latter having been Vander Donck's widow. She was the daughter of Rev. Francis Doughty of Flushing. On Oct. 30, 1666, a sale was made of this estate to Elias Doughty of Flushing, a brother of Mrs. O'Neale. In 1667 he began to sell it in parcels, one of the first sales being to John Archer. Four years later, Nov. 13, 1671, Archer's purchase, with some adjoining parcels, was erected, in his favor, into the MANOR OF FORDHAM, by Governor Lovelace, acting under James, the Duke of York and Albany. This Manor was a parallelogram, embracing land between the Harlem river and the Bronx; on the Harlem extending from near Kings Bridge to a little south of the present High Bridge; and on the Bronx, from Williams Bridge to West Farms. It contained four or five square miles, and was the oldest of the Westchester Manors.*

The patent which Archer received from Governor Lovelace in 1671, says, concerning church matters: That when there should be a sufficient number of inhabitants in the town of Fordham, and in the Manor, capable of maintaining a minister, and to carry on public affairs, the neighboring inhabitants between the Harlem and the Bronx should be obliged to contribute toward the maintenance of the minister and other public charges.

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*There were six of these Freehold Manors, (not Feudal Manors), in Westchester County, as follows:

1. The Manor of Fordham, as above, granted Nov. 13, 1671.
2. The Manor of Pelham, between Hutchinson Creek and the Sound, (purchased as were all the English Manors), and granted to Thos. Pell, by Gov. Dongan, acting under King James II. Date Oct. 3, 1687.
3. The Manor of Philipsborough, running from the mouth of the Harlem, along the Hudson, to Croton Point, and extending eastward to the Bronx, granted to Frederick Philipse, by Gov. Fletcher, acting under William and Mary. Dated June 12, 1693.
4. The Manor of Morrisania, south of the Manor of Fordham, between the Harlem and the Bronx, and extending south to the Sound, granted to Lewis Morris, by Gov. Fletcher, under William III, June 17, 1697.
5. The Manor of Cortland, running from Croton Point, along the Hudson, to Putnam County, and eastward, almost to Connecticut, granted to Stephen Van Cortlandt, by Gov. Fletcher, on the same date as the preceding.
6. The Manor of Scarsdale, north of Pelham Manor, granted to Caleb Heathcote, by Lt. Gov. Nanfan, acting under William. Dated March 21, 1701.

Archer soon leased most of his farms to different parties. In 1671 the leases began to stipulate that the rents should be paid to Cornelius Steenwyck, his secretary. For as early as Sept. 11, 1669, Archer had given a mortgage on his lands to Steenwyck for eleven hundred guilders, to be paid in wampum. Additional mortgages were given him in 1671 and 1676.

But Archer was arbitrary in his rule over his tenants, and they found great fault with him. In 1673, the tenants made complaint to Governor Colve and his councillor, Steenwyck, and obtained the right to nominate six magistrates of the Reformed Religion, half of whom should be Dutch, out of whom the Governor would choose three for the Manor. Archer agreed to this on condition that he should retain his lands. Numerous suits were subsequently brought against him, and execution was allowed against his personal property. He died in 1680, and shortly after the entire Manor, by foreclosures of mortgages or otherwise, passed into the possession of Cornelius Steenwyck of New York City. On Nov. 20, 1684, (see document under this date) Steenwyck and wife, by form of "pre-legacy", bequeathed their interests in the Manor to the Dutch Church of New York City. Steenwyck died within a year, and his widow, on Sept. 16, 1685, formally transferred these rights to the said Church. The Consistory accepted the same, on the same date, on condition that the widow would clear the Manor of all claims. On Oct. 16, 1685, the son and only heir of Archer, for a consideration, gave a quit claim to Mrs. Steenwyck. In 1686, Mrs. Steenwyck married domine Henricus Selyns, the minister of said church, and on Jan. 1, 1694-5, (see document under said date) they conveyed the said Manor, to the elders, and their successors, as trustees, in behalf of said Dutch Church of New York. The names of the elders in 1695 were Col. Nich. Bayard, Capt. Isaac Vermilye, Jacob Boelen Roelofson, and John Harpendinck. This, no doubt, hastened the efforts of that church to secure a charter, which was accomplished on May 11, 1696. After holding the Manor for about sixty eight years, they secured an Act on Dec. 12, 1753 to allow them to sell it. It had been a constant source of annoyance, and the income from it was not very great; and as it was given for the support of the ministers of said church, (and the expenses of the church, with new buildings and additional ministers, had greatly increased,) it was believed that the moneys arising from the sale of the Manor could be far more usefully employed, in purchasing and improving other lands which would much better answer the pious designs of the donor; therefore, they sought this special Act of the Assembly of the State to enable them to sell. Notice of the Consistory's application for this Act was given for three Sundays previously, in the Manor Church. The privilege was accordingly given them to sell the Manor in one or more lots and to execute sufficient deeds, the moneys to be used only for the purpose indicated. Their Charter was also now re-affirmed, the privilege of enlarging their Consistory given them, as well as general liberty of action in all matters pertaining to their churches; and their right of income raised from two hundred pounds New York money (1696) to one thousand pounds sterling, (1753).

NOTE ON THE EARLY CHURCHES OF WESTCHESTER COUNTY, N. Y.

The Manor of Fordham formally became the property of the Dutch Church of New York in 1694. That region was chiefly in possession of Reformed Dutch people. This was virtually acknowledged in the Patent of the Manor of Fordham, to Archer in 1671. The Patent only stipulated that when there was a sufficient number of people, they should be obliged to contribute toward the maintenance of their minister, and other necessary charges. This did not establish any one sect, although coming from an English Governor, but left it to the people. In 1693, the Ministry Act divided Westchester County into two parishes, but no denomination was mentioned in the Act. The French Church of New Rochelle had already been in existence since 1688. The two parishes mentioned were called Westchester and Rye. The Parish of Westchester embraced Westchester, Eastchester, Yonkers, and the Manor of Pelham, and the Episcopal Church of St. Peters was at once founded at Westchester. The Parish of Rye embraced the towns of Rye, Mamaroneck and Bedford, and the Episcopal Church of Rye was at once founded. This division into these two parishes, did not, however, practically interfere with the preferences of the people in the Manor of Fordham, which belonged to the Dutch Church of New York. That Consistory established a Reformed Church at Fordham in 1696, the very year in which it secured its charter, and if the minor dates are correct, on the very day that charter was signed; but it was probably only a dependency of the city church, until 1802. A French minister, Rev. John Montaigne, began at once to supply this church in 1696, but how long he continued, is not known. Rev. Henricus Beys may have visited it before he went to Holland in 1708, as he was about this time, persuaded by Col. Lewis Morris to go to England and receive Episcopal ordination. Rev. John Peter Tetard was pastor, 1712-44. It was then supplied by Ritzema, or the other Collegiate Church ministers until the Revolution.

CORRESPONDENCE FROM AMERICA.

Church of Jamaica to the Classis of Amsterdam, Dec. 1753.

Portfolio " New York ", Vol. ii. Extracts, Vol. xxiii: 408.

Very Reverend Fathers in Christ:—

We, the consistories of the Church of Jesus Christ at Jamaica, (etc?) formed by the Rev. Coetus, and declared to be legal; having requested, obtained and successfully used our authority and liberty in calling a minister, did in October last, send your Revs. a letter. We had such confidence in the righteousness of our cause and the authority of the Rev. Coetus, that we did not even think of troubling your Revs. with reports of this. Rumors from a distance, however, have alarmed us. (Some of) our party is already turning back. We have still to cross the sea. We think, we have reason to complain of their irregular conduct.

1. We find it hard that they did not protest against us in Classis or Coetus four years ago, when we were organized in name and by authority of the Rev. Coetus. They made objection against one of our number chosen, accusing him, though very unjustly, of misconduct. As they said that they had nothing against the others, we left him uninstalled, and took it for granted, then, that they had, in some measure recognized us. True, five or six of them went to work in the church in a rather high-handed manner, taking possession of the pulpit, a proceding which, neither at that time nor since has met with (formal) ecclesiastical opposition. But now, that we have made a call, so long a time after our appointment, they hope at least to delay matters. Recently they appeared in the Coetus opposing us with a protest against the call made. We heard of it and asked to know what it was they had against it. They then withdraw their protest; but when the Coetus is about to adjourn, they send word again that their protest must stand. The Coetus then appoints a Committee to reply to it. For two months longer it is withheld. One of the Committee goes in person to get it, but it is refused. Now when all opportunity for sending letters is past, it is handed in to us.

2. We find it difficult to appear with them in court, as we do not have the same advantage. We are of opinion that we must not exercise our own judgement, but subject ourselves to the judgement of the Coetus, with the right of further classical or ecclesiastical appeal. They, on the contrary, have, evidently, other ideas. For four years already have they been under the condemnation of the Rev. Coetus and Arondeus has never been (settled?) heretofore in Queens County; and yet, in one matter and another, they have kept on in their own way, without protest or appeal. Refer, for yourselves, to the pages of their former letters, composed for them by Arondeus, as his handwriting shows, but signed by them. In these, as we are informed, they wrote with sufficient definiteness, that they were not willing to listen to your judgement either, (as well as not to the Coetus.) These letters were from those justices of the peace, and from that pretended consistory. We, on the contrary, submit ourselves, or sought an ecclesiastical remedy, as soon as you ordered us to let Goetschius go. Although it grieved our church, we submitted. In choosing a consistory we are unwilling to do anything without asking advice of the Rev. Coetus; and in making out a call, we also take its advice. It is a part of our religion to obey authority, out of deference to the will of God. It is theirs, to do so when it is to their own profit; otherwise, not. This fact has, on certain occasions, as we think, led to your treating them with indulgence. However, we look to your Revs., and to God who knows all things, for just treatment.

3. It is hard for us to unite with them in making out a call, although we did invite, individually, all of them. Several of them, however, told us to go ahead;

because according to their religious views, when a minister is not to their liking, especially if he favors very strict piety, they dismiss him, refusing the support promised him. This was the case with Rev. (John H.) Goetschius. As soon as the Lord led him to newness of heart and life, as we hoped, they refused to support him. They then accused him of a crime committed in the time when he was a minister after their own heart. The aged Rev. Frielinghuysen, that blessed instrument of good in the hand of God, had received similar treatment from them. This goes to show that they are the same sort of people now that they were then. Van Sinderen, although for other reasons, experienced also something of the same kind of treatment. But in such cases the conscientious portion of the church has to support the minister. Therefore we have so made out our call that it will not affect (be no loss or benefit to) the minister whether they pay salary or not. Our religious views oblige us to keep our promises.

4. We find it hard to bear a heavy accusation. We call it a slander and a lie. Now the event, in which we saw the good hand of God, is this: Goetschius had stepped aside. Our consistory, organized by the aged Rev. Frielinghuysen, had also, for the reasons given by you, upon your request, resigned. The Seceders then, wanted to force in that offensive Arondeus; but the consistory was not according to their mind. By the hand of Rev. du Bois the Coetus then sends us a writing containing five articles. Of these the Seceders selected the first. Our church assembles. One cries out this thing, and another that; until one of the oldest of the members, Teunis Couvert, said, "If we perish, we perish; let us select the same article, only with the written addition of submission to the Rev. Coetus."

The Committee of the Coetus accepted this proposition. Rev. du Bois made it known to them and to us by letter. We acquiesced; but they now reviled that aged minister and broke off. It is this article as we truthfully said, that they did not now want to stand by, while we did; although they had themselves selected it for controlling our action. We stay by the Rev. Coetus; but they go away without us, and fetch in Arondeus, and he hurriedly, in one day, organized, out of their number, a consistory. Their names, as elders, appear in a call, which, if we remember rightly, is older by two months than their eldership. Remember what Rev. Ritzema wrote to your Revs, as to what he himself saw in Arondeus' call. Thus easily, they make out a call; and *we*, although we have been elders for four years already, are not allowed to do the same without protesting against it. Now the Rev. Coetus, or their Committee, stuck to the first article, on condition of submission (to the Coetus). They run away, and let Arondeus organize them (into a Consistory) at once, so as to be the oldest. And yet they say that it is we who have made the Coetus believe lies. It makes but little difference to us, what proceeds out of their slanderous mouths; as their election and installation by Arondeus, before we had been at all organized by the Rev. Coetus, made the Coetus and Committee understand and realize that they had, indeed, seceded. Our request is that the liars be punished.

5. Now, as regards a church within a church, we know that that cannot be. But a number of Seceders does not prevent a church from remaining a church. And we leave it to your judgment whether we or they are the church?—we, who stood by Rev. Goetschius, and kept watch of the church; and who, upon being elected by the church, were installed by the aged Rev. Frielinghuysen; or they, who suddenly, without waiting, for your decision, left their seats of eldership, and refused to pay the salary?—we, who accepted your judgment, dropping Goetschius; and also at your request, dropping our legal consistory, which the aged Rev. Frielinghuysen had formed, and which belonged to the Coetus and held to that article which the others had first selected; or they, who did not want to listen to you, who withheld from Goetschius his bread and salary, contrary to the judgment of the Coetus; who, abandoned the Coetus, and their own chosen article; yea, who forsook yourselves, and brought in Arondeus, to make a consistory out of the worst elements; and then having called him, kept him, in opposition to every decision of the Coetus and Classis, because his walk and theirs accorded so well together; for as the Coetus says, they and he are opposed to real heart piety?

In our judgement, therefore, WE did not organize a church within a church. May your Reverences have a better idea also of our Coetus, than to think that all those wise men whom it sent, would go to work and organize us into a consistory, when the others were already the consistory. Such a thing might be thought possible of some inexperienced youth. But none of our country people had a hand in it. That the gray-haired Mr. du Bois, and the experienced Ritzema, who would never in the world commit such an irregularity, should have organized us into a consistory over a part of the church: that is a thing we never desired or expected; nor, so far as we know, did such a thought ever occur to the mind of the Coetus. What is privately said by some, for the purpose of breaking our call, rests on a different basis. This appears from the Minute of the last Coetus, which holds the consistory of Arondeus to be illegal. If that is not so, let those be punished, who have constituted us, poor ignorant people a consistory. Let those make confession, who declare us the legal Consistory, and gave us power and help in making out a call.

However, let the Rev. Assembly understand that *we* are willing to do anything for the sake of peace; yet we cannot consider it as a light matter to let our minister go again for the sake of our opponents. There is the loss of all the expense incurred; and then, too, we would be deprived of his services, after God should have safely brought him back to us again; while other churches sometimes lose their ministers on the great waters. Deprivation of him now would touch us very deeply. We do not want to rebel, or make threats; but we do want to have justice established, even to the remotest corners of the land. Our own consciences vindicate us. The Coetus justifies us. The better-disposed, among the English and the Germans, commend our side. Necessity urges us to seek a minister, and, having obtained one, to keep him.

6. As regards the Church: It is true that they too own seats in it; but the Church belongs to the legal consistory, for the use of a Reformed Dutch minister. And we have been declared the legal consistory, and they have been declared illegal. We have also worshipped God in said church, without hindrance, on every occasion of service, since their last fury, now more than four years ago. Revs. Ritzema, Erikson, Van Sinderen, Leydt, Goetschius, Verbryck and both the Frielinghuysens, have preached therein; and Meinema has also offered his service therein, during our occupancy. We have also the annual rental of the minister's house in the village of Jamaica; for when those evil minded people brought us before the English law, they lost their case.

Your Revs., then, have our matters before you. Will you condemn us—your obedient servants; and, contrary to all order, justify the rebellious? Will you condemn us, who have been constituted (the consistory) by the Rev. Coetus, and who have done nothing without its advice and approval? and legalized those who, against all good order, have so long stubbornly rebelled? shall our tears and petitions be rejected, their abusive and lying words be accepted, and we, for a length of time, be deprived of all religious services? Shall not then the evil-disposed become bolder, and the good despondent? Will not favor shown them cause every one to despise the Coetus and to act according to his own pleasure? We therefore expect that your Revs., by reason of your great watchfulness and desire for Zion's welfare even in these uttermost parts of the world, will not put us on the same level with the disobedient. If, however, unexpected by us, we should have been condemned ere this letter could have been of service, we appeal from you, to you, if we may so speak; *from* you, who, through our inexperience, have not received sufficient light on these matters; *to* you, who must have sufficient light now. Although we come late, may it not be too late; for our way lies far. For the rest, as we have been, so we wish further to show ourselves to be, O Fathers, your obedient servants, the suffering church of Jamaica.

Elders { Elbert Hogelaent
Joost Durye
Teuneus Couvert
Deacons { Jeronemus Rapalje
Kom. Norstrant

Done, December, 1753.

NOTE: "THE INDEPENDENT REFLECTOR" AND OTHER PAPERS OF 1753-4.

After William Livingston had published his fifty-two Articles, one each week, during 1753, in "*The Independent Reflector*, relating to various policies of Church and State, his paper was suppressed by exciting fears in the printer. He then wrote an elaborate Preface to those fifty-two Articles, and reprinted them all, with a long Preface. Such a bound volume was purchased by the writer (E. T. C.) at the sale of Henry C. Murphy's Library, and is now in the Sage Library at New Brunswick, N. J.

In this Preface he refers to the great opposition which his articles had met with from the officials of the day; to the difference between ceremonialism and pure religion; to the strength of traditional prejudices; yet his firm belief in the triumph of the right. He was violently attacked in many Articles in the New York Mercury; but an unknown friend, *Philo-Reflector*, vindicated him for a while in the New York Gazette, until its columns were closed against this writer. *Philo-Reflector* then issued a pamphlet, styled "The *Craftsman*" on Livingston's side of the controversy. From this, Livingston gives in this Preface, a lengthy extract.

But soon another paper appeared, styled "*The Occasional Reverberator*", in which the friends of an Unsectarian College expressed their views. But after the issue of only four numbers, the printers were made afraid to print it. Livingston also in the said Preface, publishes a long letter of his to one of the editors of the Mercury, who was a clergyman, urging the propriety of an Unsectarian College, but no answer was made to it. He then elaborately argues the whole question of the proposed College, in which all the churches were so deeply interested, and shows the dangers to the liberties of the colony, if the College should be controlled by a State-Church party. (See Extract below).

He also quotes from the successive Acts relating to the raising of funds for the College, by lottery, a common practice at the time, and by the duty on Excise, and how that money ought to be controlled and used; that it should not be used except by permission of the Legislature; that the Acts were defective as to the proper qualifications of the trustees, etc.; and he appeals to the Dutch Church, as most of the members of the Legislature were of Dutch stock. He emphasizes the importance of a free Academy or College.

His opponents had referred to the effects on the students of denominational control, in Yale and Harvard; and in the Presbyterian College in New Jersey; that the students imbibed the religious sentiments of their teachers; and hence their present opposition to the Church of England. Livingston turns these statements against them as a reason why the College in New York should be entirely unsectarian, if it was to be supported by public funds, when nine-tenths of the population were of other religious persuasions. He suggested a form of worship, made up chiefly of passages of Scripture properly arranged. On any other conditions, he declared the College would be destitute of students. He here gives a statement of the reasons why the Dutch Church was losing ground. (See Extract below). These remarks were all made simply in the interests of an Unsectarian College, if supported by the public funds.

At the close of the Revolution Mr. Livingston's views became triumphant, and all legislation of an opposite character was repealed.

See *Sedgewick's Life of Wm. Livingston; and Corwin's Manual of Reformed Church*, 1879, Chap. iv; 1901, Chap. viii.

EXTRACT FROM THE PREFACE OF THE INDEPENDENT REFLECTOR.

On a College in New York, by Hon. Wm. Livingston, January 1754.

Extract.

"The affair of the College I considered as one of the most important matters that ever fell under the consideration of our Legislature. It will either prove one of the greatest blessings or an execrable source of the keenest and most complicated disasters. If it is constituted upon a foundation generous and catholic, there is nothing we can fall upon that will spread more real felicity through the Province. But should it, on the other hand, be made the tool of a faction and an instrument in the hands of one sect for the advancement of itself, and the oppression of the rest, what can we expect from the unbridled lust of bigotry and superstition, but either the deprivation or abridgement of our civil and religious liberties? Nor will our subjection and colony-relation to Great Britain be a sufficient security against such unrighteous invasions, such horrible and multiplied calamities. We have indeed the highest reason to believe, that oppressions of this kind, would, at home, be blasted and discountenanced. But thither to transmit proper representations is difficult, tedious and expensive. Inhuman persecutions have been prosecuted in the plantations, and prosecuted to astonishing lengths, before the wished-for redress could be obtained. I appeal to the bloody slaughter of the pretended Witches; and the cruel, the sanguinary severities against the Quakers in New England.

At present all Protestant denominations amongst us, are secure in the enjoyment of their religious opinions. But should the government of the College be surrendered to any tribe of bigots, God knows how long they will retain their rights and *immunities. A corrupt tree*, says the greatest authority, *bringeth forth corrupt fruit.* An academy in so small a province as ours, will diffuse its influence over its whole extent. Every post of honour and profit, will naturally be engrossed by persons who have had their education at the public Seminary; so that nothing is more probable, than that the spirit of the College, will become the spirit of the Colony. Should therefore any particular sect be invested with the supreme rule in that seminary, what can hinder their indoctrinating its youth in the contracted principles of their own party; and what could we expect from a Council and Assembly, under the influence of the same religious doctrine and persuasion, but a general establishment of themselves to the suppression of the rest; or, at least, where, in those circumstances, will be the security of other denominations against those schocking and dreadful apprehensions? ....

I have exhibited a Plan to render it safe and prosperous; and I challenge the warmest of my adversaries, or any man in the province to evince his having thought more upon that topic, or done more for the design.

I have been charged with the delay which has hitherto attended the erection of a college, with embarrassing the projectors and inflaming the minds of the people against such a seminary. Against a free College—against a College where the children of all Protestant persuasions shall be admitted to a perfect parity of privileges, against a College where superstition shall not make his gloomy abode, nor persecution unfurl his bloody standard—I have written not a word. Of the necessity of such a Society, I entertain the most exalted opinion; nor does any man more ardently long for so excellent an establishment. An undertaking so glorious cannot be too vigorously prosecuted. If any adversaries mean by the charge, that I have prevented the execution of the before mentioned little, dirty, contracted party project, I am so far from inclining to exculpate myself, that I wish I had still stronger reasons to flatter myself with being the instrument of such extensive utility to my country. Those who were concerned in that ungenerous scheme began the calumny of my aversion to the founding an academy, and 'tis they who impute the delay of it to my papers, in order to raise against them the general odium, and weaken an influence repugnant to their iniquitous machinations. But at their door lies the slow prosecution of this momentous affair. For had they not attempted to engross its government into their hands, there would have been no ground for the opposition I excited; nor would the jealousies and bickerings now subsisting, have arisen amongst us. If a free constituted College is such a one, for which alone we should wish, such as will be a real blessing to the Province, such a one alone for which the people are to be loaded with a general Tax:—then, an opposition to a partial one was evidently requisite to expedite its progress; and to them only, who flung this obstacle in the way, are to be ascribed the tardy procedures and present commotions. It was a certain information of this narrow-spirited and ignominious contrivance, that gave rise to my Reflections on our future seat of the Muses.

Among all the persons nominated for Trustees at a private convention, there were but three Gentlemen of the *Dutch Church*, and one of them residing so remote from *New York*, that he could not be expected to have any considerable agency, in the regulation and government of the matter. All the rest were members of the Church of England, and most of them, though otherwise men of unblemished fame, utterly devoid of every qualification, to recommend them for such a trust, save only their notorious, inflexible bigotry. Of such consisted the list. Their names I could mention, were it not highly improper under the disadvantageous character I have given them, and which I know they deserve. This hopeful Catalogue was presented to his late Excellency, Governor Clinton, with a request to incorporate them; but the spirit of party politics which has long been the bane, the curse and the infamy of the Province, proved in this case luckily suspicious, and rendered the project abortive. Unaw'd and unabashed to contrive it, and, since the public abhorrence, unwilling to confess it, the reality of this strategem has, with unexampled confidence, been made a question in full companies, even by some of its first projectors themselves. My information is from a member of the Assembly, and the open declaration of another Gentleman, who had the honour to be on the list. Private as this affair was conducted, and doubtful as the verity of the fact may be thought, yet that there were clandestine designs to obtain the Government of the College, is now apparent to the world."......................

SECOND EXTRACT FROM PREFACE OF THE INDEPENDENT REFLECTOR.

The Reformed Dutch Church. Reasons for its Decline. By William Livingston, January 1754.

"The too long continued use of the Dutch Language.....................................
....

The visible decay to which those churches, no less venerable for their purity of doctrine, discipline and worship, than their antiquity in this province, were subject, raised the most commiserating sentiments in the breast of every lover of virtue and true religion. Their once crowded assemblies now scarcely existed, save in the sad remembrance of their primitive glory. Their youth, forgetting the religion of their ancestors, wandered in search of new persuasions; and the most diligent labors of those who were set over them, proved ineffectual to attach them to the profession in which they were educated. These, indeed, were circumstances woeful and distressing!

Nor unknown was the cause of this melancholy declension. In all the British colonies, as the knowledge of the English tongue must necessarily endure, and instead of declining, will naturally become more perfect and improved; so every foreign language, however generally practised and understood for a time, must, at length, be neglected and forgotten. Thus it is with the Dutch tongue, which, though once the common dialect of this province, is now scarcely understood, except by its more ancient inhabitants. It has also been observed that the churches have kept exact pace with the language in its retragrade state, so that there is no room to doubt (that) the decay of the former was caused by the disuse of the latter; and that the one and the other will in process of time sink into perfect oblivion. To retain the use of the Dutch language, the greatest pains have not been wanting. They have had well-regulated free-schools, richly supported by their churches, and yet maugre their utmost efforts, parents have found it in a degree impossible to transmit it to their children. Whence it is generally feared that the very next generation will scarce furnish one person in this city, except their clergy, well acquainted with the tongue. To prevent, therefore, the ruin of the Dutch churches, common sense pointed out the absolute necessity of disuniting them from the language, by translating their public Acts of devotion and worship into English, or the speedy introduction of the present translations now used by several of their churches in Holland; nothing being more certain than that the celebration of divine service in an unknown tongue, would, in a Protestant country, prove as disgustful as it would be unprofitable.

I should have imagined that nothing could be objected to the immediate execution of so necessary and obvious an expedient. No sooner however, was it proposed, than the sticklers for high-church raised a general cry upon the occasion. Mean and ungenerous were the arts used by them to discredit the proposal. Recourse was had to their old practice of reviling and calumniating the Presbyterians, who were charged with a design no less wicked than false and impossible, of seizing the Dutch churches and converting them and their congregations to their own use. Nay, so fashionable was the practice of falsifying for the church, that with an assurance unparallelled, the Dutch were told to their faces that they were not Presbyterians. The effrontery with which the assertion was repeated, pressed conviction on the ignorant. Whence it is common to hear the more illiterate members of the Dutch congregation disown themselves to be Presbyterians, and even insist on their being Episcopalians. These artifices were ingeniously detected by *Philo Reflector*, whose remarks on this subject compelled those high-flyers to play a different game.

Ashamed to persist any longer in obtruding so flagrant a falsehood, and bent upon supporting a wall of partition between the English and Dutch Presbyterians, they as confidently denied the former to be such, as they have for thirty years past

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imprudently abused then under that name. Not to dwell upon the shocking wickedness and absurdity of such conduct, who cannot see that the grand design was to prevent the introduction of the English tongue into the Dutch churches lest the discriminating badge with the vulgar, the difference of language, being removed, a coalition might ensue, and Presbyterianism by that means be strengthened and supported, while the augmentation of the *English*, by proselytes from the Dutch Church, would be in a great degree interrupted. How inconsistent this, with the Gospel dispensation! How much estranged from the practice of Christian charity are those, who instead of promoting a harmony between sister churches, would endeavor to prevent it, even at the expense of the final destruction of one! Had they no sinister views, far would they be from endeavoring the ruin of a Christian Church, sound in the faith, edifying in its worship, and well policied in its government. But so determined are they on advancing the interest of their own party, that to accomplish the downfall of the Dutch congregation, it would to them be a trifling peccadille, could they by that means secure the grand object of their wishes.

From the extinction of those churches in this city they had also reason to expect a considerable addition to their own. Whatever is modish, captivates juvenile understandings; and the Church of England might, for that reason, expect a further accession of the Dutch youth. The sticklers for the hierarchy, do not value themselves more upon their orthodoxy, than the fashionableness of their profession; and setting themselves up for patterns of true taste in religion; they would doubtless glean all those among the Dutch, who are fond of being reckoned among the *beau monde*. But after all, what part of the Dutch congregations, to confide in the friendship of those who thus artfully endeavor to disperse and diminish them? What opinion can they entertain of the honesty of men, who to prevent their coalition with a sister Church, are pressing them on to unavoidable destruction? Should the use of the Dutch language be continued, it would necessarily be productive of the latter, while the introduction of the English tongue would have no tendency to terminate in the former. If there is no affinity between the English and Dutch Presbyterians, this charge can never affect the so much apprehended union, but would rather give the Church of England the opportunity of increasing her numbers by putting in her claim of sisterhood to the Dutch churches. This affinity is a matter, that a certain gentleman in black has, without blushing, labored to persuade the female part of the Dutch congregation to believe, and doubtless with that view. But it is not easy to observe that a greater stress is laid upon the importance of continuing the use of the Dutch language than any language can possibly deserve? Would the profession of the Dutch Church be less orthodox, their worship less edifying, and their disciplin less sound, were their service performed in English? Or can the same thoughts which, delivered in one language, are acceptable to the Almighty, displease him when expressed in another. The truth is, those who oppose the introduction of the English tongue into one of the Dutch churches are convinced that the different languages are the only criteria to distinguish them from each other; and this is evident from their fear that the use of the same tongue will naturally produce an union. Yet surely it cannot be so destructive of the interests of the Dutch churches to coalesce with a sect with whom they perfectly agree in doctrine, worship and government, as to follow the advice of those who, by endeavoring to dissuade them from introducing the English language evidently maditate their dissolution.

What I have advanced on this topic may, perhaps, be considered as a design to induce a coalition between the English and Dutch Presbyterians. But so far am I from desiring such an event, that I am convinced nothing can tend so much to maintain our freedom and independency in religion as a division into a variety of sects. My sole aim is to make all Protestant denominations support a mutual harmony, and not prefer the certain ruin of one, to the fear of its union with another."

CORRESPONDENCE FROM AMERICA.

The Classis of Amsterdam to the Coetus. Jan. 8, 1754. Vol. 31, page ....; No. 23.

To the Coetus of New York,

Rev. and Learned Gentlemen and Brethren:—

We had the honor of writing to you on Sept. 3rd, 1753, and to the things then said, we still adhere. We trust that Rev. [Thos.] Romeyn arrived among you with the blessing of the Gospel. We have received no letter from you since. Hence this serves only as a companion of the Acta Synodi of North Holland, held at Haarlem, 1753. We send these to you in order to keep up your interest in us, and encourage our mutual and useful correspondence. In conclusion we express the hope that the Zion of God may be built among you and ourselves. The God of love and peace be with your spirit, and make you useful in your offices, and crowning you with his precious blessing. We remain,

Rev. Gentlemen and Beloved Brethren,
Your obedient servants,
The Members of the Classis of Amsterdam,
In the Name of all,
Jacob de Jonge, V. D. M. Amst. Depp. Cl. h. t. Praeses.
John Albert van Muyden, Amst. Depp. Cl. h. t. Scriba.

Amsterdam
In our Classical Assembly,
Jan. 8, 1754.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Jan. 10, 1754.

(Abstract.)

No. 204.

Letter of the Consistory of Jamaica which was elected under Arondeus, but declared illegal by the Coetus. This protests against the Consistory declared legal by the Coetus, as well as against the call of (Thomas) Romeyn. This call is dated Nov. 5, 1753, and signed S. van Noortwyk, P. Ammerman, A. Schenk, D. Durie (Duryee). Letter received, Jan. 10, 1754, containing also several enclosures.

1. In the letter they stated that on the receipt of our letter of May 7, 1753, they went to the Coetus and presented their appeal. They would have been willing, according to our advice, to make peace, as Coetus was also inclined thereto; but they were not able to reach that end, because, under (John) Frielinghuysen's moderating of a call on Rev. Romeyn, Romeyn was called for the other part of Jamaica; and also, because, having been slighted in

this matter, they were not willing to have any minister forced on them. Therefore they protest and appeal to us:

(1) That they have been declared an illegal consistory.

(2) That, with Frielinghuysen as moderator they had been so recklessly passionate in calling Romeyn, even in opposition to the resolution of Coetus; inasmuch as Ritzema declares that the Consistory elected under his supervision, was only for a part of that congregation. This testimony of Ritzema they prove by a written testimony of Daniel Bodet and Abraham Chrissomo. (?) These also affirm that Ritzema had said in 1751, that parties had come before him with lies. This Paper is number 5.

Philip Nuys and John Lott testify, in Paper number 4, that Daniel Durie (Duryee) on July 23, 1753, requested Reitzema to summon the consistory elected under his supervision, before the Coetus, to confer with them. This Ritzema declined to do, as he did not wish to acknowledge or defend them as his consistory; but he gave Durie the liberty of summoning them there. This they regarded as a proof that Ritzema was convinced that that affair had gone to pieces, (vermorst). They request our final decision on this, that they may know how to regulate themselves, and not be compelled to appeal to a higher Assembly.

They ask, that if anything further is produced by the Committee of Coetus, in defense of the acts of Coetus, that we should remember that they (the anti-Romeyn party) have not seen it, and that they can not, therefore, reply to it; and that we should pay no heed to what their beaten enemies may say, but notice only what has passed through the hands of Coetus. They complain strongly about grievous hate and partisanship, self-interest and thirst for vengeance, whereby peace is utterly banished.

2. They send us also a copy of their memorial (opdracht) to Coetus, (marked No. 2), on September 1753. In this they protest that they are not recognized as the lawful Consistory at Jamaica, although they were elected according to the proposition and cut and dried plan, (cut-out-by-scissors-article,-uitgeknift artikel) which the Committee of Coetus had themselves prepared, and made known to them by our letter to Rev. (Gualterus) du Bois,

(marked A and C,) dated October 24, 1748, whereof they sent a copy: namely to elect a consistory through all the elders and deacons who had ever been in office at Jamaica.

They say that they consented to this arrangement and prove this by the copy of their letter to du Bois, October 31, 1748, marked B. Whence they concluded that they were not unwilling to elect a consistory, and that they were falsely accused of declining that proposal. Nevertheless the committee of ministers gave ear to his false accusation, and sent other articles to them, which they rejected. Therefore they invited a neighboring minister, Arondeus, to elect a consistory, and caused that Consistory to be installed. Upon this, the Committee of Coetus elected still another Consistory of their opponents, which latter the Coetus declared to be the lawful one. They complained to Coetus that they had been unjustly accused of unwillingness, and that their opponents are given power to make out a call, whereby a congregation is erected within a congregation. But all this was contrary to the advice of Classis, which was to join hands and to make out a call unitedly. Accordingly they asked for redress, that Coetus should recognize them as a lawful consistory, so that they may not be compelled to appeal to Classis.

3. They also send a copy of their protest against the calling of Romeyn. This was handed to Coetus September 11, 1753, and is marked No. 3. They give as reasons:

(1) That this call is in conflict with the advice of Classis given at a previous time.

(2) That it is in conflict with the resolution of Coetus, which had nominated de Ronde as consulent, while the call was made out through Frielinghuysen who was neither Consulent nor Circle Brother.

(3) That the unity of the congregations, advised by Classis, was not promoted thereby, but a worse schism was made.

(4) Because, if now they also, for their own party, call a minister, and a congregation be erected within this congregation, this will cause confusion, for the church buildings belong to both parties.

4. They send also a refutation of the reply of Coetus to their protest, marked D. dated Nov. 5, 1753.

(1) As to the election of this consistory, Coetus regards it as unlawful because it was not conducted according to resolution of Classis and because Arondeus was not qualified to do it.

They assert that Arondeus was qualified to do it.

a. For although he had already left for Raritan, he must nevertheless be recognized as a lawful minister. He was not yet under censure at that time; he was installed at Raritan by Rev. Fremond, (Fryenmoet?) and was regarded there as lawful minister. Classis also recongized him as such in their letters.

b. It is true Arondeus had received no order from the Coetus, or its committee, to effect this election, but it was not necessary for him to receive orders for this from it, since he was one of the Committee on the case of Queens County, even after his return from Raritan, for which they appeal to our (Classical) letter of May 9, 1747.

N. B. This letter cannot be found, but that of May 5, 1749, to Arondeus and his consistory, is found. For Arondeus left for Raritan in May 1747, without any dismissal, and returned thence to Long Island in July 1748. Extracts, (?) 54, page 115.

To the second reason of the Coetus, namely, that the election occurred contrary to the wish of the congregation, because elder H. Lott protested against it: They answer,

(a) In all meetings the majority of votes counts. Hence that election could not depend upon elder H. Lott, unless he is to be recognized as a Pope.

(b) They deny that elder H. Lott protested against the election. He only asked them by what authority they did this. Thereupon, they answered:—In the name of the Classis. This they prove by a certificate from twelve persons, who testify to this in writing. If H. Lott has protested, in what did it consist? where has it been recorded? Surely, nowhere. Therefore, it cannot be regarded as a protest.

Regarding the call of Romeyn: They rely upon the reasons mentioned in the Protest itself. If it be asked why they pursue their Protest and Appeal, because, previously, they had agreed with Coetus to let the matter rest until further communications should have arrived from the Classis: They reply that they came to do so because they had heard that Coetus wanted to send its minutes on that affair to the Classis, and thus defend themselves (the Coetus) against their protest. If, now, they had kept still in the face of this, the Classis would again have been in the dark, hearing only from one side. They consider it as insincere in Coetus, that it should send its defense to Classis, and hold back the documents of its opponents. Therefore they have pursued this course, and wished to exhibit their own documents for our adjudication.

5. They also send us a copy of the resolution of Coetus of September 1753, L. E. signed by Ritsema. He, on November 6, 1753, acknowledged that he had received the Memorial and Protest, signed on September 11, 1753.

6. They send us also some other papers:

(1) One marked C. L. (?) wherein they give reasons why they could not go to Coetus in 1748 and 1749; to wit, because Rev. du Bois had told them orally, that they could not join the Coetus until they had a lawful consistory. To this testify four persons, in writing:

(2) Again a Paper, No. 6, in which four members of the Committee on Kings County testify, that they had not adopted a resolution about affairs in Queens Co. In respect of the election of a consistory also, that they had not given any power to Du Bois or any one else, to bring this before Coetus or to forward it. xxiii. 393-396.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Jan. 1754.

(Abstract.)

No. 211.

Letter from Lower Rhinebeck of May 27, 1753, signed by E. T. van Hoevenberg as President and Clerk of the Consistory.

This contains a request:

1. That the Classis of Amsterdam would order the Coetus of Suriname to send to the consistory (of lower Rhinebeck) copies of the acts and certificates concerning his installation there, and that they would maturely consider the utility and necessity of their entrance into the Coetus.

2. A copy of the call of Rev. Hoevenberg to Suriname, at their (Rhinebeck's) expense, even the Notarial expense.

3. A copy of his dismissal from Paramaribo. If this does not come to them, they will take it for granted that neither the Classis nor Suriname knows anything to his discredit, and they may understand that he is their lawful pastor, because they have received him with a complete dismissal from the Manor of Livingston and Claverack, upon a lawful call, moderated by Revs. Vas and Mancius. The latter of whom did also install him, etc.

Also a letter without signature, place or date, but to judge from the contents, probably Rev. Hoevenberg's, being very queer and confused. xxiii. 406.

CORRESPONDENCE FROM AMERICA.

Rev. Gerard Haeghoort to the Classis of Amsterdam, Jan. 15, 1754.

(Portfolio " New York ", Vol. ii, Extracts, xxiii; 397.)

To the Rev. Classis of, and at, Amsterdam—this:

Very Reverend Sirs and Brethren:—

Your letter of May 7, 1753, with the one enclosed for the Committee in the matter of Rev. Muzelius, at Tappan, has come to hand. Your Revs. will see from our Minutes how it went with that matter. Certain members of consistory told me later that the church has come to an agreement with him, and so the matter is at an end.

Your Revs. will also see from our Minutes what was the outcome of my protest; but your Revs. may rest assured that I have received no communication from you concerning it, as your Revs. intimate in the letter sent us.

Concerning the matter on Long Island, namely that between Arondeus and Van Sinderen: It is not necessary that I should give your Revs. any information, inasmuch as everything that occurred, or was done in the matter, has by the Coetus been transmitted to you.

But it is impossible for me to conceal my exceeding great surprise, that your Revs. could have been induced to take such a step; and induced thereto, Nota Bene, by a certain individual, known to your Revs., yet still better known to us. With this man is kept up a correspondence, which your Revs. almost entirely refuse me as an individual minister, although one of the oldest members of the Coetus; because it is your wish that matters which pertain to the church in general shall be brought to your Revs. for action only through the Coetus. It is contrary, therefore, to your Revs.' own resolution. This is a matter to our grief, and of shame to your Revs.

There is much that I had to write to your Revs., even as I promised; but, as correspondence is refused me, for I have gotten no answer even to any of my former letters (about the Church), I shall pass over to my own personal matters. I remark only, that everything in your Revs. letter looks strange to me; for you intimate that it is my desire to have a Classis here, etc.

But my circumstances are so critical and painful; the church here is also so entirely rent and divided by discord and tumult, that the desire to do so (write?) fails me. Little redress is to be found anyhow; and I have to help myself as best I can. It has gone so far, as I have told your Revs. heretofore, that I have bought a place for a refuge for myself and my family; for it is probable that I shall have to give up my place, (Belleville), and, in some way or other, find means for support. My sole request is, that the Classis, if it has still some mercy left, and will still take any knowledge of brethren who are in tribulation, as well as of schismatics, would send me, in answer to all my complaints, their decision or judgement to the following effect: Whether a church is bound to fulfill the conditions of its call; and, according to that call, to pay me my salary, and to deal justly with me. Ecclesiastical judgement has always been given by the Coetus, to take effect according to English law. I have my fears as to the result, however; and may be obliged to have those who signed my call arrested. I have waited as long as I possibly could; but will now be compelled to do this, as there is nothing else to be done; everything has been tried. Men turn things upside down. They reproach me even for complaining to the Classis, and thus making known what they are.

Wishing you every blessing, I remain respectfully,
Very Reverend Sirs and Brethren,
Your Revs. obedient servant, but oppressed brother,
Gerard Haeghoort.

Second River,
Jan. 15, 1754.

P. S. Herewith, your Revs., goes also a letter of fine talk, tiresome all around, for reasons given. May these (mine?) not be tiresome! Vale!

No. 206.

Received March 11, 1754. Pr. *couvert* [under cover] of Hendrik Van Eiberger.

ACTS OF THE CLASSIS OF AMSTERDAM.

William Jackson.

1754, April 1st. Art. 10. William Jackson had been called by the church of Bergen and Staten Island but had been prevented by illness from presenting himself before this Assembly. He had requested by word of mouth of the Depp. ad res Exteras that he might be examined, preparatorily and finally, at the next Classis. This was granted him, and a text shall be assigned him by the Examiner in the Hebrew and the Greek. xii. 371.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from New York.

1754, April 2nd. Art. 11. The Rev. Depp. ad res Exteras have received the Acta of Coetus of New York, of Sep. 1753, with several enclosures; also a letter from Kings County, where

Arondeus still exercises his ministry, of November 28, 1753; also a letter from that consistory of Jamaica, which was elected under Arondeus, and was declared unlawful by the Coteus, dated May 5, 1753, with many enclosures; also a letter from that consistory of Jamaica which was elected under Rev. Ritzema, and declared lawful by the Coetus, of October 16, 1753.

The substance of all these was conveyed to the Classis, and the Depp. were asked to reply to them. The same was done also with two letters from Rev. John Frielinghuysen of Raritan, of June 25, and ...... August ...... 1753. He was to be requested to operate through the Coetus. Two letters were also read from Rev. Theodore Frielinghuysen of Albany, of September 20, and October 15, 1753. Finally there was also read a letter from Bergen and Staten Island, written by the consistory there, on October 5, 1753, which does not need to be answered. xii. 373.

Correspondence from America.

Rev. John Frielinghuysen to the Classis of Amsterdam, April 25, 1754.

Portfolio " New York ", Vol. ii. Extracts, Vol. xxiii; 486-8.

Very Reverend Fathers in Christ, Members of the Rev. Classis of Amsterdam:—

Yours of Sept. 3rd, came to hand yesterday. I find myself honored by a reply to my letter of April of the same year, (1753) and by some information concerning matters relating to Mr. (Thomas) Romeyn. I thank your Revs. for your paternal admonitions, on account of some things done by me in the business of that impeded call, which acts of mine appear to your Revs. as somewhat out of order; and because you did not find sufficient reason therefor in what I brought forward in justification. Nevertheless, humbly and with due respect for your Revs.' usual deliberation and prudence, I surmise that it would have been fully as proper if your Revs. had waited until accusations had been brought against me in a legal way; and, according to my expectation and request, and your customary observance of order, you had let me come to your Revs. first through the Coetus.

For now, while I am thankful to your Revs. for overlooking the severe and extravagant expressions used, to characterize the unruly ones at Jamaica; and am also obliged to you, for the kindliness of your admonition; I nevertheless feel that I have done nothing save what leaves me the testimony of a good conscience before God, and a resolute countenance before men. Nor do I doubt that, on a nearer view of those matters, your Revs. will see in them much that is strange and out of order, and find reasons enough for my allowing myself to be used in the making out of that call. These reasons I did not give your Revs.; for, as I remember, my communication to you was for the purpose of showing that, if I did not act quite properly in allowing myself to be used in the making out of that call, such impropriety ought to bring punishment on me, not on those who made out the call, or on him who received the call. At the same time I was ready to show the Coetus, before which I had summoned my accusers, that I had not sinned against that Body. For, the love of peace and prudence and your own adherence to Order, forbade me to defend myself in any other way except through the Coetus. Think for a moment how it would have suited you, had I written to your Revs. as follows:

1. That the Minute about Mr. de Ronde's moderatorship, recorded in the book of the Coetus, left it to the choice of the church whether to employ him.
2. That he had refused to serve the church as moderator.
3. That he considered those making the call to be an illegal Consistory.
4. That he acted as moderator to keep the call from being partisan, and probably also, to have it stand them in stead of that of Arondeus, as against the action of the Coetus.
5. There is to be considered, moreover, the constitutional regulation of our Coetus. This was made before any one of the native-born brethren had become members, and was to the effect, that every church should have liberty to ask whomsoever she pleased, (to assist in making out a call.) For which reason it is something unusual and more of a usurpation than a right (for any one) to appoint a moderator (for such business.)

Nothing of all this could well come up for your choice (consideration?) unless it had passed through the Coetus. But now consider the circumstance how I came to these churches, unexpectedly, as I informed you on a previous occasion. Take it for granted, that I came there in an orderly manner. Take into consideration the particular reasons given; the helpless condition of the church; and also the young man who was the choice of that church. Thus the matter having been brought to this Crisis—should I let the call go, by default, or allow myself to be used as a mere counselor. But sacrificing my own respect, ease and profit, for the welfare of the Church of Christ, I undertook this thing. I knew well enough that the adherents of Arondeus, who always show me, to my face, a great deal of respect, would bring into play their secret antagonism. I also knew the disposition of others in this matter; that de Ronde would complain to the Rev. Coetus; but I knew also that I would not be compelled to give way, as the event proved.

In the evening before the opening of the Coetus, having been invited by the servant girl of the above named gentleman to take supper with him, and not having heard a word of dissatisfaction from him; judge of my surprise the next morning in the Coetus, to see his countenance swollen, as he proceeded to have a complaint entered against me in the Coetus. I sat speechless until it had been entered and twice read, and understood. Then noticing how the matter had been managed, I asked to be permitted to bring a written answer in the afternoon, in order that my defense might neither gain nor lose by the inclination of the members. So I did write it, and read it to the Assembly. Whereupon, after having absented myself, Mr. de Ronde and the Assembly told me that they were willing to withdraw the complaint, if I would withdraw my defense, which was a bold one. This I gladly did, because I felt more like sitting down to weep than to sharpen my pen in matters of dispute. So I stood again without any accusation against me to be presented before your Revs., and without guilt in the presence of my opponents.

Now, while I am willing to bear what are my just deserts in private, I kindly ask your Revs. to send me no more public admonitions in letters to the Coetus. Although I have not seen them, yet I have heard the sound of them. I should first be allowed to be publicly accused, and then defended. But, I trust, that, as your Revs. have light enough now on the matters of de Wint and Arondeus—for which you might search through the letters which are favorable to both of them—your Revs. will now see this matter of mine also in its true coloring. And although sorrow has deprived me of all desire to go into such matters; and although my style is obscure and form of expression not altogether pleasing, still I hope I have let your Revs. understand something about that with which I have been charged, and which I have signed; something which may be truthfully and confidently said about it, when matters are known.

Meanwhile, I am thankful to your Revs. for the promotion thus far granted, of Mr. Romeyn. The circumstances which arose concerning Jamaica, which occurred because your Revs. were in the dark on the legality of that consistory, have now, I trust, disappeared; and so such things will no more serve as tinder for those fiery spirits. If, in this matter, your Revs. will acquiesce in the action of the Coetus, to which body you have entrusted the treatment of it, everything about the call will be rendered easy and legal.

Let me reason thus:—The Coetus appoints a committee. I am left out, but de Ronde is put on that committee, so as to take the force out of that Jamaica protest.

Those protesting, hold, that they who made the call, are an illegal Consistory; the others declare that they are legal. The Coetus, to deprive the protest of its force, holds that those protesting are illegal, while those who made the call are solely and wholly legal. According to the protest the call is illegal. The Coetus wants this refuted. Therefore I hope and pray, that what that legal church has done in the fear of God, and what our Coetus, after so many years of dealing with those disputes, has conscientiously devised, will not be nullified by your Revs., for the sake of some uncomplying people. But, however it may be, I rejoice in the powerful guidance of God who will bring all things to light in due time; and, in the testimony of my conscience to the fact, that, with tenderness and pity in my soul, I have sought the temporal and eternal welfare of those churches. This is to me a sure reward, although the outcome of my efforts is still uncertain. I can call God to witness, that I share with your Revs. the desire for the peace of those churches; and to the sorrow, the tears, and the prayers offered to Him, in whose fear and to whose honor I have sought to deal with all these matters.

In the sorrow of my soul, and under the painful sense of the loss of both my brothers, I wrote your Revs. a request. I am still perplexed by reason of the uncertainty as to its result. I have now sent a copy of the call, extended to my youngest brother by the church of Marbletown,—that church which was deprived of its minister by the death of the one who was very dear to me among my brothers—a call to be laid on your Revs. table. This shows the church's desire; and its weighty reasons, I hope, will be clear to your Revs. and move you to a favorable reply.

Mr. Jackson, who was called to Staten Island, I am informed, has safely landed He has in mind, as I had strongly advised him, (his parents and the church consenting), to study one year more at one of the Universities. It is my desire that this may come about.

For the rest, my desire is that, by the grace of God, I may show myself a zealous promoter of peace in all truth and godliness; that the Lord may graciously grant your Revs. rich gifts and graces in your several offices; that your care, your labors and vexations, in connection with our church affairs, may tend to the welfare of our Zion; and that we, over here, may yet have occasion to send up manifold thanksgivings for the benefits that shall come of the guidance of your Reverences, careful, conscientious, kindly and charitable as it is. Such is the wish and sincere prayer of him who signs himself, very respectfully,

Rev. Fathers, Members of the Classis of Amsterdam,
Your Revs.' obedient servant and brother,
Raritan, April 25, 1754. John Frielinghuysen.

THE NEW YORK COLLEGE.

Colonial Laws of New York. Chapter 954.

An Act to prolong the time limited for Drawing the Lottery Appointed in and by an Act Entituled An Act for Raising the Sum of One thousand one hundred and Twenty five Pounds by a Publick Lottery for this Colony for a further provision towards founding a College within the Same.

(Passed, May 1, 1754.)

WHEREAS by an Act passed the Twelfth day of December last Entituled "An Act for Raising the Sum of One Thousand One Hundred and Twenty five Pounds by a publick Lottery for this Colony for a further provision towards founding a College within the Same" A Lottery is Erected and the Drawing thereof Appointed to Commence on or before the first Tuesday in June Next And it being Conceived that the Several Matters Required by the Said Act to be done and performed Antecedent to the Said Drawing Cannot be Compleated by that time.

BE IT THEREFORE ENACTED by his Honour the Lieutenant Governor the Council and the General Assembly and it is hereby Enacted by the Authority of the Same that Instead of the Said First Tuesday in June next as is directed by the Aforesaid Act The Drawing of the Said Lottery Shall begin on or before the First Tuesday in October Next And all matters Whatsoever directed by the Said Act to be done and performed by the Said first Tuesday in June Next if done After the Said Day and on or before the first Tuesday in October Next Shall be good and Valid to all Intents Constructions and purposes whatsoever Anything in the Said Act to the Contrary Notwithstanding.—Colonial Laws of New York, Vol. iii. pp. 994, 995.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from and to New York.

1754, May 6th. Art. 3. The Rev. Deputies ad res Exteras read a letter from Raritan from Revs. Leich, (John Leydt), John Frielinghuysen, and Henry Visser, an elder, as a committee of the Rev. Coetus of New York, written by order of Coetus, November, 26, 1753.

The Rev. Deputies read a letter to be sent to the Coetus of New York in the name of this Assembly, which was approved and will be sent; also a letter to the protesting brethren of Kings County, with reference to the case of Rev. Arondeus; also a letter to the consistory elected at Jamaica under Arondeus, but declared unlawful by the Coetus; and finally a letter to the consistory elected at Jamaica under Ritzema, and declared lawful by the Coetus. xiii. 1.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Coetus of New York, May 6, 1754. Vol. 31, page .... No. 24.

Rev. Gentlemen and Brethren, Members of the Coetus of New York:—

In answer to your letter of Sept. 19th 1753, with the Acta Coetus, and the defence of your resolution in the affair of Rev. Arondeus, against an appeal of Johannes Lot and four others, we reply, in the name of the Classis, as follows:

We read in your letter that on Sept. 12, 1753, you finally took positive resolution against Rev. Arondeus and refused to entertain the appeal of J. Lot. The Classis does not desire to interfere in the difficulties which have again arisen, which are mentioned in the Acta Coetus of Sept. 1753, but which are not in legal form; yet it will strongly adhere to the resolutions which allow, that when a new Consistory is chosen from each party in the presence of two members of the Coetus, there shall also be chosen a legal minister. The village of Gravesend, however, is excepted from acting in this affair. But as the Classis has no pastor to propose, it leaves the choice of a worthy person to the congregation.

Concerning the Consistories of Jamaica, the Classis has resolved [to recognizse] the one formed by Rev. Ritzema, as well as that one chosen by Rev. Arondeus. Therefore the call of Rev. Romeyn is now recognized as lawful. But the Classis earnestly desires to see the divided Consistories united in peace. And, if this would conduce thereto, let a new Consistory be appointed out of members of both parties, and the honor of the old members be acknowledged. Finally the Classis does hope that Rev. Thomas Romeyn, who has now been called, may be received with universal love, in order thus to clear away all troubles. The Coetus will do all that it can, supported by those who love peace. Mr. Romeyn has also promised to do the same.

The Classis earnestly wishes that the disturbances in the affairs of Rev. Muzelius might come to end in the manner you have suggested. We have heard with grief that our letter to Rev. Haaghoort of Sept. 4, 1752, is missing. The contents of it, however, will be found in our letter to Rev. Coetus of Dec. 5, 1752. It will also be very agreeable to Rev. Classis, that the Coetus become better regulated in its methods, in order to reach proper decisions on this and other matters. Let it maintain its own subordination, as it has done hitherto, so as to maintain good order. Let all things be done decently and in order.

Rev. Jackson presented himself for examination, *preparatoir* and *peremptoir*, to the April session of Classis, hoping subsequently to be ordained; but being disappointed in his expectations by sickness, he has resolved to remain a while longer in the University of Utrecht. To this the Classis has agreed.

It is evidently necessary that John Aemilius Wernich, before he can enter on his work must be ordained by us. Therefore his request is not granted.

Concerning the question of Rev. Frelinghuysen, Whether a child born in incest and fornication should be allowed to be brought for baptism; the Classis thinks it proper. But the presence of parents and witnesses, with other conditions must be required, before it can be done.

The deaths of the two Frelinghuysens, (Jacobus and Henricus), have grieved us greatly. May the Lord heal the breaches of Zion.

The Classis received the protest of certain members of Jamaica, together with certain documents. This was after the letter was finished. They also received the proofs of the Committee of Coetus, dated Nov. 26, 1753. After examination and deliberation on these matters, it sees no reason to change its former resolution in the matter above alluded to. This has been communicated to both parties.

Wishing for you an abundance of grace and blessing from the rich treasury of the Lord, we remain, Rev. Gentlemen and Brethren, In the name of all the Members of the Classis of Amsterdam, Your Obedient Servants and Brethren,

John A. van Muyden, Ecc. Amstelod, et Depp. Classes
ad res esteras, h. t. Praeses.

W. Pertfers, Depp. Classis h. t. Scriba.

In our Classical Assembly,
May 6, 1754.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to certain brethren in Kings County, Long Island, May 6th, 1754. Vol. 31, page .... No. 25.

To the Brethren of Kings County, John Lot, Philip Nagle, Jacob Remsen, Rutgers Van Brunt, Daniel Rodert.

Learned Brethren:—

The Classis of Amsterdam has already answered your protest against the resolution of the Coetus of New York of September 12, 1753, in the affair of Rev. Arondeus, together with the decision of the Coetus of April 16, 1752, with the reasons therefor, and cannot modify our determination. We gave our approbation on the 12th of Jan. 1751 to the sentence of Coetus against Arondeus dated Sept. 14th, 1750, and have again approved on Dec. 5th, 1752 the decision of the Coetus of April 16, 1752. It is indeed true, Brethren, that the Classis answered your appeal from the decision of the Coetus of April 16, 1752, and also your letter of June 15, 1752. They gave liberty to the Coetus, if they thought it advisable to attempt once more to bring about a reconciliation, and also, if the course proposed, was approved, enclosed some sealed letters on this matter to the care of the Coetus. Among these, there was one addressed to you, Brethren, but its delivery was left entirely to the judgement of the Coetus. The Coetus was requested, if the plan proposed was found impracticable, to return the sealed letters to the Classis. This was done.

You have now heard these things and thereby perceive that the Classis has not gone contrary to the resolution of the Coetus. Under such conditions, Arondeus having made no confession and having shown no penitence, it is impossible that he should be forced on the opposite party. We pray you that in the name of Christ, to encourage that which tends to edification and peace.

The Classis wishes only to bring about peace. If such a plan will accomplish it, let a new Consistory be erected, representing both parties, in the presence of two members of the Coetus, including also the village of Gravesend. Then a new minister, one giving general satisfaction, might be chosen, so that former strifes might be forgotten. Be zealous in promoting peace and edification; otherwise that church, with its soul-destroying discords, will come to an end. The God of love and peace be with you. Wishing you the Lord's blessing, we remain,

Your servants,
In the Name of the Classis of Amsterdam,
John Albert van Muyden, Ecc. Amstelod. Depp. Classis,
hoc tempore, praeses.
W. Peytfers, Depp. Cl. h. t. Scriba.
In our Classical Assembly,
Amsterdam, May 6, 1754.

Acts of the Classis of Amsterdam.

The Classis of Amsterdam to Certain Brethren in Queens County, L. I., May 6, 1754. Vol. 31, page .... No. 26.

To the Brethren Simeon Noordwyk, Paulus Ammerman, Abraham Schenck, Daniel Durye, of Jamaica, Queens County, L. I.

Dear Brethren:—

The Classis of Amsterdam received your letter of Nov. 5th, 1753, with accompanying documents and carefully considered them. It would be too tedious to refer to every document separately; but after careful examination of all the items, we have come to the conclusion that the Consistory appointed by Rev. Ritzema, as well as that elected under the auspices of Rev. Arondeus; also that the call of Rev. Thomas Romeyn under the direction of the first mentioned Consistory above, [must all be recognized.] But above all the Classis desires to see the breach in the church healed by the re-union of the divided Consistories and of the two parties in the congregation. In order to secure this end if possible, it advises that the members of each party (in the Consistory) voluntarily resign, their honor and good name being preserved, and that a new Consistory be elected, a portion from each party, to satisfy both sides, and that Rev. Romeyn be then received by every one with affection, forgetting all former troubles and disturbances.

Brethren, do encourage peace. The Lord be with you and bless you, and pour out upon you and upon the congregation his Holy Spirit, to bring about the desired change.

We are in the name of the Rev. Classis of Amsterdam,
John Albert van Muyden, Ecc. Amst. et Depp. Classis
ad res exteras, h. t. Praeses.
W. Peitfers, Ecc. Amst. et Depp. Scriba.
Amsterdam, May 6, 1754.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to certain other brethren in Queens County, L. I., May 6, 1754. Vol. 31, page .... No. 27.

To the Brethren, Teunis Coevert, Elbert Hogeland, Joost Durye, Rentiaan van Shaut and Jeremias Rapalje, of Jamaica, Queens County, L. I., recognized as a lawful Consistory.

Worthy Brethren:—

The Classis received your letter of Oct. 16th 1753, and having duly considered the matter, recognizes the Consistory appointed by Rev. Ritzema; also that one appointed by Rev. Arondeus, and as a result, they recognize the call upon Rev. (Thomas) Romeyn, under the direction of that part of the congregation under the first mentioned Consistory above. But above all the Classis desires to see the breach which exists healed by the reunion of the now divided consistories and of the two parties in the congregation. In order to secure this end, if possible, it advises that the members of each party (in the Consistory) voluntarily resign, and that a new Consistory be elected, a portion, from each party, to satisfy both sides, and that Rev. Romeyn be then received by every one with affection, forgetting all former troubles and disturbances.

Brethren, do encourage peace. The Lord be with you and bless you, and pour out upon you and upon the congregation his Holy Spirit to bring about the desired change.

We are in the name of the Rev. Classis of Amsterdam,
John Albert van Muyden, Ecc. Amstel. et Depp. Classis
ad res exteras, h. t. Praeses.
W. Peiffers, Ecc. Amstel. et Depp. Classis ad res exteras,
h. t. Scriba.

Amsterdam, In our Classical Assembly,
May 6, 1754.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. John Frelinghuysen, May 6, 1754. Vol. 31, page .... No. 28.

To Rev. John Frelinghuysen, Raritan.

Rev. and Esteemed Brother:—

In answer to your two letters, the first of June 25, 1753, and the second of Aug. 1753, we can only say that we read with very great grief of the early deaths of your brothers, (Ferdinand and Jacobus). The Classis sympathises with you and the congregations, and hope that this breach in Zion may soon be healed.

The Classis hopes that when you and your family have recovered a little from this blow, your good intentions may be carried out, namely, the sending over of your younger brother (Henricus). The Classis, however willing to help you, can take the liberty of allowing him to be qualified by the Coetus. The Synod of North Holland strictly forbids ordinations in the East (Indies). Let him come over, therefore. It will be useful to him hereafter. The Lord really rules everywhere. He has cut off two flowers, not through the influence of the journey on them, but by sickness,* which consumes on land as well as on the water. We remain, wishing for you all blessing and every grace, Rev. Brother, In the Name of the Classis of Amsterdam,

John A. van Muyden, Depp. h. t. Praeses.
W. Peiffers, Depp. h. t. Scriba.

In our Classical Assembly,
Amsterdam, May 6, 1754.

ACTS OF CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. Gerard Haeghoort, May 6, 1754. Vol. 31, page .... No. 29.

To Rev. Gerardus Haaghoort.

Rev. Sir and Brother:—

In answer to your letter of Jan. 15, 1754, we inform you of our grief at the unsuccessful result of our advice on the members of your congregation. The Classis hoped it was a matter of little importance, and that you had acted according to your promise. Having no means of force to use, we can only employ those of love, earnest persuasion, good advice. It was therefore extremely foolish for you to use such language as you did use on this subject, criticising the Correspondence or non-Correspondence of the Classis with certain individuals. The Classis will bear and suffer many things from you, having compassion on you. We know that persecution sometimes causes a man to lose his temper; but we hope that tribulations and reproaches may lead you to humiliation; for we fear that the lack of this is also one reason of your many troubles.

The Classis therefore advises you to see the hand of the Lord in all this. Humble yourself, therefore, and pray for the grace of God. Having done this sincerely and with lowliness of spirit, and in the fear of the Lord, then quietly use your best powers in the service of the Lord. The grace of our Lord Jesus Christ be with you. We are, Rev. Brother,

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*They died of smallpox at sea.

In the name of the Classis of Amsterdam,
John A. van Muyden, Depp. Cl. ad res exteras, Praeses.
W. Peitfers, Depp. Cl. ad res exteras, Scriba.

In our Classical Assembly,
Amsterdam, May 6, 1754.

Second Offer of Trinity Church to Give Land for a College in the City of New York, May 14, 1754.

"It is unanimously agreed by this Board that this Board will give for the use of the College intended to be erected a certain parcell of land belonging to this corporation, to erect and build the said Colledge upon; and for the use of the same—that is to say, a street of ninety feet from the Broadway to Church street, and from Church street all the lands between Barclay's street and Murray's street to the water side—upon this condition, that the President of the said Colledge forever for the time being, be a member of and in communion of the Church of England, and that the morning and evening service in said Colledge be the Liturgy of the said Church, of such a collection of prayers out of the said Liturgy, as shall be agreed upon by the President, or Trustees, or Governors of said Colledge."—*Berrian's History of Trinity Church. page* 101. *Records,* i. 123.

Livingston's Twenty Unanswerable Reasons.

Livingston's Twenty Unanswerable Reasons against a Sectarian College read to the Trustees holding the Funds, May 16, 1754.—See these reasons under Nov. 1st, 1754.

Petition to the Governor and Council for a College Charter by the Trustees Having Charge of the Funds Raised by Act of Assembly.—May 20, 1754. (See Nov. 25, 1751.)

(New York Council Minutes, Vol. xxiii., pp. 181, et seq.)

At a Council held at Fort George, in the City of New York, the 28th of May, 1754. Present:

The Honorable James De Lancey, Esq., Lieutenant Governor, etc.
Mr. Alexander,
Mr. Kennedy,
Mr. Murray,
Mr. Holland,
Mr. Chambers,
Mr. Smith

His Honor laid before the Board the following Petition which was read and ordered to be Entered, viz:

To the Honorable James De Lancey, Esq., Lieutenant Governor, etc., etc., etc.:

The Petition of the Trustees mentioned and appointed in and by An Act, passed in the twenty-fifth year of his present Majesty's Reign, Entitled An Act for vesting in Trustees the sum of three thousand four hundred and forty-three pounds, eighteen shillings, raised by way of Lottery, for erecting a Colledge within this Colony, humbly sheweth, That divers sums of money having been raised by several Acts of the Governor, Council and General Assembly of this province of New York, for the establishing a Colledge in the said province, Your petitioners, by Acts afterwards made, were appointed Trustees for putting the said moneys at interest, and to receive proposals, accept Donations, and procure Masters and Tutors, in order to make a beginning of the said Seminary according to the trust reposed in them.

Your Petitioners further show unto your Honour, That in pursuance of the said Trust, they have endeavoured to get a proper Master and Tutor for the said intended Seminary, but find that as your Petitioners are enabled to give Salarys for seven years only, that they are under great difficulty to procure a fit and proper person to undertake the office of Master or head of the said Seminary. Your Petitioners further shew unto your Honour, that the Rector and Inhabitants of the City of New York in Communion of the Church of England as by Law established, being willing to encourage the said Good design of establishing a Seminary or Colledge for the education of Youth in the Liberal Arts and Sciences, have offered unto your Petitioners a very valuable Parcell of Ground on the West Side of the Broadway In the westward of the City of New York for the use of the said Intended Seminary or Colledge and are ready and desirous to Convey the said Lands for the said use on Condition that the head or master of the said Seminary or Colledge be a member of and In communion with the Church of England as by Law Established and that the Liturgy of the said Church or a Collection of prayers out of the said Liturgy be the Constant morning and evening Service used in the said Colledge forever, which said parcell of Land so offered by the said Rector and Inhabitants Your petitioners Considering as the most proper place for erecting of the said Seminary or Colledge upon and That their obtaining his Majesty's Charter to them or such others as Your Honour shall think proper for the said trust, will the better enable your petitioners, in conjunction with those Your Honour shall incorporate by His Majestie's Charter, to provide a proper master or head of the said Seminary, and tutors for the education of youth, and thereby greatly tend to promote and further the intent and design of establishing a Seminary or Colledge for the education of youth among us.

Your Petitioners therefore humbly pray, That in order to promote so good a design, and the more effectual obtaining a grant of the said parcell of land for the use and benefitt of the said Seminary or Colledge, that your Honour would be pleased to grant your petitioners, or to such other persons as Your Honour shall think proper, His Majestie's Charter of Incorporation, with such priviledges as to Your Honour shall seem meet, the better to enable them to prosecute the said design of establishing a Seminary or Colledge for the instruction of youth.

And your petitioners shall ever pray.

Wm. Livingston,
By order of the Trustees.

New York, May 20th, 1754.

—Petition from N. Y., Col., MSS. lxxviii., 120.

Ordered, that the said Petition be referred to a Committee of the gentlemen of the Council, or any five of them, and that they make report with all convenient speed. [See May 30th.]

CORRESPONDENCE FROM AMERICA.

Elder Daniel Durye and others to the Classis of Amsterdam, May 21, 1754.

Portfolio "New York", Vol. ii.

To the Very Reverend Classis of Amsterdam:

Rev. Sirs:—

As the Classis is still in the dark about this matter, I find myself under the great necessity to throw more light upon it.

I, therefore, the undersigned, bear witness, in behalf of Rev. Arondeus, as to that second confession-sermon, which the Commissioners of the Coetus told him he might preach, that Rev. Arondeus was willing to do that, so as to give satisfaction; but that the Commissioners from New York, Revs. Ritzema and de Ronde, and the commissioned elders, themselves prevented his making that second confession. I myself was present. And why? Because they were convinced that Rev. Arondeus was not an illegal intruder, and sought not to be obliged to make a confession as though he were.

Rev. de Ronde even declared to me, that *he* would rather have his head cut off, than make a confession of the kind which the Coetus had imposed on Arondeus.

Witnessed thus by me, elder of Jamaica, in Queens County, on Long Island, in North America, in the Province of New York.

Daniel Durye, Commissioner.

May 21st, 1754.

We, the undersigned, elders of Queens County, testify that this is the truth in regard to that second confession-sermon, to be allowed, as mentioned above by Daniel Durye; that the Commissioners themselves stopped it, and that Rev. Arondeus was willing to preach it for the sake of giving satisfaction.

Cornelius Voorhees
Jer. Van der Bilt
Jermias Van der Bilt
Gerrit Van Duin.

No. 213. II
Received
July 22, 1754.

REPORT ON THE PETITION FOR A CHARTER FOR A COLLEGE IN NEW YORK, MAY 30, 1754. (SEE PETITION, MAY 20.)

At a Council etc., the 30th of May, 1754. Present (the same as above).

Mr. Smith, Chairman of the Committee to whom by order of the 28th Instant, was Referred the Petition of the Trustees mentioned and appointed in and by an Act for vesting in Trustees the Sum of three thousand four hundred and forty-three pounds, eighteen shillings, raised by way of Lottery for erecting a College within this Colony, praying his Majesty's Grant or Charter for Incorporating the said College: Reported that the Committee had considered of the same, and were humbly of Opinion, that his Honor do grant to proper persons his Majesty's Letters Patent for incorporating the said College according to the purport and prayer of the Petition; and that his honor would be pleased to direct the Attorney-General to prepare a Draft of the said Letters Patent or Charter, to be laid before his Honour in Council for the approbation of the Board.

Which Report on the Question being put, was agreed to and approved of.

And thereupon it was ordered by his Honour, with the advice of the Council, that a copy of the said Petition and the proceedings in Council upon the said Petition, be prepared together with a warrant to his Majesty's Attorney-General, directing him to prepare a Draft of the said Letters Patent or Charter, according to the purport and prayer of the said Petition, and it is further ordered that the said Draft, when so prepared, be laid before his Honor in Council for the approbation of this Board.

PROTEST AGAINST A SECTARIAN COLLEGE.

Protest of the Minority of the Committee, (two out of five), appointed to report on the establishment of a College in New York, to be supported by the public funds, and giving preference to one Denomination of Christians therein. May 30, 1754.

Mr. Alexander and Mr. Smith dissenting to the Report of the Committee, desired leave to enter their dissent with their reasons, which being granted, the said reasons were read, and are in the words following:

We whose names are underwritten being two of five of his Majesty's Council for this Province, who in the said Committee dissented from the opinion then given by the Honorable Joseph Murray, Edward Holland and John Chambers, Esquires, we also having proposed that the said Petition should remain for further consideration of the said Committee, before report should be made thereon, and the said

Committee having determined against our opinions in that point also, and carried the proposal in the negative, have therefore, thought fit for the justification of our loyal intention towards his Majesty's service, and our hearty concern for the best good of his Majesty's subjects in this Province, and our true respect and deference to his Honour the Lieutenant Governor and the Honourable Board of his Majesty's Council, with all humility herein to set forth the grounds and reasons why we are of opinion that the said petition with the exclusive clauses therein contained ought not to have been granted.

Previous whereto we beg leave to declare that in the political light in which we consider the intended College, it appears to us that any constitutional preferment by act of Government within this Province of one Denomination of Protestants *exclusive of others* to any office that concerns the education of youth (a matter extremely interesting and important) will be injurious to the common rights of this people, naturally endanger the producing of factions and parties, tend to destroy that harmony which at present subsists among them, raise and maintain perpetual jealousies, feuds, animosities, divisions and hatred among his Majesty's subjects within this Province, put it in the power of the party preferred to oppress the rest, and tend to the advancement of particular interests and designs, rather than the public good. And although we are of opinion that the state of this province ought to have been fully considered in a time of more leisure than our preparation for his Majesty's service on the publick affairs at Albany, and our business on the Circuit would admit of, yet we thought it our duty at this time, notwithstanding these disadvantages with regard to the present petition to observe more particularly, that it appears to us,

First. That the far greatest part (we suppose seven-eighths) of the freeholders and inhabitants of this Province are Protestants of religious denominations different from those of the Church of England established by Law in South Britain, who are all zealously attached to the distinguishing characteristics of their own respective parties, and notwithstanding their different opinions in religion, are all well affected to his Majesty's person and Government and the Protestant succession in his Royal House, and are good and profitable members of the community, and (at least) as to the far greatest part of them, have not hitherto been disqualified by any Act of Legislature, for public service in any office either *Civil, Military* or *Literary* within this Government.

Secondly. That the free indulgence of liberty of conscience and an equal enjoyment of civil rights allowed to Protestants of all denominations, and the impartial distributing of offices of trust to Protestants of sufficient qualifications to discharge such offices, within this Province, has greatly tended to its present growth and prosperity, and that its future strength and support as a Frontier Province against the common enemy very much depends upon the preservation of those liberties and rights without the least violation or infringement.

Thirdly. That the College established by the Charter proposed, being evidently intended to draw to it the application of the public funds, raised for the erecting a College or Seminary of Learning within this Province, will contract the scheme of public education within *narrower limits* than appear to have been designed by the present public acts of legislation and will prove a *manifest infringement* upon the rights of the people, who are all equally interested in the money raised for the purpose.

Fourthly. We conceive that a charter granted with such exclusive clauses, will prove a public greviance, and tend to disoblige the far greater part of the people of this province, who will be disposed to think that this government treats them unkindly in judging them unfit to be trusted in the education of their own youth, in abridging their natural and civil rights and liberties in an article of the highest importance. That it will tend to drive away the far greatest part of the youth of this province into the neighboring colonies for an education, and transfer a considerable part of our wealth to the support of foreign colleges, will tend to prevent strangers from settling among us, obstruct the increase of the value of our lands and his Majesty's Revenues by Quit-Rents, and in the event have an unhappy tendency to continue this province as a frontier against the French in a weak and defenceless state.

Wherefore we are humbly of opinion against the grant of the present petition (among other reasons that may be collected from the premises) more particularly that it appears to us.

1. As being unjust by any charter to exclude any Protestant Denomination in this province, from any office in our College.

2. As being inconsistent with religious liberty, to impose any method of divine service, unless it be formed for that purpose in such way as the Legislature shall agree to.

3. As tending to monopolize learning to a small party, and to drive the greatest part of the youth intended for an education to seek it out of this province.

4. As subversive of the generous design a Publick College, intended by the acts of the Legislature, referred to in the petition, which do not exclude any denomination of Protestants from public office therein.

5. As dangerous to the peace and Prosperity of this province, by establishing in a minor party a *constitutional right* with an exclusive dominion over the far greater part of the inhabitants thereof.

6. As detrimental to his Majesty's interest, the honor of his government within this province and the general good and welfare of the people that inhabit the same.

For these reasons we do enter our protestation against and dissent to the grant of the prayer of the said petition, with such exclusive clauses as are contained in it. Protesting further and declaring it to be our undoubted right and bounden duty for his Majesty's service, and with regard to civil and religious interests of the good people of this province, as occasion may require to publish this our protestation for the common good.

Ja. Alexander
Wm. Smith

New York, 30th May, 1754.

P. S.—We have recollected since writing the above, that John Chambers, Esq., as a judge of the Supreme Court, and Edward Holland, Esq., as Mayor of the city of New York, are two of the Trustees named by the Act of the Assembly mentioned in the preceeding petition, and consequently, they are not the less petitioners, that Mr. Livingston has signed the petition by order of the Trustees. And with submission, we think, no person can be a fit judge of his own petition. And for that reason do also protest against the granting the said petition.

Ja. Alexander
Wm. Smith

His Honor was pleased to observe that as the gentlemen dissenting to the said report, had in their protest declared it to be their undoubted right and bounden duty, as occasion might require, to publish their said protestation for the common good, and should they publish the same, considering that their protest was laid before this board, and entered in the minutes thereof, it might be presumed to be published with their approbation, and, therefore, he desired the opinion of the Council whether they thought it proper that leave should be given to publish the same.

The Council declared as they were of opinion it ought not to be published; they could not advise or consent that leave should be given for that purpose................

—Council Minutes, 220-4.

ORDER OF THE GOVERNOR ON THE PETITION FOR A CHARTER FOR A COLLEGE IN NEW YORK. JUNE 4, 1754.

By the Hon. James De Lancey, Esq., his Majesty's Lieutenant Governor and Commander in Chief in and over the Province of New York and the Territories depending thereon in America.

To William Kempe, Esq., his Majesty's Attorney General for the Province of New York:

Whereas, The Trustees mentioned and appointed in and by an act passed, etc., etc., (as above) hath by their humble Petition presented unto me and read in Council on the 28th day of May last, humbly prayed I would grant to them, the petitioners, or to such persons as should be thought proper, his Majesty's Charter of Incorporation with such privileges as should be thought meet, which Petition was then referred to a Committee of Gentlemen of the Council, or any five of them. The Chairman whereof afterward reported that the Committee were humbly of opinion that I should grant to proper persons his Majesty's Letters Patent for incorporating the said College according to the purport and prayer of the petition, and direct the Attorney General to prepare a draft of the said Letters Patent or Charter, which report was agreed to and approved of as the said petition and the proceedings in Council thereupon, copies of which are hereunto annexed, may more fully and at large appear.

I have therefore thought fit by and with the advice of his Majesty's Council to direct, and you are hereby directed and required to prepare a draft of the said letters Patent or Charter according to the purport and prayer of the said petition, and to lay the same before me in Council—and for so doing this shall be your sufficient warrant.

Given under my hand, etc., etc., the 4th day of June, 1754.—From N. Y. Col. MSS., lxxvii., 121.

REPLY OF WILLIAM SAMUEL JOHNSON, (SON OF DR. SAMUEL JOHNSON,) A LAWYER, TO LIVINGSTON'S TWENTY UNANSWERABLE REASONS." JUNE 13, 1754.

Abstract.

Did not wish to enter into controversy. Livingston's reasons far-fetched. Strained construction of the Act of Assembly, (to raise moneys), and of the purport of the petition and Charter, (as proposed? for Charter is dated October 31, 1754.) The gentlemen determined to oppose everything which does not coincide with Independency in religion and government.—"The Protest, I think, goes upon a wrong supposition, namely, that the Charter petitioned for, is to establish a College without the approbation, and almost independent of, the Assembly or Legislature; to the support of which, nevertheless, the moneys granted by the two Acts of Assembly are to be applied, contrary to the intentions and design of the Assembly in making the grant; which, I take it, is by no means aimed at by anybody, nor, indeed, I conceive can possibly be." Trinity Church could not be expected to make the offer of land for the College without the conditions annexed. ....

William Samuel Johnson.

June 13, 1754.

Beardslee's Life of Dr. Samuel Johnson, 192.

See May 16, 1754, and Nov. 1, 1754.

RELIGION AMONG THE MOHAWKS.

Proceedings of the Colonial Congress held at Albany.

(New York Papers, Bundle Kk., No. 20.)

Albany the 19. June 1754.

....

Brethren: We the Mohawks of both Castles have also one request to make, which is, that the people who are settled round about us may not be suffered to sell our people Rum; it keeps them all poor, makes them idle and wicked; if they have any money or goods they lay it all out in Rum, it destroys virtue and the progress of Religion amongst us: (the lower Castle of the Mohawks have a Chapel and an English Missionary belonging to it).

We have a friendly request to make to the Governor and all the Commissioners here present, that they will help us to build a Church at Cannojohary, and that we may have a Bell in it, which together with the putting a stop to the selling of Rum, will tend to make us Religious and lead better lives than we do now.

....

His Honour's draught of the speech he proposes to make to the Six Nations which was delivered to the Board the 6th inst: was read, and after debate had thereon, relative to the sale of Rum amongst them, and the Cannajohary's desire about a Church, some alterations and additions to it were agreed to be proposed to his Honour.

……………………………………

Brethren of the Upper Castle of the Mohawks.

I am well pleased with your earnest request to have a Church built amongst you, and shall do everything in my power to promote so good a work, and it is very agreeable to me, and the Commissioners from all the Governments present to find a disposition in you to receive the Christian Religion.

……………………………………

—Col. Docs. N. Y., Vol. vi. 876-7, 880, 883.

THE CHURCH AND THE COLLEGE.

Reverend S. Johnson to the Archbishop of Canterbury.* July 10, 1754.

May it please Your Grace:

The Bearer hereof is Mr. Solomon Palmer who having been brought up and graduated at New Haven College, has for several Years, been a dissenting Minister of a very good character and in much esteem but upon occasion of our late Confusions he hath been led to read many of the best Divines of our Church, which has of late convinced him that it is his duty to conform to the church, and now goes well recommended by several of the Clergy of Connecticut to my Lord of London for holy orders to be incumbent to several adjacent places in the County of Litchfield in that Colony, where his late parish is, and where there are many people that earnestly desire he may be settled among them. And though they are most of them, but poor new planters, they have engaged thirty pounds sterling per annum which he hath accepted as a Title for his Ordination, and which I hope my Lord of London will accept of as he does not go with any dependence on any Salary from the Society. Nevertheless, as this will be but a very slender support for a family of seven Children, he is also recommended to the Society; and I shall be very thoughtful for Your Grace's influence, if it may be, that he may have a small pension allowed him in addition to it.

On this occasion I humbly beg leave to inform Your Grace that the Gentlemen of the City of New York, where I now am, have, for several Years, been projecting to establish a College here, and been raising money for that purpose, and are now resolved speedily to carry it into execution. They have all along been often expressing their design that I should be the Head of their intended College; from which, (upon a visit I made them last fall,) I sincerely endeavoured, to my utmost to dissuade them; notwithstanding which they have since unanimously chosen me to this Office, assuring me that they cannot be agreed on any other method, and that my refusal would much endanger the miscarriage of their design; and it seems the general persuasion that it is my duty to accept.

However I have this Spring been prevailed upon to spend, at least, some months here, (my neighboring brethren in the mean time taking turns to do duty for me in my absence;) in which time the Trustees have been projecting a Charter, according to the tenor of which, the service of the Church is to be always used in the College, and the President to be always of the Church of England; and it is passed in Council and preparing for the Seals.—In consideration of which conditions, the gentlemen of Trinity Church will give a tract of land excellently situated, whereon to build it, with 7 or 8000 pounds,—And it is intended that Your Grace and my Lord of London be first named among the Governors of the College to be incorporated.

Here is indeed a most virulent and active faction of Presbyterians and Freethinkers that do violently oppose such a Charter, and do all they can to disaffect the Dutch, without whom they bear but a small proportion in the province.—But as the Dutch seem generally steady in their union with the Church of England, it is not much doubted that the General Assembly will approve of the Charter: and if they do, I believe I must accept of this Office and settle here, and apply myself to the discharge of it as well as I can.—And I humbly beg an interest in Your Grace's prayers in my behalf, of which I shall stand in much need as I am very deficient in proper qualifications for such a business, and especially considering my advanced Years.—I am, May it please Your Grace, Your Grace's most dutiful son & most obedient humble Servant,

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* The most Reverend Dr. Herring was Bishop of Bangor in 1737; he succeeded Dr. Blackburne as archbishop of York in 1743, and on the death of Dr. Potter, in 1747, was elevated to the See of Canterbury. He died on the 13th of March, 1757. "He was a very amiable man, to whom no fault was objected; though perhaps the gentleness of his principles, his great merit, was thought one. During the rebellion he had taken up arms to defend from oppression that religion, which he abhorred making an instrument of oppression." *Walpole.*—Ed.

(signed) Samuel Johnson.

New York, July 10, 1754.

—Col. Docs. N. Y. Vol. vi. pp. 849, 850.

RELIGION AMONG THE MOHAWKS.

Lieutenant Governor De Lancey to the Lords of Trade.

(New York Papers, Bundle Kk., No. 19.)

New York, July 22, 1754.

My Lords:—

……

They (the Mohawks) have desired me to get a Church built among them. I shall grant a Brief for that purpose, and encourage subscriptions, and if I can obtain a sufficient sum, I will order the Church to be built of Stone, in such a Manner, that it may serve as a Fort upon any emergency. Thus much of the upper Mohawks.

The lower Castle of Mohawks have also put in their complaints to me, and they consist of two articles. One relates to a grant of Land made by them to Mr. Barclay, present Rector of Trinity Church; this grant passed through the usual forms, but they say they intended it as a Glebe for his use, while he lived among them as a Missionary and afterwards for the use of his successors; but I am informed he made a regular purchase of it, and believe it to be so, as he laid out a considerable sum of money in building on it, which no prudent Man would have done, who had only an estate of so short a continuance. I shall lay it before the Assembly and endeavour to prevail on them to pay Mr. Barclay for his improvements, who, I am assured, is willing to convey that Estate for the use of a Missionary forever, upon being reimbursed the Expenses he has been at.

……

My Lords, Your Lordship's most obedient and most humble servant,

James De Lancey.

—Col. Docs. N. Y. Vol. vi. pp. 850, 851, 852.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. July 22, 1754.

(Abstract.)

No. 213.[2]

Letter from the Consistory of Queens County on Long Island of May 21, 1754. Signed by David Durye as committee. Received July 22, 1754.

Contains a declaration in favor of Rev. Arondeus; viz., that he was inclined to preach a second Confession-Sermon, but the committee of New York, Rev. Ritsema, Rev. de Ronde, and the elders on the committee, prevented this second agreed-to-confession, because they were convinced that Rev. Arondeus was no unlawful intruder, and thus need make no confession of being so. Four other elders also testify to the same by their signatures. xxiii. 411.

Certificate of Study, for Johannes Aemilius Wernig, (Wernich) July 23, 1754.

Ornatissimus Juvenis, Johannes Aemilius Wernig, Weingartensis, S. St. Theologiae Studiosus hactenus non solum curriculum Theologiae dogmaticae absolvit, at repetendo huic curriculo nunc intentus est; sed etiam praecepta formandae orationis sacrae audivit. Vitam quoque externe honestam, quantum scio, et a vitas immunem dunit. Quoniam vero fundamenta tantum prima utriusg. Theologiae Scientiae et Theoreticae et Practicae posuit, industria opus, et continnata diligentia, crescente etiem in dies fervore et zelo, ut ab initiis hisce ad felicem studiorum metam bono cum Deo pregrediatur. Eum in finem deum in Christo propitium, et Spiritus St. bonum ac gratiam apprecor.

Heydelbergae, July 23, 1754.

C. Brunings.

[See July 14, 1751; July 17, 1752.]

The Synod of North Holland, July 30–Aug. 8, 1754.

The Synod received a German letter from New York, dated April 25, 1754, relating to Pennsylvania affairs. See Article 45. The German churches advised not to unite in a Conference with the Presbyterian churches in America. Nothing in the Minutes of this session relating to New York.

Correspondence in America.

(Rev. U. Van Sinderen to his Opponents, Aug. 15, 1754.)

No. III.

L. S.

Men and Brethren:—

Having understood from reports that the Classical Letter from Amsterdam, which your Revs. recently received, made mention of peace and union; and also, having understood that many of your Revs. would be inclined thereto: these few lines, therefore, are intended to show that from our side we are not less so inclined. But if this desirable work is to be accomplished, it will be necessary to take action; and means to that end ought to be put in operation.

Probably there is no more effective or proper way than for both parties to come together and confer about it. In order therefore, to bring about such a result, we most kindly invite your Revs. (to such a conference), that we may, together, devise means wherby the fire of discord and dissension which has been burning among us for so long a time, may, by the blessing of God, be graciously quenched; and that instead, peace so desirable, with its wholesome fruits may be enjoyed among us, according to the 133 Psalm; "Behold, how good and how pleasant it is for brethren to dwell together in unity," etc.

In order to reach such a result, five men have been appointed for that purpose from our side, one from each village; and our request is that the same thing be done by your side. The men who are thus appointed to meet together ought to keep in mind the Savior's saying, "Blessed are the peacemakers", Matt. 5:9. To this request we hope for an early answer. Resting in this expectation, we commend your Revs. to God and to His Grace.

Witnessed in the name of all,

U. Van Sinderen, Minister of the
Holy Gospel in Kings County.

Flatbush, Aug. 15, 1754.

THE COLLEGE AND THE CHURCH.

William Livingston to Chauncey Whittelsey, New Haven.
August 22, 1754.

Dear Sir:—

Your brother did me the honour of waiting upon me this morning with your respects, and told me you desired from me a state of our college, and what was, or was like to be its plan and constitution. It was opened last June, in the vestry-room of the school-house belonging to Trinity Church. It consists of seven students, the majority of whom were admitted, though utterly unqualified, in order to make a flourish. They meet for morning prayers in the church, and are like to make as great a progress in the liturgy as in the science The doctor's advertisement promises stupendous matters..

I have acquainted the trustees with the contents of your last letter, but we have had no meeting since I received it. The plan on which they would fix it, you will see by the paper enclosed. They expected the governor would have granted the charter on their preferring a petition, and I believe they had some assurance to that purpose; but the noise and uneasiness created by the protest which I published, on purpose to create such a noise and uneasiness, have so puzzled his h——r .... that he has hitherto deferred his answer. The protest has indeed excited so great a fermentation in the province, that in consequence of the reasons therein urged, and some other steps that had been taken by me and my friends for rousing the people to an opposition, several of the members in our present session of Assembly are come with petitions from their constituents to them, against granting any further fund for the college till its constitution and government be settled by an act of legislation. The adverse party are also making interest with the members, to nod over the affair and leave it to the management of the trustees. But I believe we have a majority who will enter into an examination of their conduct, and vote for incorporating it by Act of Assembly: Had the printers not been overawed from publishing anything on the subject in their newspapers, I am confident we should have raised so great a fervour in the provinces, as nothing but a catholic scheme would have been able to extinguish. However, a new press will be set up in the fall, and then I am persuaded (if not then too late) the trumpet will not cease to blow in Zion.

After the session, I shall acquaint you with the event of this affair. Some of the members are greatly exasperated against the trustees, but they have better hearts than heads, and are browbeat and nonplused by some of the house of better capacity than themselves. But they are lately inspired with much fortitude by the promise of a foreign aid, which I believe will render them a match for their antagonists. The act proposed and every other requisite will be prepared to their hands.

With respect to my own transactions in this matter, as I have not been without the thanks of some, I have not wanted the malediction of others. Those who were at the bottom of the partial plan I opposed, and who thought it just on the point of being carried into execution, when I published the very scheme they had, not a fortnight before, absolutely disowned from having in view, will never forgive me; as this effectually prevented all possibility any longer to conceal their intentions of monopolizing the management of the college, they *waxed exceeding wrath*, and I repaid their anger by laughing at their resentment. I am, etc.

William Livingston.

—Sedgewick's Life of Wm. Livingston, pp. 91-93.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Consistory of Lower Rhinebeck, Sept. 2, 1754.

To the Rev. Consistory of Lower Rhinebeck, on the Flats of Dutchess County:

Very Rev. and Much Beloved Brother (Brethren): All that your Revs. contemptuously write in your former letter of May 27, 1754, being fully expressed in ours of Dec. 5, 1752, we must refer your Revs. to that, and request that your Revs. be pleased to conduct yourselves according to the Postscript. Everything must be dropped, and all things done in order. We pity the woful condition of the churches, and pray God for your Revs. and the Church. Wishing you every grace and blessing we remain,

Very Reverend and much beloved brethren, your very Revs.' very dutiful servants and brethren, In the name of the Rev. Classis of Amsterdam,

Joh. Alb. Van Muyden, Rev. Cl. of Amst. et depp. Cl. ad res ext. p. t. Praeses.

W. Peiffers, E. Cl. Amst. depp. Cl. p. t. Scriba.

Amsterdam, in our Classical Assembly, Sept. 2, 1754.

CHURCH OF NEW YORK.

Domine Boel's Widow. Salaries.

New York, September 15, 1754.

Consistory held after calling on God's name.

Resolved 1st. That the widow of Domine Boel shall receive the full salary for the quarter, now expired, in which her husband died, and shall have the free use of the house until May 1755.

2. That the salary of the minister shall henceforth be increased to two hundred pounds, it being understood that this is an addition of ten pounds to the former increase. The old minister had for the entire service, in both churches, one hundred and fifty-five pounds, with fifteen pounds for fire wood. Besides this twenty pounds were afterwards given on certain conditions, and they pledged themselves to attend to the catechizing, private as well as public.

This done in Consistory. Signed in the name of all.

J. Ritzema, President.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Sept. ? 1754.

(Abstract.)

No. 222. Answer, 46.

Letter from Kings County on Long Island, of March 29, 1754; signed by the elders John Lott and John Couwenhoven.

They state that they are the old Consistory of the Church of Kings County. On Sept. 18, 1753, they protested against the utterance of the sentence of the Coetus on Rev. Arondeus, both as consistory and congregation; and that, no answer having been received thereto from the Classis, Rev. Arondeus as early as last year departed. And that after much slinging (Dutch: slingeringe) about by Rev. van Sinderen and his party, they had finally unanimously chosen the peace-loving and estimable Rev. Antonius Curtenius, who had been for more than twenty-four years the praiseworthy pastor at Hackensack. He had accepted this call, on condition that the reunion of the parties in the church should be proposed to Van Sinderen and his party, by the election of a New Consistory for the whole church, whereby the foundations of peace might be laid.

That then his friends should see what they could contribute towards a salary for him. This should also then be approved on their side, beyond the total which by him (?) should be paid to Rev. Curtenius. That the proposal was rejected by van Sinderen and his followers, although Rev. Curtenius wrote to Rev. van

Sinderen, that he was willing to join friendly hands with van Sinderen, to promote the peace and to supply van Sinderen's arrears of salary. Van Sinderen objected that he, Rev. Curtenius .... but that since Arondeus was an unlawful pastor, in consequence his consistory was also illegal; and from its illegality followed the illegality of the call; which they deny. They give as reason, why they did not previously unite the consistories, that then they would not have been able to chose a minister to their general satisfaction; and also because, when Rev. Mancius once had preached there, they had made out a call to him, by which signatures they deemed themselves authorized to call. Their request is, that the Classis would approve this call (to Curtenius) as lawful, assuring us that this would tend to peace.

They request a speedy answer, expecting the coming of Rev. Curtenius at the earliest opportunity. xxiii. 419-420.

COETUS OF NEW YORK.

Portfolio of "New York", Vol. ii.

Meeting of the Reverend Coetus at New York, Sept. 17-19, 1754.

The Rev. Assembly was opened with prayer by the retiring president. It consisted of the following members, ministers with their elders:

Ministers.	Elders.
Rev. R. Erickson	Willem Wyckhoff
" G. Haeghoort	....
" A. Curtenius	Jan Berdan
" J. Ritzema	Abr. Van Wyck
" Ulp. Van Sinderen	Pieter Leffers
" J. H. Goetschius	Abr. Leydekker
" Joh. Leydt	Hend. Vischer
" B. Van der Linde	Albert ter Hune
" J. C. Freyenmoet	Gerrit Brink
" S. Verbryck	Jan Haring
" D. Marinus	Derick Vreeland
	Simon Van Aarsdaal

The Rev. Assembly had, to its sorrow and regret, learned that the Rev. Joh. Frielinghuysen, on his way hither, even as far as Long Island, had by a sudden attack, been taken home out of this life; and that, therefore, his Rev. did not reach his destination, while we, also, must be deprived of his Rev's. presence and help.

As Rev. de Ronde, whose turn it was to preside, did not appear that day, the Rev. Assembly chose Rev. J. Ritzema as temporary adsessor.

Tuesday forenoon.

1. The Minute relating to the improvement of the Coetus, or to the setting of it on a better footing, was read from the records of the Coetus last held. The members were asked in turn by the president to give their views on that minute. Their several suggestions were also heard. The result was, that some of the brethren

advised that the Coetus remain in statu quo, but be freed from what was defective; while others held that there must be an improvement which would amount to a transformation.

2. Resolved that the reading of the Classical letters be next in order.

The meeting was closed with thanksgiving to God.

Time of meeting in the afternoon, 2:30.

Afternoon.

The meeting was opened with prayer.

1. A complaint was brought in by the Rev. Consistory of Fishkill against Rev. Benj. Meinema. It was resolved to consider it the next morning at 10 o'clock.

2. The Classical letters of Sept. 3, 1753, of Jan. 8 and May 6, 1754, were read.

3. According to previous suggestions, it was decided by a sufficient unanimity of votes, that an effort be made to get the Coetus changed into a Classis; the exact form of which to be left for further consideration.

4. It was decided that a plan in brief be drawn up indicating the form which the Classis should take. As a Committee for this purpose there were appointed Revs. Haeghoort, John Leydt and S. Verbryck, together with the elder, H. Vischer.

The meeting was closed with thanksgiving to God.

Time of meeting in the morning, 9 o'clock.

Wednesday forenoon.

The Rev. Assembly having been opened with prayer to God,

1. The minutes of the previous session were read, and the errors noted, were corrected.

2. It was resolved that Rev. John Ritzema preside at all the sessions.

3. The complaints of the consistory of Fishkill were read, and oral explanations heard. It was resolved that Revs. Erikson, A. Curtenius and D. Marinus, together with their elders, be a committee to go to Fishkill as soon as possible, to deal there with the matters brought in, according to certain instructions; and, in order to gain this salutary object, it was recommended that Rev. R. Erikson preach a Peace-Sermon there. This duty was by him accepted.

The meeting closed with thanksgiving to God.

Time of meeting in the afternoon, 2:30.

Afternoon.

The meeting was opened with prayer.

1. On "Instructions" for the Committee going to Fishkill, there were appointed as a committee, Revs. G. Haeghoort, John Leydt, J. C. Fryenmoet and Verbryck, with the order that they report in the morning at 9 o'clock.

2. The Committee appointed to draw up a plan, outlining the form of the Classis, made a report of their work. This was approved and accompanies this. (See below.)

3. Two of the members of the Fishkill consistory being present, heard the action taken by the Rev. Assembly and acquiesced in the same.

4. Two elders from Jamaica, of the party which had called Rev. Thomas Romeyn, being present, expressed their desire for a report from the Classis relative to their matters; and (learned that the Classis had) left their matters further to the Rev. Coetus.

With thanksgiving to God the meeting adjourned.

Time of meeting in the morning, 9 o'clock.

Thursday forenoon, 9 o'clock.

The meeting was opened with prayer.

1. The Committee appointed to prepare instructions, for the Committee appointed on the matters at Fishkill, made a report. This, after some amendments, was approved, and accompanies these minutes.

2. It was represented to the Assembly that Rev. Mancius, regardless of the warning of Rev. Ulp. Van Sinderen, had undertaken to preach for the party of Arondeus,

and had with them made out a call for a minister. While it is not the province of this Assembly, so far as Rev. Mancius is concerned, to correct this matter, the Assembly, nevertheless, requests that this may be done by the Rev. Classis, in order that our work for peace in that church may not be thwarted.

3. Jacob Outwater, being present, requested an explanation of a censure, which, it was pretended, had been laid upon him last year. It was the decision of the Rev. Assembly that Jacob Outwater was not under any censure, and was therefore, to be treated as a member of the church.

4. Daniel Durye, with his party, came in and presented certain communications bearing on their affairs in Queens County; and particularly, against those who called Rev. Thomas Romeyn. These were accepted, to be further considered (ad referendum) in the afternoon.

The meeting adjourned with thanksgiving to God.

Time of meeting in the afternoon, 3 o'clock.

Afternoon.

The Rev. Assembly was opened with prayer.

1. The consideration of the matters in Queens County was taken up: and

(1) *Whereas*, The Rev. Assembly has been informed of the very dangerous bodily condition of Rev. Thomas Romeyn, wrestling with a dangerous fever, so that there is more probability of his death than of his life: and

(2) *Whereas*, Those who called him are lawfully prevented from being present, to reply to what the (other) party has proposed: and

(3) *Whereas*, Those who have opposed the calling of Rev. Thomas Romeyn, have declared before the table, that they cannot fall in with the proposition of the Rev. Classis for uniting the congregation, except on condition of giving up Rev. Thomas Romeyn and calling a new minister in his place: therefore

2. The Rev. Assembly Resolved that the matters in which they are concerned, must remain in their present state; and that, if Rev. Thomas Romeyn should recover, which may God grant!—his installation shall take place over those at Jamaica, who have called his Rev., as well as for those at Oyster Bay; and, in case their matters should subsequently require any action by the Coetus, they will be obliged to call an extra session.

3. The church was left free to choose the persons to install Rev. Thomas Romeyn, but they are not to go outside of the Rev. Coetus.

4. Daniel Durye and his party having come in, the resolution of the Rev. Assembly was read to them. To this they replied: "Then we can do nothing more about it, and had better go home."

5. The document relative to the form of the Classis was again read, and again approved by a unanimous vote. It was thereupon Resolved that it should be signed by the president and the scribe. This was done.

6. A Committee was appointed, consisting of Revs. G. Haeghoort, J. Ritzema, J. Schuyler and S. Verbryck, to come together at New York on the 1st of April next, to confer on the reports from the churches, on the matter of organizing a CLASSIS in these regions; and to decide, as circumstances may require, whether or not to write to the Rev. Classis of Amsterdam (about it), and the Christian Synod of North Holland. The Rev. J. Ritzema will write the Committee as to the time (of meeting), which will have to be determined by the time of the ships sailing to Holland.

7. Resolved that Rev. Ritzema shall provide each minister with a copy of the plan for a Classis. Each minister shall then also present the same to the vacant churches under his care, in order that it may be signed by those churches which have no ministers, as well as by those that have.

8. Resolved that hereafter the Rev. Assembly shall begin its regular sessions on the first Tuesday in October.

Whereupon the Rev. Assembly, well-contented by reason of the excellent harmony and love which had prevailed, adjourned, with thanksgiving and prayer to God.

We so testify by our signatures in the name and by the authority of all,

J. Ritzema, p. t. Praeses.
Samuel Verbryck, p. t. Scriba.

No. 235.

Acts of the New York Coetus, Sept. 17, 1754.

CORRESPONDENCE IN AMERICA.

Circular Letter of the Coetus to the Churches, Proposing a Classis. Sept. 19, 1754.

Portfolio "New York", Vol. ii.

The Rev. Coetus, feeling the deepest interest in the welfare and the advancement, as well as the extension of the kingdom of Jesus Christ in these remote regions, especially in accordance with our Dutch Reformed Constitution, has been devising suitable means for attaining and practically promoting such an object. It feels convinced by certain reasons, and is constrained also in conscience, to seek to become organized into a Classis. This is done not only in view of what is defective, fruitless and troublesome in the Coetus as at *present* organized; but also and because of the urgent reasons and even necessity for a Classis.

1. The Coetus can give no satisfactory reason from the Church Order for its *present* organization, being neither a Consistorial, nor a Classical, nor a Synodical Assembly. As it exists now, it is liable to contempt from without, and to confusion within.

2. The Coetus has no power to act for the highest welfare of the Church, and to the satisfaction of the congregations located here; for it can neither give a general final decision of a case, nor constitute candidates and ministers. Besides, there is the trouble and the delay in the *present* mode of procedure; for matters have to pass to and fro between the Coetus and the Classis of Amsterdam before a consummation can be reached, and often it is not then reached.

So, on the other hand, the necessity for a Classis is obvious. Thereby we shall meet the wishes of nearly all the churches; and also free them from the needless and heavy expenses which are incurred by sending over the sea our young men for ordination. We shall also free them from the loss of much time, and from the great risks to which the young men expose themselves; as well as giving calls to unfit candidates. And thus, too, we can prevent men from seeking ordination in other denominations differing from us. One instance of this appears, in the case of one who, unable to get it from us, got it among the Germans; and this may, it is with reason feared, lead to others.

Thus, also, we should have the power, and be in a condition to transact with despatch the business that comes up; to supply the churches with candidates and ministers; and so to advance toward, and attain, the real good, benefit and profit of the churches. We hope to convince the Classis of this with good arguments, and request the Classis to aid us in securing that object, by laying the matter before the Synod, and ratifying it with the Synod's consent.

Therefore, the consistories, as well as the churches, were most kindly asked to give their consent and approval to the plan, and to subscribe it with their hands in evidence thereof; also to bind themselves to stand by such a Classis, and abide by, and submit to its rule and decision, according to the Church Order; and to see to it, that every minister and consistory coming in, do the same; in order that thus, this salutary object may the better commend itself to the Synod and obtain its approval.

Thus done in the meeting of our Coetus, held at New York, Sept. 19, 1754.

Signed in the name of all,

J. Ritzema, p. t. Praeses.
Samuel Verbryck, p. t. Scriba.

Note of the Copyist:—In this portefeuille are three more letters, all of the same import and date, but signed only by Rev. J. Ritzema, p. t. Praeses. At the bottom of one of these stands written:

N. B. Answer is requested for 1st of April. J. Ritzema.

The Coetus, (per Revs. John Ritzema and Samuel Verbryck) to the Classis of Amsterdam, September 19, 1754.

Portfolio "New York", Vol. ii. Extracts, Vol xxiii: 415.

Addressed: Very Rev. Sirs. Fathers and Brethren, ministers and elders, constituting the Rev. Classis of Amsterdam.

New York, Sept. 19, 1754.

Very Reverend, Very Learned Sirs, Fathers and much-respected Brethren:—

We were honored again with two or three of your Very Revs. esteemed letters, namely, one of Sept. 3, 1753, with a copy of the document signed by Rev. Thomas Romeyn; one of Jan. 8, 1754, with the Acts of the Synod, etc.; and yet another of May 6, From these we discover that nothing was written by us which your Very Revs. did not receive. So we feel ourselves exceedingly obliged, with humble gratitude, to acknowledge the care and trouble which your High Revs. have taken for us and for the Zion of God in these regions.

If now we were only in a condition to bring about, what, we find proposed to us in your wise counsels, particularly in the irksome matters of Long Island, we should together with the churches, consider ourselves very fortunate; but, it seems that something or other is always bound to come in, to hinder our wholesome efforts.

As regards the particular matter of Rev. Thomas Romeyn's call:—the Rev. Coetus can inform the Very Rev. Classis, that one of our members, (because your Revs. had left the decision with the coetus, and had, moreover, proposed to bring the other churches under that call), had advised Rev. Romeyn not to go to the church at all until the Coetus had put forth its efforts; in order that, by being thus inaugurated at Oyster Bay, immediately upon his arrival, the good object of the Very Rev. Classis might not be hindered; and especially, because it was only about six weeks before the session of the Coetus. With the consent of the church, that advice was followed. But in the mean time it happened that Rev. Romeyn was taken with a serious illness, and is now wrestling with a wasting typhoid fever. It is even feared he may not recover. Those objecting to his call at Jamaica have also made a written declaration before our Assembly, to the effect that they were not willing to enter into the calling of Romeyn through the union of the consistory. So the Coetus has not been able to do anything yet; but they have been forced to decide that, if Romeyn should recover—which may God grant!—he shall be inaugurated in those churches that called him.

The Rev. Coetus has to report also that the Rev. Henricus Boel, left this world at the age of sixty six on the 27th of June, 1754. He had a stroke of apoplexy the day before. Also the young Rev. Johannes Frielinghuysen died on the 15th of September, (1754), having come here to attend our Coetus. His wife, who was in a delicate condition, and two children came with him. Thus, to its deep sorrow, that flourishing church for only a short time employed his faithful services. May the Lord heal this breach of Zion!

It seems that a way is opening for the restoration of peace in Kings County, on Long Island. To that end, we desire that God may be gracious, and grant that all obstacles may be cleared away.

As regards the Minutes of the Coetus, the Assembly deemed it necessary that a Committee should put them in order by next spring, so that they may be sent over at that time.

This, Rev. Sirs, Fathers and Respected Brethren, is what we have to report. We close with hearty congratulations. It is our wish and prayer that your Very Revs.' Assembly and persons, and the weighty work of your ministry, may be long blest to the advancement of the welfare of Zion in these regions, to the glory of Jehovah's name, and to the salvation of souls.

Very Rev. Sirs, Highly Honored Fathers,

Your Very Revs.' Obedient servants and Brethren, the Coetus of New York.

Signed in the name of all,

J. Ritzema, V. D. M. N. Y. p. t. Praeses.
Samuel Verbryck, p. t. Scriba.

No. 217.

Received in December (1754).

CORRESPONDENCE FROM AMERICA.

CHURCH OF NEW YORK. OCT. 1, 1754.

Coetus. Classis. Kings College.

Consistory held after calling on God's name.

Art. 1. A proposal was presented from the Coetus stating various reasons why a Coetus was of no use or advantage, and why therefore it would be better to establish a Classis here; and requesting the approbation of the consistory to the measure.

Art. 2. After deliberation, since the Coetus declares itself to be of no use, which we also believe, and have learned more than once by experience, we for good reasons judge that a Classis would be of much less use, and so think it better to abide by the old consistory for the quiet of the congregation, with the privilege in any difficulty of consulting the Classis of Amsterdam.

Art. 3. Since on the 30th of August, 1750, Domine De Ronde was called to the congregation, under condition of becoming a member of the Coetus, the congregation then thinking the Coetus to be of great good to the church; but now the Coetus declares itself to be of no more use, the consistory declares that clause of the call null and void, still recognizing his reverence as their lawful pastor and teacher.

Art. 4. It was further resolved to bring this matter before the Classis of Amsterdam, and express to them the views of the consistory, so that the Classis may see on what ground their action is taken. Domines Ritzema and De Ronde and the Elders, Cuyler and Richard were appointed a committee for this purpose.

Art. 5. It was resolved to present a petition to the Assembly, requesting liberty to have a Professor of Divinity in the College for the Low Dutch Church, who shall according to the Constitution of the same, instruct therein freely and without hindrance. Domines Ritzema and De Ronde, and Elders Cuyler and Richard were made a committee to prepare the draught.

Art. 6. As to the house which the consistory kept during the life time of Domine Boel, it was resolved to rent it to this person or that.

This done in consistory. Signed in the name of all,

L. De Ronde, President.

October 1, 1754.

(The copy found at Amsterdam, omits Articles 5 and 6. This is of no importance as to Article 6; but it is remarkable that Article 5 should have been omitted. The same matter is likewise not alluded to in the Consistory's letter of Oct. 17, 1754. We give the copy as found at Amsterdam in 1897–8.)

ACTION OF CONSISTORY OF NEW YORK ON THE CIRCULAR LETTER OF THE COETUS, OCT. 1, 1754. (SEE OCT. 17, 1754.)

Portfolio "New York", Vol. ii.

Art. 1.

After praying to God, there was read to this (Consistorial) Assembly a document from the Rev. Coetus held in New York. In this, for several reasons given, the Coteus is declared to be of no use or profit, and it was, therefore, thought best to form a Classis in this country. To this, our Consistory also is asked to give its approval.

Art. 2.

The discussion brought out the following:—that our (Consistorial) Assembly observes, that the Coetus declares itself to be of no use. This fact we, too, believe, and have more than once had proof of the same by experience. We are much less in favor of a Classis, as we have good ground to believe that a Classis in this country would be of much less use. And so we think for the sake of peace in our church, to abide by our old Consistory; yet always, in any difficulties, taking counsel with the Rev. Classis of Amsterdam.

Art. 3.

And whereas, on the 30th of August, 1750, Rev. De Ronde was called to this church on the express condition of his being a member of the Coetus, the church at that time still thinking that the Coetus was of great use, and a benefit to the church. And whereas the Coetus now declares itself to be of no more use; therefore, the Rev. Consistory judges also that this clause concerning Rev. De Ronde falls away and is declared void; although now, as well as heretofore, it recognizes his Rev. as its legal Shepherd and Teacher.

Art. 4.

It was further thought best in regard to this matter, that the Consistory should bring it, at the earliest opportunity, to the table of the Rev. Classis of Amsterdam, and give utterance to their views regarding it. Thus the Classis may see on what ground its action was taken. For that purpose were appointed as 'a Committee. Revs. Ritzema and De Ronde, and two elders, Kuiler and Richard.

Lambertus De Ronde, p. t. Praeses.

Thus done in our Consistory, New York, Oct. 1, 1754.

CORRESPONDENCE FROM AMERICA.

Rev. Gerardus Haeghoort of Second River, to Classis of Amsterdam, Oct. 12, 1754.

Portfolio "New York", Vol. ii.

Addressed: To the Reverend Classis of Amsterdam.

Very Reverend Sirs and Respected Brethren:—

Your Revs.' missive of May 6, 1754 came duly to hand. In reply, I want to thank your Revs. for your decision, that what by contract was promised me, is due me; for, without question, I have fulfilled my part of the contract. Your Revs. consider the call to be a contract. To be sure, it is written with certain conditions. But over here those conditions care called "hiring" an expression which is very odious. Barring my illness, I have to the best of my knowledge fulfilled my calling. I have sought to be faithful in all things, according to the measure of the gifts granted me. But who is sufficient for these things? Would that the other party had also fulfilled its part. Attention to these things have never been tiresome to your Revs. Whether now the time can be deducted, and the decision of your Revs.' in writing, can stand in court, remains to be seen.

As to the second matter which your Revs.' letter contains, I must say with Pilate "What I have written, I have written." The truthfulness of what I have said, I shall always maintain and defend. But I consider it very illogical and untenable for the Rev. Classis, (for which body, otherwise I cherish a very great reverence and respect), to characterize my remarks, (in which I only called attention to a blunder of the Classis in the matter of correspondence with individuals), not only by the hateful designation of "criticisms" but also as "an absurd and extravagant use of language"; nevertheless, the matter is as clear as day, and I must have fully convinced your Revs. in regard to it. But it seems that your Revs. are unwilling to hear the truth, or that you have a way of distorting it. Considering, however, that your Revs. have been misled by a certain person, I can bear with, and indulge your Revs. in a great deal; but for your Revs. to use the language you did, after such full and convincing information which I furnished you, is quite absurd and extravagant, if not impertinent and slanderous. I cannot sympathize with the Classis in this matter, because the Classis is not in distress as I am. Whence can come this madness of the Classis, generally so wise? It must be of set purpose, willingly and knowingly—a thing inexcusable in the wise, whose eyes ought to be in their heads. Perhaps your Revs. are piqued at my forwarding your letter. But I gave your Revs. my very good reasons therefor. It was done, not for an evil, but for a good purpose. It should have been thus taken by your Revs., rather than to have had it cause a root of bitterness to spring up. Take this to heart.

But what pains me most of all, what grieves me more than all my own distresses, is your Revs.' supposition, that it is a lack of humility and meekness in me, (which my distresses might have been expected to work out in me)—that leads me to make such harmful disturbances. Now whence arises such an uncharitable judgement? I will not decide this point, but I leave it to your Revs.' eternal accountability. If your Revs. had reproached and accused me for being too yielding, too confident and frank; and had exhorted me to be more prudent and careful, I should not have taken it amiss; and this would have been as oil upon my head. But now I fear that it was the opposite of these virtues of humility and meekness which may possibly have led you to use such hurtful and shameful expressions.

I could write a great deal about my very unpleasant circumstances. They seemed to have reached their height in the extreme measures taken to get rid of me, and to stop my income; so that we were obliged to have recourse to the law. How this state of things came about, and through whose influence, I consider it needless to mention. It is, indeed, dangerous to name persons, and to complain of them to the Classis. Such a course does not generally make the matter better, but rather worse; unless your Revs. should desire it, and want to know the Judge's decision. In that case, I would give your Revs. a neat, accurate and circumstantial account of everything, signed too, by members of the Consistory here. But I would suggest to your Revs., that it might be well if our correspondence were broken off, inasmuch as it is not carried on through the Coetus anyhow; and since the correspondence of Cornelius Clopper and others seems to be more agreeable to your Revs. Being in an English country, we had better help ourselves as best we can. I can write to your Revs. hereafter, only in reply to some request of yours. I do not care to receive more letters of the kind recently received; it would but cause the estrangement to become greater.

Meanwhile, I assure your Revs., that, with the well-intentioned ones, who stand for the rights of the Church and of the good cause, and without whose help I might possibly have been ousted, or, at least, have found myself involved in more serious difficulties, I will do my duty, and put forth every effort to convince and gain those that are ill-disposed; and so to heal the breach in our lines. Already some signs of this are showing themselves. The Coetus is on the point of going to pieces; yet the organization of a Classis is meeting with opposition. Nevertheless, such an organization is needed, if it can be established on a proper basis. Further information in regard to it is awaited. As the matter hangs in doubt, I take the liberty of urging and begging the Classis to observe the hand of God, which must needs be regarded, in prosperity as well as in adversity.

"Let the brother of low degree rejoice in that he is exalted." May God keep your Revs. from spiritual pride, and from the foolish and vain conceits of such as claim to exercise authority and lordship over me, your fellow-brother. May He give you the innermost experience of truth and love, and "the wisdom which is from above", that you may give utterance to the same! (James 3:13-18). May He lead your Revs. to deal with ecclesiastical and spiritual matters in an ecclesiastical and spiritual way, without intermixing wordly politics! May He lead you to employ the fittest means for preserving your own; and, if oppression or persecution should come upon you—which may God forbid!—may he enable you to persevere in ministering to your churches! Follow my own example in this, that your Revs. may not come to such a state of cowardliness as to seek a refuge here in America.

Commending your Revs. to God and the Word of His Grace, I remain with all respect,

Your Revs.' Fellow-brother, Gerard Haeghoort.
Second River, Oct. 12, 1754.

P. S. I hope also that the desire of the Classis, expressed in Art. 45 of the Acts of the Synod held at Haarlem in the spring of 1753, may be gratified; and that the unfavorable reports spread abroad in regard to the Pennsylvania churches, may prove to be without foundation; even as I note in the communication of their Honors, the Civil Commissioners. What I wrote about that in the beginning, at the request of a synodical delegate, was not of my own motion, but by suggestion from the mayor of the city, whose letter, written in his own hand, I have still in my possession. I added a few remarks for further information. But it seems that words of information are not wanted, so far as my experience goes in these matters. Several years ago, Rev. du Bois and myself expressed our astonishment in regard to such things. The Synod, to be sure, has the liberty to correspond for a time with private individuals. But it is not respectful to pass by, unrecognized, an entire Assembly, which, if requested, would certainly be better able to report and take action on a matter. Why Rev. Frelinghuysen was sought out, to be sent thither, while I was refused, that is a thing which I still do not understand.

May that God, who, in his loving kindness, has brought me thus far, keep me from becoming indigent! May He feed me with the food that is suitable for me! May He do good to Zion and build up the fallen walls of Jerusalem!

The grace of our Lord Jesus Christ be with you all!

CORRESPONDENCE FROM AMERICA.

The Consistory of the Dutch Church of New York to the Classis of Amsterdam, Oct. 17, 1754. (Objecting to the Organization of a Classis).

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii, p. 412.

Addressed: To the Very Reverend Sirs, Fathers and Brethren, Ministers and Elders, constituting the Rev. Classis of Amsterdam.

To the Very Rev. Classis of Amsterdam.

Very Reverend Sirs, Fathers and Brethren in Christ: The Consistory of the Dutch Reformed Church of Jesus Christ at New York feels obliged to inform your Revs. of the conduct of the Rev. Coetus at New York, (which now for some years has held its meetings, by the coming together of nearly all the Dutch ministers of the Provinces of New York and New Jersey), and of our decision relative thereto. This conclusion of ours, when the reasons are made known to your Revs. therefore, we doubt not will meet with your approval. For that purpose we lay upon your Revs.' table the Draught sent by the Coetus, Sept. 19, to our Church. It is the same as that sent to all the other churches. We also send our action taken thereon, in full consistory, Oct. 1, 1754.

We offer the following in further explanation of that action:

1. If the Coetus is useless, because, among other things, it has not the power of rendering a final decision, we fear that such power, assumed by the Classis about to be organized, will make such Classis still more useless. For the lust to rule shown by some of the brethren, during the existence of the Coetus, has more than once been noticed by us, as leading to much discord and division, and as calling down ridicule upon us from those that are without. Then too, the exercise of the power (by such a Classis) would have just as little effect, as the inability to exercise such power in the Coetus, because not enforced by civil authority. (Zynde niet gesterkt door de magt van de overigheid). Indeed we fear that the exercise of such power would afford occasion for impairing the liberty, which we are enjoying, by a higher power.

2. We cannot, indeed, wholly deny the necessity of making candidates and ministers in this country. Indeed, we admit that this would be desirable, if there were here, as in the Fatherland, the proper means of instruction in certain branches of study. But while these facilities are still lacking, we think, to make ministers here would tend to tarnish the Gospel service: as when someone, taught for two or three years by some minister or other, and not having become very familiar with the languages and sciences, and not having gained much systematic knowledge of the true doctrines of the Faith, should, like some rustic, ascend the pulpit, boldly come forward with a borrowed sermon, deliver it all unabashed, de verbo ad verbum, before respectable congregations, thinking that he has performed a famous thing, (lit. a Roman task); and then, if he adds anything of his own, spoiling the entire effort not a little.

3. Then, the making of candidates and ministers here is, in our opinion, open to the objection that it will unavoidably cause our separation from the churches of the Fatherland. Already there is sufficient evidence of this. Some style our relation to your Revs.' Assembly a father's yoke, which must be shaken off. They speak with disrespect of those whom you send. They care very little for what they were required to subscribe to, when they assumed the ministerial office. Yea, indeed, a spirit of independence is clearly manifest, and in the Draught itself (of Classis) even we are made to feel it.

If now we cast our eye upon the party-spirit which for some time has been exercised in the Coetus—a spirit which will not be quenched by the organization of a Classis we conclude that the one, (the Classis), like the other, (the Coetus) will prove to be more of a loss than a profit. We have abundant documentary evidence to show this; from the work of the Committee that came together at

Flatbush; from the calling of Jackson to Bergen, and of Romeyn to Oyster Bay, in opposition to what your Revs.' Assembly aimed at; from all the efforts put forth by those who, from time to time, were appointed by the Coetus; even as also from the work of the Committee at Tappan. The resolutions and regulations of the Coetus concerning matters of that kind are set aside without hesitancy. Whenever one has resolved on a certain course, he makes himself strong by intringue, so as to secure the majority of votes. When that is secured, those who want the right maintained are demanded as strengtheners of the hands of the ungodly and opressors of God's people.

These and similar things induce us confidently to go back to our old relationships, and to continue steadfastly in our correspondence with your Revs. We will communicate our matters to you, and await your counsel and direction. We hope that your Revs. will not withdraw yourselves from us, but that you will continue to stand by us to the extent of your ability; to be our counselors and helpers in what is for the welfare of our churches. Our desire is that what the petitioners are undertaking may not be successful.

With this we close, and remain, Very Reverend Sirs, Fathers and Brethren, the Consistory of the Dutch Church of Jesus Christ in the City of New York.

Joan. Ritzema, p. t. Praeses.

Wm. de Peyster
Lucas Romme
Corn. Van Rausd
Phil. Livingston
Nich. Roosevelt
Richard Bay
Andrew le Mayer

Lamb. de Ronde, V. D. M.
Paul Richards
Henry Cuyler
Ab. Van Wyck
Isaac de Peyster
Fran. Maerschalk
Nich. Bayard.

New York, Oct. 17, 1754.
Received December 1754.

[But see Corwin Manual, 3rd ed. 1879, pps. 32-44; and 414-417; and 4th ed. 1901, pp. 102-117; and 677-680.]

CORRESPONDENCE IN AMERICA.

(Rev. Ritzema to Rev. Van Sinderin, Oct. 18, 1754.)

No. IV.

Sir and Worthy Brother:—

Things turn out very differently from what I thought, in view of the action last proposed at the Coetus. Now there is no other way, so far as I can see, than for you to enter with the others into certain negotiations for peace. If it is to be on the basis of their being recognized as the "Old Consistory", and, as such, receiving a letter from you, they will return you an answer; otherwise, they will not; because a letter addressed to them as "Men and Brethren" without mentioning persons or affairs, has already greatly disturbed them.

They are urging me very strongly to come and preach for them. They think it likely that, subsequently, if I should make them a visit, it might tend toward the furthering of the proposals for peace. But I have not yet been able to consent to it. I should like to have your Revs. idea as to whether it would not be better to consent to it, with a view to the good that might result, than, willing or not, to have it done by those who do not trouble themselves a great deal about your ruin. May the Lord direct your way in wisdom, to his honor and the salvation of many souls, in order that the dissensions, so pernicious to soul and body, may cease. I am,

Your affectionate brother,
J. Ritzema.

New York, Oct. 18, 1754.

P. S. I expect your Rev's. answer as early as possible, in order that I may know what further I am to do.

THE GOVERNOR AND THE STATE-CHURCH COLLEGE. THE DUTCH CHURCH PROFESSORSHIP THEREIN.

William Livingston to Rev. Noah Welles.* Oct. 18, 1754.

Dear Sir:—In relation to Mr. Nicoll's letter on the subject of the charter for our intended college, if our governor made the declaration you mentioned, all that I can infer from it is, that he appears to be as great a master of the art of tergiversation as the most consummate politician. It is no longer ago than last Thursday night that I conversed with him on that topic, and though he then talked like a man who had a double part to act, yet it appeared to me that he intended I should understand him as being resolved not to grant the petition. But my hopes are in the House of Representatives, and I am morally certain that the college would gain nothing by the charter, as the Assembly would never vote for the appropriating the money to a college on that plan.

The Dutch Church has preferred a petition to the Assembly (now sitting), praying for a professor of divinity in the college, to be chosen and appointed by them. Which petition, for the reasons set forth in the same, I doubt not will be granted, and will not fail of having a good effect even should it be rejected. If it meets with success, it will secure to the Dutch a Calvinistic professor, and diminish that badge of distinction to which the Episcopalians are so zealously aspiring. Should it be rejected, as it will meet with opposition from the sticklers for a party college, that will animate the Dutch against them, and convince them that all their pretences to sisterhood and identity were fallacious and hypocrtical.

I am, etc.,
William Livingston.

—Sedgewick's Life of Wm. Livingston, pp. 93-95.

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*Noah Welles, a Presbyterian minister, whose name occurs frequently in this volume, a classmate of Mr. Livingston, was afterwards settled at Stamford, in Connecticut, and died on the 31st of December 1776, in the 57th year of his age. MS. letter to Gov. Livingston.

BISHOP SHERLOCK TO THE REVEREND SAMUEL JOHNSON, D. D.

Fulham, Oct. 20, 1754.

Rev. Sir,

In consideration of Mr. Palmer's* circumstances, and the strong recommendation he brought from you and other worthy clergymen, I appointed a special ordination, and not being able myself to ordain, the Bishop of Bangor, at my request, was so good as to come hither and ordain him; but I refer myself to him to give you an account of his reception here

Sir, I do heartily congratulate the Church abroad, upon the prospect of the settlement of a College at New York under the circumstances and conditions you specify. There is nothing that has come from your parts that has given me so much satisfaction; and I am, and every friend of the Church of England will be, very much obliged to you for undertaking the care of it; for upon the prudence and fidelity of those who have the first formation, the future success of this undertaking will very much depend. I remember some time ago, that I heard of this scheme, but then it was insisted, that the dissenters should have the direction entirely, and that the service of the College should be in their way. One reason offered in behalf of such settlement was, that it would be very convenient for the education of the young gentlemen of the islands; which, I own, was far from being an argument with me; for as the inhabitants of the islands are almost generally of the Church of England, I thought the putting the young people under the conduct of the dissenters, and obliging them to their manner of worship, might, in time, be attended with great inconveniences; but if the College can be settled upon the terms you mentioned, it will go a great way in showing that the zeal for establishing the Church of England is not so inconsiderable in New England as it has sometimes been industriously represented.

I pray God grant you health and strength to accomplish this undertaking, to whose protection I recommend you, and the good work.

If I live to hear that you are settled in this new office, I shall pay great regard to your recommendation of Mr. Beach.

I am, Sir, Your affectionate brother and very humble servant,

Tho. London.

—*Chandler's Life of Johnson*, 172.

CORRESPONDENCE IN AMERICA.

Rev. Van Sinderin to Rev. Ritzema, Oct. 22, 1754.

No. V.

Sir, and Brother:—

Your letter of the 18th, I received on the 19th inst. At your Rev's. request this must serve as my reply.

As to the proposal that you should preach to the party differing with us—that, both to myself and to my friends, looks very strange; inasmuch as your Rev. recognizes the decision of the Rev. Coetus in regard to the (anti-) consistory mentioned, namely, that it ceased to be when its minister, Arondeus dropped out.

It is also to be added, that, in a matter of a similar kind, the Rev. Coetus once made a complaint, in writing, to the Rev. Classis of Amsterdam, about the misconduct of Rev. Mancius. Therefore I cannot accede to such a request, as, in fact, no one is conscientiously free to seek to do so.

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*Rev. Solomon Palmer was a graduate of Yale College, and afterwards a Congregational Minister in Connecticut. Having conformed he was admitted to Holy orders in the Church of England by the Right Reverend Dr. Egerton, as above stated, "being found worthy upon an examination into his Morals and good Learning." He continued a missionary in Litchfield county, Conn., and in 1761 was appointed, at his own request, to Amboy, N. J., being no longer able to bear the fatigues of an itinerant mission. But it seems he did not remove thither, as, "he would by no means be suitable at Amboy, which is a polite place and the seat of the Governor, whereas Mr. Palmer has been always used to a plain retired Country Life." He was in consequence appointed to Rye, Westchester county, N. Y., in 1762. But he did not go there, the people of that place preferring another; Mr. Palmer continued at Litchfield, and in 1763 went to superintend the church at New Haven. In 1767 he was again Missionary at Litchfield and Great Barrington, where he continued until his death, which is supposed to have taken place in 1772.—Col. Docs. N. Y. vi. 910.

But, if it is their desire, and their idea that by your preaching, your Rev. can do some good, then (I consent) with all my heart; but that can be done in an orderly way, under my direction, and that of my consistory, even if it were to be week after next, when the Preparatory Service, (boetpredikatie) Deo Volente is to be held. I am willing to exchange with your Rev., if it is necessary.

As to the rest, what your Rev. writes of its possibly being done by force, on the part of those who do not trouble themselves about my ruin—it grieves my very soul to hear that there are such men to be found among the brethren. But whosoever it may be, who seek to do such a thing as that, shall bear his own judgment, Gal. 5:10; for he will thereby publicly show that he listened neither to God nor to His Word, (The Golden Rule), Matt. 7:12, nor to the Church Order, Art. XV and LXXX.*

Farther, as regards the brethren with whom we differ, we hope to conduct ourselves always in a Christian spirit, and to settle all differences amicably. It grieves me to learn from your Rev's. communication that many were greatly disturbed about the letter we sent, because no names were mentioned. But, in truth, that cannot be said: because the writing mentioned was not meant for any one in particular, but for the whole of the party that differs from us. These, I thought I could honor with no better designation that that of "Men and Brethren," this being an elegant form of address and scriptural. However, if I had had, as the writer, an inkling of such a desire, I should with all my heart have mentioned certain ones in particular by name, as it would have been easy enough to do so. But although this was not done, the good intention of the writer ought not to have been ignored, much less should the communication itself have been left wholly unanswered, as was done by the opponents in this case.

For the rest, I hope that, according to your wish, the Lord may direct my way in wisdom, to His honor and to the salvation of many souls. This is also my wish for your Rev. as well. In closing I hope to remain your Rev's. well wishing brother, especially as I came out of the same Province as yourself, and across the dangerous waters, to be engaged in the same service.

U. Van Sinderen.

Flatbush, Oct. 22, 1754.

The Church and the College.

Reverend S. Johnson to Bishop Secker.

Stratford in New England, Oct. 25, 1754.

May it please Your Lordship:—

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What Your Lordship says on the subject of that letter is very melancholy. I now almost despair, and very much doubt those more favourable times you hope for will never come. So far from this, that I rather fear the age is growing worse and worse so fast, that the Freethinkers and Dissenters, who play into one anothers hands against the Church, will never drop their virulence and activity, by all manner of Artifices, till they go near to raze the very Constitution to the foundation, both in Church and State.—It is a sad omen that their interest with the Ministry should be so much superior to that of the Church, that she cannot be heard in so reasonable and necessary a thing, and when she asks no more than to be upon a par here with her neighbors, in having to leave to enjoy the benefit of her own institutions as well as they. Is it then come to this, My Lord, that she must ask the Dissenters leave whether she may be allowed to send so much as one bishop: even though it were but a transient one, once in 7 years, to take care of all her numerous children, scattered over so vast a tract of the English dominions?—If these dissenting Govern-

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**Article* XV. "No minister relinquishing the service of his own church, or being unattached to any particular congregation, shall be permitted to *preach indiscriminately* from place to place, without the consent and authority of the (Provincial) Synod or Classis; in like manner no minister may preach or administer the sacraments in any church other than his own, without the consent of the consistory of that church."

Article LXXX. "The following are to be considered as the principal offences that deserve the punishment of suspension or removal from office, namely: False doctrine or heresy, public schisms, open blasphemy, simony, faithless desertion of his office or intruding upon that of another," etc...............*Rules of Synod of Dort*, 1619.

ments in New England, who scarcely tolerate the Church, must be indulged, yet why may not one be allowed to be sent to New York or Maryland, or Virginia or South Carolina, in which Colonies the Church is established by Law?—This is extremely hard indeed!—Our Candidates would gladly ride, if it were 5 or 700 miles, for orders, vastly rather than go over the sea 1000 leagues, which has proved so fatal to many of them.—

I have my Lord above these 30 years been trying by many good Offices, and all the means of a friendly converse with the Chief of them, to convince them that nothing more is intended than what I mentioned above, and many of them are good men and have no objection; but so far are the prevailing party from being softened, that of late they seem a good deal worse than they were, (encouraged, I suppose by their potent friends at home,) for now they will not suffer the pupils of our College at New Haven that belong to the Church, to go to the Church there, nay, offer to fine Mr. Punderson's own sons for going to hear their father, as I suppose he will inform the Society when at the same time the Church at New York, (where it most prevails) is about founding a College with free liberty to dissenting pupils to go to what meeting they please; nay not excluding dissenters from being even tutors, and only desiring such a preference in their Charter, as that the President of the College be always a Member of the Church, and that an abridgement of the service of the Church be used for Morning and evening prayer, and offer at least seven tenths of the charge in founding endowing etc.—And yet such a hideous clamour is raised against her having any sort of preference or any Charter on these terms, by a small busy faction of dissenters headed by 4 or 5 bigotted violent freethinkers, as threatens throwing the Government into confusion and frustrating the whole design: and this notwithstanding that they have 3 Colleges in these Northern Colonies and the Church none. Nay they contend that no religion at all should be taught in the College rather than the Church should have any precedence.—So bitterly are they set against us! and however so much they are otherwise at variance among themselves, yet they unite with their utmost force against us, and do all they can to disaffect the Dutch towards us, who otherwise were peaceably disposed.—Thus, my Lord it is here, and so I doubt it is at home, that by how much the more mildly they are used, by so much the more assuming and active they grow in their endeavours, (not only to hinder the promoting them here, but) even utterly to demolish the Episcopate and the Liturgy there!—

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My Lord, Your Lordship's Most dutiful most obliged and obedient humble servant,

(signed) Samuel Johnson.

—Col. Docs. N. Y. Vol. vi. pp. 912, 913, 914.

REV. DR. JOHNSON TO THE MOST REVEREND DR. HERRING, ARCHBISHOP OF CANTERBURY.

New York, October 25, 1755.

May it please Your Grace,

The bearer hereof is my son who having been several years in the Society's Service as a Catechist, is now humbly desirous of being admitted to their service as a Curate or Assistant to Mr. Standard* the very aged Missionary at West Chester, near me in this province of New York, and humbly begs leave to pay his duty to Your Grace, and to wait upon you for your instructions and your blessing. I therefore humbly presume to introduce him to Your Grace's kind notice, and beg Your Candor and Condescension towards him, as I trust he is an honest Youth, and have some reason to hope he may prove a useful man, especially in such a Country as this.

At West-Chester in particular, there is the greatest necessity of some good assistance, as the people there have been for many years sinking into a deplorable state

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*Rev. Thomas Standard, was the first Episcopal Clergyman of Brookhaven, L. I., where he organized a congregation in 1725. *Thompson's History of Long Island*, ii., 428. In the following year, he was removed to Westchester, vacant by the death of Rev. Mr. Bartow, (*Rep. of Prop. Soc.*, 1727,) where he continued to labor until his death, which occurred in 1760; having been for some time before his demise incapable of performing his office in the Church. *Bolton's History of Westchester County*, ii., 212. He was succeeded in 1761, by the Rev. John Milner.—Ed.

of irreligion and neglect of the public worship; partly through the age infirmity and inattention of their minister, and partly through the bad example and influence of some people of condition who affect to be a kind of freethinkers, and not only neglect the public Worship themselves, but tempt the vulgar to neglect and despise it: many of whom, however, if not all, I would hope may yet be reclaimed by the good conduct of a discreet, industrious and faithful clergyman.

And as Mr. Standard, (having no child and a considerable estate, has, I think been too narrow in allowing my son but £40. this currency, i. e. about £22. sterling per annum when, at the same time he is past doing anything himself, (at least that is acceptable to his people) so that my son must, in a manner do all the duty; I should therefore be most humbly thankful for Your Grace's kind influence with the Society, that they would be so good as to allow him a small pension, which probably would not need to continue long.

With my son, as a friend and companion in his travels, goes one Mr. Harrisson, a gentleman of good esteem in the Vestry of this Church, whereof he is a Member, who will wait on the Society with a letter from the rector, church-wardens & vestry, relating to our College, of whom also I beg Your Grace's kind notice, as he purposes with him to pay his humble duty to Your Grace: and to them I beg leave to refer Your Grace for an account of the condition of things here in America and particularly as to what concerns our young College.—I humbly beg Your Grace's prayers for my son, amidst all the dangers and difficult station. I am, may it please Your Grace,

Your Grace's most dutiful Son and most humble servant,
(signed) Samuel Johnson.

To his Grace of Canterbury.

—Col. Docs. N. Y. Vol. vi. pp. 1018, 1019.

CHURCH OF NEW YORK.

Petition of the Collegiate Church, of New York City, to the Assembly, for a Professorship of Divinity in Kings College, Oct. 25, 1754.

(From the Journal of the Assembly (of the Province), Vol. ii., p. 392, Oct. 25, 1754.)

A petition of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church, in the city of New York, was presented to the House and read, setting forth that, as the establishing of a College within this Colony for the instruction of youth in the liberal arts and sciences has given rise to various debates, and is of the utmost importance to their civil, and more especially their religious liberties; they conceive it highly necessary, as guardians of the ecclesiastical interests of the Dutch congregations of this city in particular, and the other Dutch Churches in this province in general, that they should by all proper means endeavor to add to the privileges and liberties they have heretofore enjoyed under the auspicious smiles of the British Government:

That a College for the instruction of youth in sound literature will be very advantageous in general; but unless provision be made for a Professor of Divinity for the benefit of the Dutch churches in this country, they will lose a main advantage thereby (and which they prefer to every other benefit excepted from a public Seminary of learning), as the youth intended for the ministry will without that privilege, at a vast expense to the parents, be obliged to reside several years in Holland, or other foreign Protestant countries:

That the institution of such a Professor would make the intended College more numerous and flourishing, as their youths would thereby be encouraged to the study of Divinity; that as the Dutch are the greatest number of any single denomination of Christians in this Province, it may reasonably be expected that in all Provincial contributions they will be the greatest benefactors to the intended College; and, therefore, humbly praying that the Honorable House will be favorably pleased, whenever the matter of the said College comes under consideration, they may, by the Act for incorporating and establishing the same, be entitled to a Divinity Professor, with a reasonable salary, to be nominated by the Ministers, Elders and

Deacons of the Dutch Reformed Protestant Church in this City; and that the said Professor may freely and without control teach the doctrines of faith maintained by their churches, as established and approved of by the National Synod of Dort, 1618, 1619.

Ordered that the said petition be taken into consideration when the House proceeds on the consideration of establishing a College for the education of youth within this Colony.

DRAFT OF CHARTER FOR A COLLEGE IN THE CITY OF NEW YORK PRESENTED. OCTOBER 31, 1754.

At a Council, etc., etc., the 31st of October, 1754. Present (as above, except Mr. Alexander).

The draft of letters patent, incorporating certain persons to be named therein, by the name and stile of the Governors of the College of the Province of New York, in the City of New York, in America, prepared and signed by his Majesty's Attorney-General, pursuant to his Honour's warrant, issued by advice of the Council on the 30th day of May last, was laid before the Board and read and agreed to with one alteration made at the table. His Honor also communicated a list of the names of the persons he proposed to appoint Governors of the said College, which list was read and the persons approved of by the Council. And the Council humbly advised his Honour to affix the great seal to the said letters patent when engrossed.

Mr. Smith declared his dissent to the said draft of a charter or letters patent, for the reasons assigned by him and Mr. Alexander on the 30th of May last, on the report of the committee upon the petition of the Trustees, and desired his dissent might be entered, which is entered accordingly.—*Council Minutes,* 224.

ROYAL CHARTER OF KINGS COLLEGE, NEW YORK. OCTOBER 31, 1754.

Name and Title of the King.

GEORGE THE SECOND, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc. *To all to whom* these presents shall come, Greeting:

Moneys Raised for Founding a College.

Whereas, by several acts of the Governour, Council, and General assembly of our Province of New York, divers sums of money have been Raised by Public Lotteries, and appropriated for the founding, erecting, and establishing a College in our said Government, for the Education and Instruction of Youth in the Liberal Arts and Sciences:

Land Given by Trinity Church.

And Whereas, the Rector and inhabitants of the City of New York, in Communion of the Church of England, as by Law Established, for the encouraging and promoting the same good design, have sett apart a parcell of ground for that purpose, of upwards of Three Thousand Pounds value, belonging to the said Corporation, on the west side of the broadway, in the west ward of our City of New York, fronting easterly to Church street, between Barclay street and Murray street, four hundred and forty foot; And from thence running westerly, between and along the said Barclay street and Murray street, to the North River; *And also,* a street, from the middle of the said Land, Easterly to the Broadway, of ninety Foot, to be called Robinson street, And have declared that they are ready and desirous to Convey the said Land in Fee, to and for the use of a College, intended and proposed to be Erected and Established in our said Province, upon the terms in their said declaration mentioned.

Petition of the Trustees of the Original Funds for Incorporation.

And Whereas our Loving Subjects, the Trustees, appointed in and by an act of the Governor, Council, and General Assembly of our said Province of New York, Intitled an Act for Vesting in Trustees the sum of three Thousand four Hundred and forty three Pounds eighteen shillings, by way of Lottery, for erecting a College within this Colony, esteeming the said Lands offered and sett apart by the said Rector and Inhabitants of the City of New York, in Communion of the Church of England, as by Law Established, the most convenient place for the Building, Erecting, and Establishing, a College, in our said Province, have, by their humble petition, presented to our trusty and well beloved *James De Lancey, Esq.*, our Lieutenant Governor and Commander in Chief of our said Province of New York, *In Council*, prayed our Letters patent of Incorporation for the better Establishing, Erecting, and Building a College, on the said Lands, and the more Effectually Governing, Carrying on, and Promoting the same, and Instructing of Youth in the Liberal Arts and Sciences;

Request for Incorporation granted. Popular Name of College.

Wherefore, Wee, being willing to Grant the Reasonable request and desire of our said Loving Subjects, and to Encourage the said good design of promoting a Liberal Education among them, and to make the same as Beneficial as may be, not only to the Inhabitants of our said Province of New York, But to all our Colonies and Territories in America, *Know ye*, that Wee, considering the premisses, do, of our especial Grace, Certain Knowledge, and meer motion, by these presents, will, Grant, Constitute, and ordain, that when, and as soon as the said Rector and Inhabitants of the City of New York, in Communion of the Church of England, as by Law established, shall legally convey and assure the said herein before mentioned Lands to the Corporation, or body politick, Erected and made by these our Letters patent, That there be erected and made on the said Lands, a College, and other Buildings and Improvements, for the use and conveniency of the same, which shall be called and known by the name of *King's College*, for the Instruction and Education of Youth in the Learned Languages, and Liberal Arts and Sciences;

Religion of the President; Corporate Name of the Institution; Governors of the College ex officio; and other Governors.

And that in Consideration of such Grant, to be made by the Rector and Inhabitants of the City of New York, in Communion of the Church of England, as by Law Established, the President of the said College, for the time being, shall forever hereafter be a member of, and in Communion with the Church of England, as by Law established; And that the Governors of the said College, and their successors, forever, shall be one body Corporate and politick, in deed, fact, and name, and shall be called, named, and distinguished, by the name of the Governors of the College of the Province of New York, in America, and them and their successors, by the name of the Governors of the College of the Province of New York, in the City of New York, in America, one Body Corporate and politick, in deed, fact, and name, really and fully, we do for us, our heirs and Successors, Erect, Ordain, make, Constitute, declare, and Create by these presents, and that by that name, they shall and may have perpetual succession:

And we do for us, our heirs, and successors, for the Continuance and Better Establishment of the said College, Will, Give, Grant, Ordain, Constitute, and appoint, that in the said College, to be erected and Built upon the Lands aforesaid, there shall from henceforth forever be a Body Corporate and politick, Consisting of the Governors of the College of the Province of New York, in the City of New York, in America; And for the more full and perfect Erection of the said Corporation and Body politick, consisting of the Governors of the College of the Province of New York, in the City of New York in America, we do will, Grant, ordain, Constitute, assign, Limitt, and appoint, by these presents, the most Reverend Father in God, our Trusty, and well beloved *Thomas*, Lord Archbishop of Canterbury, and the most Reverend the Lord Archbishop of Canterbury for the time being; The

Right Honorable Dunk, Earl of Halifax, first Lord Commissioner for Trade and Plantations, and the first Lord Commissioner for Trade and plantations for the time being; Our now Lieutenant Governor and Commander in chief of our said Province of New York, and the Governor or Commander in chief of our said Province for the time being; the eldest Councilor of our said Province now and for the time being; the Judges of our Supreme Court of Judicature of our said Province now and for the time being; the Secretary of our said Province now and for the time being; the Attorney General of our said Province now and for the time being; the Speaker of the General Assembly of our said Province now and for the time being; the Treasurer of our said Province now and for the time being; the Mayor of our City of New York in our said Province now and for the time being; the Rector of Trinity Church in our said City of New York now and for the time being; the Senior Minister of the Reformed Protestant Dutch Church in our said City now and for the time being; the Minister of the ancient Lutheran Church in our said City now and for the time being; the Minister of the French Church in our said City now and for the time being; the Minister of the Presbyterian Congregation in our said City for the time being; the President of the said College, appointed by these Presents, and the President of the said College for the time being, to be chosen as herein after is directed, and twenty four other Persons, Who shall be called and named, and are hereby called and named, the Governors of the College of the Province of New York, in the City of *New York* in *America:*

And for *that* purpose, We have elected, nominated, ordained, constituted, limited, and appointed, and by these Presents do, for us, our Heirs, and Successors, elect, nominate, ordain, constitute, limit, and appoint, the said most Reverend Father in God, *Thomas*, Lord Archbishop of Canterbury, and the Lord Archbishop of Canterbury for the time being; The Right Honourable Dunk, Earl of Halifax, first Lord Commissioner for Trade and Plantations, and the first Lord Commissioner for Trade and Plantations for the time being; our now Lieutenant Governor and Commander in Chief of our Province of New York, and the Governor or Commander in chief of our said Province for the time being; the eldest Councilor of our said Province now and for the time being; the Judges of our Supreme Court of Judicature of our said Province now and for the time being; the Secretary of our said Province now and for the time being; the Attorney General of our said Province now and for the time being; the Speaker of the General Assembly of our said Province now and for the time being; the treasurer of our said Province now and for the time being; the Mayor of our said City of New York now and for the time being; the Rector of Trinity Church in our said City now and for the time being; the Senior Minister of the Reformed Protestant Dutch Church in our City now and for the time being; the Minister of the ancient Lutheran Church in our said City now and for the time being; the minister of the French Church in our said City now and for the time being; the minister of the Presbyterian Congregation in our said City for the time being; the President of the said College, appointed by these Presents, and the President of the said College for the time being;

And Archibald Kennedy, Joseph Murray, Josiah Martin, Paul Richard, Henry Cruger, William Walton, John Watts, Henry Beekman, Philip Ver Planck, Frederick Philipse, Joseph Robinson, John Cruger, Oliver De Lancey, James Livingston, Esquires, Benjamin Nicoll, William Livingston, Joseph Read, Nathaniel Marston, Joseph Haynes, John Livingston, Abraham Lodge, David Clarkson, Leonard Lispenard, and James De Lancey the Younger, Gentlemen, to be the present Governors of the said College;

Appointment of First President. Duties.

And we do by these Presents ordain and appoint our well beloved Samuel Johnson, Doctor of Divinity, to be the first and present President of the said College, for and during his Good Behaviour; and do will that he and the President for the time being after him, who shall also hold his office during Good behaviour, shall have the Immediate care of the Education and Government of the students that shall be sent to and admitted into the said College for Instruction and Education, according to such Rules and orders as shall be made by the Governors of the said College;

Rights and Privileges of said Corporation.

And they are by these presents made and constituted a Body Corporate and politick, by the said name of the Governors of the College of the province of New York, in the City of New York, in America; and they and their successors, by the said name of the Governors of the College of the province of New York, in the City of New York, in America, be, and for ever hereafter shall be, a Body politick and corporate, in deed, fact, and name, and shall be Capable and able in Law to sue and be sued, Implead and be Impleaded, Answer and to be Answered unto, Defend and be Defended, In all Courts and places, before Us, our Heirs and Successors, and before all and any the Judges, Justices, Officers, and Ministers of Us, our Heirs and Successors, in any Court or Courts, place and places Whatsoever, in all and all manner of actions, suits, Complaints, Pleas, causes, matters, and demands whatsoever, and of what kind or nature soever, in as full, ample manner and form as any of our other Liege Subjects of our said Province of New York can or may sue and be sued, Implead and be Impleaded, Defend and be Defended, by any Lawfull ways and means whatsoever. *And, also,* that they and their successors, by the said name of the Governors of the College of the Province of New York, in the City of New York, in America, be, and for ever hereafter, shall be a Body Corporate, Capable and able in Law to purchase, take, hold, receive, Enjoy, and have any messuages, houses, Lands, Tenements, and Hereditaments, and real Estate whatsoever, in Fee simple, or for Term of Life, or Lives, or Years, or in any other manner howsoever, for the use of the said College; *Provided always,* the clear yearly value thereof do not exceed the sum of Two Thousand pounds Sterling; and also Goods, Chattells, Books, moneys, annuities, and all other things of what nature and kind soever. And, also, that they and their Successors, by the same name of the Governours of the College of the Province of New York, in the City of New York, in America, to and for the use of the said College, shall and may have full power and authority to Erect and build any house or houses, or other Buildings, as they shall think necessary or convenient; and also to Give, Grant, Bargain, sell, demise, assign, or otherwise dispose of all or any messuages, Lands, Tenements, Rents, and other Hereditaments, and real Estate, and all Goods, Chattells, money, and other things whatsoever, as to them shall seem fitt, either in the payment of the Salary or Salaries of the President, Fellows, and Professors of the said College, or any other officers or ministers of the same, at their will and pleasure: excepting always, and it is, *Nevertheless,* our True Intent and meaning that the said Governors of the said College for the time being, and their Successors, or any of them, shall not do or suffer to be done, at any time hereafter, any act or thing whereby or by means whereof the Lands set apart and offered to be Conveyed by the Rector and Inhabitants of the City of New York, In Communion of the Church of England as by Law Established, for the use of the College, or any part thereof, shall be vested, Conveyed, or Transferred, to any other person, contrary to the true meaning hereof, other than by such Leases as are hereafter mentioned: our will and pleasure is, therefore, and we do for us our heirs and Successors will and ordain, that no Grant or Lease of the said Land, or any part thereof, shall be made by the said Governors of the said College which shall exceed the number of Twenty one Years, and That either in possession or not above three years before the End and Expiration or Determination of the Estate or Estates in possession.

Oaths of Office.

And we do by these presents will, ordain, and direct, that the said Governors of the said College (Except always the Lord Archbishop of Canterbury for the time being, and our first Lord Commissioner for Trade and Plantations) do, at their first meeting, after the receipt of these our Letters patents, and before they proceed to any business of and concerning the said College, take the oaths appointed to be taken by an act passed in the first year of our Late Royal Father's Reign, Entituled, (an Act for the further security of his Majesty's Person and Government, and the Succession of the Crown, in the Heirs of the Late Princess Sophia, being protestants, and for extinguishing the Hopes of the pretended Prince of Wales, and his open and Secret abettors,) and make and subscribe the declaration mentioned in An Act of Parliament made in the twenty fifth year of the Reign of King Charles the second, Entituled, (an act for preventing Dangers which may happen from popish Recusants;) as also, an oath, faithfully to execute the trust Reposed in them, as members of the said Corporation, which Oaths we authorize and Impower the Justices of our Supreme Court of Judicature, for our said Province of New York for the time being, any or either of them to administer; and that when, and as often as any person or persons, either by his office or place in our said Government, or Elsewhere, (Except always the Lord Archbishop of Canterbury for the time being, and our first Lord Commissioner for Trade and Plantations for the time being,) or by Choice of the said Governors of the said College, shall become, or be Chosen a Member or members of the said Corporation, they shall, before they are admitted, or enter into the said office or Trust, take the said Oaths, and Subscribe the said Declaration to be administered to them in the manner above directed.

Times of Meeting of the Governors; Proxies, Quorums, President of Meeting.

And we do further will, ordain, and direct, that the Governors of the said College, shall yearly, and every year hereafter, forever, on the Second Tuesday in the Month of May, in every year, meet together in our said City of New York, for the Better taking care of, and Promoting the Interest of the said College; and that the said Governors of the said College, or any fifteen or more of them being met, shall be a Legal meeting of the said Corporation, and they, or the major part of them so met, shall have full power and authority to adjourn from day to day, as the Business of the said College may require, and to do, execute, and perform, all and every act and acts thing and things whatsoever, which the said Governor of the said College are, or shall by these, our Letters patent, be authorized and impowered to do, act, or Transact, in as full and ample manner, as if all and every of the members of the said Corporation were present.

And we do will, ordain, and direct, that as our Right Trusty and well beloved Thomas, Lord Archbishop of Canterbury, and the Lord Archbishop of Canterbury for the time being; and our said first Lord Commissioner for Trade and Plantations, and the first Lord Commissioner for Trade and plantations for the time being, cannot attend the meetings of the said Corporation, they and each of them shall, from time to time, have full power and authority to appoint a Proxy, in writing, under their hand and seal, which person or persons so appointed by them, and each of them shall and may Represent them, and each of them, Respectively, according to such appointment, and shall have full power to vote and act as a Governor or Governors of the said Corporation, at any and every meeting of the said Corporation, as fully and amply as if they, the Constituents, and each of them were present at every such meeting or meetings;

And, in case any other meeting or meetings of the said Governors of the said College shall, at any other time or times, be judged and deemed Necessary for the Carrying on and promoting of the Business and Interest of the said College, or the Government thereof, by any five members of the said Corporation, we do, by these presents, authorize and Impower such five members by writing, and under their hands, to direct the Clerk of the said Corporation to Give notice of the day appointed by them, for such meeting, at the said City of New York, by advertising the same in one or more of the public news papers, at Least, seven Days before such meeting; and, that at such meeting, the Said Clerk, before entering on any Business, shall Certify such Notification, under his hand, to the Board then met;

Provided, always, Fifteen or more of the said members shall be then met together, which said fifteen or more members, so met, *In Pursuance* of such Notification, shall be a Legal meeting of the said Governors of the said College; and they, or the major part of them so mett, shall have full power and authority to adjourn from day to day, as the Business of the said College may require, and to do, Transact, and perform, all matters and things whatsoever, that the said Governors of the said College are, or shall be authorized and Impowered to do, by these presents.

Appointment of Professors and Tutors.

And, of our further Grace, Certain Knowledge, and meer motion, to the Intent that the said Corporation and Body politick, may answer the end of their erection

1754

and Constitution, and may have perpetual succession and Continue forever, Wee do for us, our heirs, and Successors, Give and Grant unto the said Governors of the said College of the Province of New York, in the City of New York in America, and to their Successors forever, that when and as often as they or any fifteen or more of the said members of the said Corporation or of their successors shall be mett together at their said Yearly meeting herein before appointed, or at any other meeting upon Notification, as aforesaid, for the service of the said College, that the Governor or Commander in chief of our said Province of New York, and, in his absence, the First person in Rank in our said Government, who holds his place as a Governor of the said Corporation by his office, place, or Dignity, and, in the absence of such, the Eldest Governor or member of the said Corporation then present, such Seniority to be taken according as they are named in this our Charter, during the lives of the present Governors, and after their death, the Seniority to be taken and accounted as they have been a Longer or shorter time Governors of the said Corporation, shall preside at such meeting from time to time, and that at such meeting or meetings from time to time, they or the major part of them so met, shall have full power and authority to Elect, nominate, and appoint any person to be president of the said College in a Vacancy of the said Presidentship for and during his Good Behaviour; provided, always, such President Elect or to be elected by them, be a member of, and in Communion with the Church of England, as by Law Established;

And, also, to Elect one or more Fellow or Fellows, Professor or Professors, Tutor or Tutors, to assist the President of the said College in the Education and Government of the Students belonging to the said College, which Fellow or Fellows, Professor or Professors, Tutor or Tutors, and every of them, shall hold and Enjoy their said office or place, either at the will and pleasure of the Governors of the said Corporation or during his or their Good Behaviour, according as shall be agreed upon Between such Fellow or Fellows, Professor or Professors, Tutor or Tutors, and the said Governors of the said College, *Provided, always*, such Fellow or Fellows, Professor or Professors, Tutor or Tutors, before they or either of them enter into or Take upon themselves such office, do take the Oaths and subscribe the declaration herein before directed, to be taken and subscribed by the Governors of the said College before they enter upon their said Respective offices; and that when and as often as any or either of the said offices shall become Vacant by death or otherwise, the said Governors or the major part of any Fifteen or more of them so met as aforesaid, shall have full power to Elect, Nominate, and appoint, other or others in their places, upon the same proviso or Condition as aforesaid;

Filling Vacancies in the Board of Governors.

And, Also, to Elect, Nominate, and appoint upon the Death, Removal, Refusal to Qualify, or other vacancy of the place or places, of any Governor or Governors of the said Corporation not holding his office or place as a member of the same, by virtue of any other station, office, place, or dignity, from time to time, other or others in their places or stead as often as such vacancy shall happen, which Governor or Governors so from time to time elected and appointed, shall, by virtue of these presents, and of such Election and appointment be vested with all the powers, authoritys, and priviledges, which any Governor of the said Corporation is hereby Invested with.

Suspension or Discharge of President, Fellows, Professors, Tutors. Appointment of Treasurer, etc.

And, we do further, of our especial Grace, certain Knowledge, and meer motion, for us, our heirs, and Successors, Grant and ordain that when and as often as the president of the said College, or any Fellow, Professor or Tutor holding his place during Good behaviour shall misdemean himself in his or their said offices, and thereupon a Complaint or Charge in writing of such misdemeanor shall be exhibited against him or them by any member of the said Corporation, at any meeting or meetings of the said Corporation met and convened as aforesaid. That it shall be Lawful for the said members of the said Corporation then met, or the major part of them from time to time, upon Examination and due proof, to suspend or discharge such President, Fellow, Professor, or Tutor, from his said office, and other or others in his or their place or places to appoint;

And, we do further for us, our heirs, and Successors, will and grant that the said Governors of the said College, or the major part of any fifteen or more of them Convened and mett as aforesaid, shall and may, from time to time, as occasion may require, Elect, Constitute, and appoint, a Treasurer, Clerk, and Steward, for the said College, and to appoint them and each of them their respective Business and Trusts, and to displace and discharge from the Service of the said College such Treasurer, Clerk, or steward, and to elect other or others in their places and stead; and such Treasurer, Clerk, and steward, so Elected and appointed, we do for us, our heirs, and Successors, by these presents Constitute and Establish in their several offices, and do Give them full power and authority to Exercise the same in the said College, according to the direction and during the pleasure of the said Governors of the said College, or the major part of any fifteen or more of them Convened as aforesaid, as fully and freely as any other the like officers in any of our universities or any of our Colleges in that part of our Kingdom of Great Britain called England, Lawfully may and ought to do:

Text-books, Rules, Discipline.

And we do further, of our Especial Grace, Certain Knowledge, and meer motion, Give and Grant unto the said Governors of the said College, that they and their Successors, or the major part of any fifteen or more of them Convened and mett Together in manner aforesaid, shall and may direct and appoint what Books shall be publickly read and taught in the said College, by the President, Fellows, Professors, and Tutors;

And shall and may, under their Common seal, make and set down, and they are hereby fully Impowered, from time to time, to make and set down in writing, such Laws, ordinances, and orders, for the Better Government of the said College, and Students, and Ministers thereof, as they shall think best for the General Good of the same, so that they are not Repugnant to the Laws and statutes of that part of our Kingdom of Great Britain called England, or of our said Province of New York, and do not extend to exclude any person of any Religious Denomination whatever from Equal Liberty and advantage of Education, or from any the Degrees, Liberties, Privileges, Benefits, or Immunities of the said College, on account of his particular Tenets in matters of Religion; *And* such laws, Ordinances, and orders, which shall be so made as aforesaid, we do by these Presents, for us, our heirs, and Successors, Ratify, Confirm, and allow, as Good and Effectual to bind and oblige all and every the Students and Officers and Ministers of the said College;

And we do hereby authorize and Impower the said Governors of the said College, or the major part of any fifteen or more of them, at any of their meetings Convened as aforesaid, and the President, Fellows, and Professors for the time being, to put such Laws, ordinances and orders, in execution, that is to say, such as Inflict upon any Student the Greater Punishment of Expulsion, Suspension, Degradation, and public Confession, by the Governors of the said College, or the major part of any fifteen or more of them, convened and met Together as aforesaid only; and such as Inflict the Lesser Punishments, by the President, Fellows, and Professors, or any of them, according to the true Intent of such Laws, ordinances, and orders, as shall be made In Pursuance of these presents for that purpose.

Public Worship. Visitation by Governors.

And we do further will, ordain, and direct, that there shall be forever hereafter Publick morning and evening service Constantly performed in the said College, morning and evening forever, by the President, Fellows, Professors, or Tutors, of the said College, or one of them, according to the Liturgy of the Church of England as by Law Established, or such a Collection of prayers out of the said Liturgy, with a Collect peculiar for the said College, as shall be approved of from time to time by the Governors of the said College, or the major part of any fifteen or more of them Convened as aforesaid:

And we do further will and grant, that the said Governors of the said College for the time being, or the major part of any fifteen or more of them Convened as aforesaid, shall have full power and Lawful authority to visit, order, punish, place, and displace, The Treasurer, Clerk, Steward, students, and other officers and ministers of the said College, and to order, Reform, and Redress, all and any the disorders, misdemeanors and abuses in the persons aforesaid, or any of them, and to Censure, suspend, or deprive them, or any or either of them, *So always*, that no visitation, act, or thing, in or Concerning the said College, be made or done by any other person or persons whatsoever but as is herein before Directed and Declared.

Conferring of Degrees.

And we do further, of our Especial Grace, Certain Knowledge, and meer motion, will, Give, and Grant, unto the said Governors of the said College, that for the Encouragement of the Students of the said College to Diligence and Industry in their Studies, that they and their Successors, and the major part of any fifteen or more of them Convened and mett together as aforesaid, do, by the President of the said College, or any other person or persons by them authorized and appointed, Give and Grant any such degree and degrees to any the students of the said College, or any other person or persons by them thought worthy thereof, as are usually Granted by any or either of our universities or Colleges in that part of our Kingdom of Great Britain called England, and that the President, or such other persons to be appointed for that purpose as aforesaid, do sign and seal Diplomas or Certificates of such Degree or Degrees, to be kept by the Graduates as a Testimonial thereof.

To have a Seal.

And Further, of our Especial Grace, Certain Knowledge, and meer motion, we do for us, our heirs, and Successors, will, Give, and Grant, unto the said Governors of the said College, and to their Successors, that they shall and may have one Common Seal, under which they shall and may pass all Grants, Diplomas, and all other writings whatsoever, requisite, necessary, or Convenient to pass under the seal of the said Corporation; which seal shall be Engraven in such form and with such Devices and Inscriptions as shall be agreed upon by the said Governors of the said College or the major part of any fifteen or more of them that shall be Convened for the service of the said College, in the manner above directed; and by these our Letters patent it shall and may be Lawful for them and their Successors, at any of their meetings Convened as aforesaid, as they shall see cause, to Break, Change, alter, and new make the same, or any other common Seal, when and as often as to them shall seem convenient.

Inferior Officers.

And we, further, for us, our heirs, and Successors, Give and Grant unto the said Governors of the said College, and their Successors, or the major part of any fifteen or more of them Convened as aforesaid, full power and authority, from time to time, and at all times hereafter, to nominate and appoint all other Inferior officers or Ministers which they shall think convenient and necessary for the use of the College, not herein particularly named or mentioned, which Officers and Ministers we do hereby Impower to execute their Respective offices or Trusts, during the will and pleasure only of the Governors of the said College, or the major part of any fifteen or more of them Convened as aforesaid, as fully and freely as any other the like Officers or ministers in and of our Universities or any other College in that part of our Kingdom of Great Britain Called England may or ought to do.

Letters Patent.

And, Lastly, of our Express will and pleasure, and meer motion, we do, for us, our heirs, and Successors, Give and Grant unto the said Governors of the said College, and to their Successors forever, that these our Letters patent, being entered of Record, as is hereinafter particularly Expressed, or the Enrollment thereof, shall be Good and Effectual in the Law, to all Intents and purposes, against us, our heirs, and Successors, without any other Lycense, Grant, or Confirmation, from *us,* our heirs, or Successors, hereafter by the said Governors of the said College to be had or obtained, Notwithstanding the not reciting or misrecital, or not naming or misnaming, of the aforesaid offices, Franchises, Privileges, Immunities, or other the premises, or any of them; and notwithstanding a writt *ad Quod Damnum* hath not issued forth to inquire of or concerning the Premises, or any of them, before the ensealing hereof, any Statute, act, Ordinance, or provison, or any other matter or thing to the Contrary thereof in any wise Notwithstanding;

To have, hold, and Enjoy, all and singular the Privileges, Liberties, advantages, and Immunities, and all and singular other the Premises herein or hereby Granted, or meant, mentioned, or Intended to be herein and hereby Given and Granted unto them, the said Governors of the said College of the Province of New York, in the City of New York, in America, and to their Successors forever. *In Testimony* whereof, we have caused these our Letters to be made patent, and the Great Seal of our Province of New York to be hereunto affixed, and the same to be entered of Record in our Secretary's office of our said Province, in one of the Books of Patents there remaining. *Witness* our Trusty and well beloved *James De Lancey, Esq.,* our Lieutenant Governor, and Commander in chief in and over our Province of New York, and the Territories depending thereon, in America, in, by, and with the Advice and Consent of our Council of our said Province, this thirty first day of October, in the year of our Lord one thousand seven hundred and fifty four, and of our Reign the twenty eighth.

Erasures, Interlineations.

The following Erasures and Interlineations appearing in these our Letters Patent. That is to say, in the first skin, Line four, the word (Law). Line nineteen, these words, (by these our Letters Patent, that there be Erected and made) Interlined: line twenty one, (with) wrote on Eraisure: line twenty two, (Law) Interlined. In the second skin, line Twelve, (the) interlined, and (Younger) wrote on Eraisure. In the third skin, the First line, (and secret,) and in the sixth Line (Administered) wrote partly on Eraisure. In the twelfth line, (And the first Lord Commissioner for Trade and Plantations) Interlined. And in the fourth skin, and first line, the word (*And*) Interlined.

CLARKE, Junior.

[See Oct. 1, 18, 25; Nov. 1, 4, 1754; May, 7, 13, 19, 30; June 3, 5, 12; Aug. 11, 12, 1755. Also many incidental allusions in the letters, 1754-5; and Dec. 1, 1756.]

NOTE ON REV. DR. SAMUEL JOHNSON, FIRST PRESIDENT OF KINGS COLLEGE.

Rev. Samuel Johnson, D. D., the first President of King's (now Columbia) College, in New York, was born at Guilford, Conn., October 14, 1696, and in 1714 graduated at Yale College, where he continued as a tutor until 1720, when he was ordained Minister of the Congregational Church at West Haven. In 1722 he, with several other clergymen, avowed their preferences for the doctrines of the Episcopal Church, and proceeded to England, where they received Holy Orders in 1723, and returned to America; Mr. Johnson being put in charge of the Church at Stratford. At this time he was the only Episcopal Minister in Connecticut. In 1743, the University of Oxford conferred the degree of Doctor of Divinity on him, and in 1754, he was unanimously elected President of the newly instituted College at New York, to which city he accordingly removed. He filled that office until February, 1763, when he resigned and passed the remainder of his days at Stratford, where he resumed his former charge, and died January 6, 1772, aged 75 years. His death, the Society for the Propagation of the Gospel declared to be a public loss to the American Church. The following is a list, as far as we have been able to ascertain, of Dr. Johnson's writings:—

Plain Reasons for conforming to the Church. 1733.

Letter of Aristocles to Authades, concerning the Sovereignty and Promises of God. 12mo. Boston, 1745.

Sermon concerning the obligations we are under to Love and Delight in the Public worship of God, preached at the opening of Christ's Church at Stratford. 4to. Boston, 1746.

A System of Morality, containing the first principles of Moral Philosophy or ethics, in a chain of necessary consequences from certain facts. 1746.

Letter to Jonathan Dickinson in Defence of Aristocles to Authades, concerning the Sovereignty and Promises of God. 12mo. Boston, 1747.

Elementa Philosophica; or Things relating to the Mind and to Moral Behaviour. 8vo. Philadelphia: Franklin, 1752. (An edition of this work appears also in the Catalogue of Harvard College under this title:—

Noetica or the first principles of Metaphysics and Logic, etc. 8vo. Philadelphia, 1752.

Ethica, or the first principles of Moral Philosophy. 8vo. London, 1752.

A Demonstation of the Reasonableness, Usefulness, and great Duty of Prayer. 1761.

A Sermon on the Beauty of Holiness in the Worship of the Church of England, being a brief Rationale of the Liturgy. 8vo. New York. 1761.

A Letter to a Friend; entitled, a Short Vindication of the Society for the Propagation of the Gospel in Foreign Parts. By one of its members. This forms an appendix to Dr. Caner's Candid Examination, published in 1763.

A Catechism and an English Grammar. 1765.

A Hebrew Grammar. London. Faden. 1767. The two last were also republished the same year, under the title of—

An English and Hebrew Grammar, being the first short Rudiments of those two Languages, taught together.

Two Sermons on Humility and Charity, delivered at New Haven. 1768.

The Rev. T. B. Chandler wrote the *Life of Samuel Johnson*, D. D. which was published in one Vol., 12mo. New York. T. & J. Swords. 1805.—Ed.

—Col. Docs. N. Y. Vol. vi. p. 914.

See Chandler's Life of Dr. Johnson; and Beardsley's Life of Dr. Johnson, 1874.

Report of the Trustees of the Funds Raised for a College in the City of New York, November 1st, 1754.

The Trustees of the proposed College Funds were, on Oct. 25th, 1754, ordered to report. This report was made on Nov. 1st. They briefly stated that they had entered on the trust reposed in them, and that, according to the order of the House, on Oct. 25th, they had advertised and put out the money—£3,443—at interest. They further stated that Trinity Church had offered to give them land for the site and use of a College. Signed by

John Chambers,
Daniel Horsemanden,
Edward Holland,
Jas. Livingston,
Benj. Nicolls,
Ab. De Peyster.

Journal of the Assembly, ii. 396.

Minority Report of Hon. Wm. Livingston on the College Funds, November 1, 1754. (This was presented before the Majority Report.)

He said that he had protested against the above report as incomplete; that it did not contain all their proceedings; especially, that it did not contain petition by the said Trustees to the Lieutenant Governor for a Charter for a College, nor his (Livingston's) protest against the said Charter and Petition.

1. That, considering the nature of the trust reposed in the said Trustees, and that they were not a Body Corporate and Politic, they must be governed by a majority vote, and were personally responsible to the Legislature.
2. That he protested against their acts in order to protect himself.
3. That the said Trustees had exceeded their powers, or omitted to execute their trust, unless his dissent were reported.
4. That they should have reported his dissent.
5. That their refusal so to do was an infringement of his right as a Trustee.

The minority Report of Wm. Livingston included within itself documents, or extracts, or references to the following papers:

1. The first offer of land by Trinity Church as early as March 5, 1752.

2. The invitation of the Trustees to Dr. Samuel Johnson to become Head-Master, Nov. 22, 1753, signed by Wm. Livingston.

3. The invitation of the Trustees to Mr. Whittlesey to become Second Master, Jan. 7, 1754.

4. On the same date Dr. Johnson was informed that he would be made Assistant Rector of Trinity Church.

5. A reply of Dr. Johnson, dated Jan. 7, 1754, and asking for more time for consideration. Read to the Trustees on Feb. 11, 1754.

6. Mr. Whittlesey wrote to the Trustees that he could not yet decide. Read by the Trustees, Feb. 21, 1754.

7. March 13, 1754. The Trustees wrote to Dr. Johnson and Mr. Whittleby, inviting them to a conference in New York City in April.

8. May 16, 1754. A draft of a Charter for a College, on lands belonging to Trinity Church was read before the Trustees. Livingston protested against this with "Twenty unanswerable Reasons."

9. May 20th, 1754. The Trustees are informed that they might petition the Legislature for said Charter.

Journal of the Assembly, ii. p. 399.

Hon. Wm. Livingston's "Twenty Unanswerable Reasons" against the Establishment of a Sectarian College, to be supported by Public Funds. On May 16, 1754, these were read to the Trustees of the College Funds; and on Nov. 1, 1754, included in his Minority Report to the Legislature.

(Abstract.)

1. Because the Church of England, whose Liturgy is to be used in said College, is not an established Church in this Province, as declared, but all citizens are on perfect religious equality. Therefore, the establishment of said College will be partial, and a manifest encroachment on the rights and privileges of other denominations.

2. Admitting that the Church of England, established in South Britain, is established in this Province; yet the establishment of the Liturgy of said Church in said College by Charter, and without the consent of the Representatives of the people, is unjust and an invasion of their rights. For all the inhabitants will be obliged to contribute to the support of the Institution, while the vast majority dissent from the Church of England.

3. The offer made by Trinity Church on April 8th, 1754, of land for said College, is made conditionally upon the use of the English Liturgy in said College, whereas Trinity Church on March 5th, 1752, offered the land conditionally. Trinity Church should either offer the land unconditionally or the Trustees should reject the offer as an artifice to purchase the rights and liberties of the people, under cover of a generous and unconditional gratuity.

4. That the Trustees cannot accept of lands from Trinity Church on the above conditions, or any other conditions, according to the Acts appointed them, without the consent of the Legislature. The Trustees were only appointed to receive proposals of land, etc., and report to the Legislature.

5. The Trustees are sufficiently empowered by the last Act to institute and manage the said College without any Charter.

6. That a Charter, however drawn, and without giving to the Trustees the right to advance one sect above another, would still be unsafe, as it might be surrendered or repealed.

7. Because the moneys directed to be paid for the salary of the Masters, etc., etc., were intended for the Masters of the Free College; but the Trustees, in taking the oath prescribed by said Charter, would bind themselves to defeat it. For they would aid and abet Trinity Church in defrauding the Province out of the said moneys, by applying them to the use of the College of Trinity Church.

8. Because said Charter excludes from the office of President all persons not of the Church of England. This would excite animosities in the Province by a discrimination of privilege, and establishing a superiority in one among the sects, which would prove prejudicial to the education of youth, by excluding competent persons from the office of President, and electing inferior persons thereto.

9. The second Act referred to, empowering the Trustees to appoint Masters, prescribes no religious test whatever; nor was said Act intended to exclude the Dutch or other Protestants.

10. Because the Trustees appointed by said charter are empowered to supply all vacancies of Trustees by their own choice, and without restraint. This may subvert the design of the College, or prove dangerous to the liberty of the people.

11. Because it will compel parents to send their children to this College of Trinity Church, or leave them without academical education.

12. Because it may carry out of this Province large sums of money to the neighboring provinces for the education of youth.

13. Because it is likely to prevent charitable contributions. Many will cheerfully contribute to the College of New York, but not to the College of Trinity Church.

14. Because it is contrary to the Golden Rule taught by the Head of the Church. It would be unbecoming the dignity of Trinity Church to try to counteract this rule.

15. Because the application of the moneys to the use of Trinity Church College, which were ordered to be paid for the use of the New York College, would raise public disorder when his Majesty's interests, on account of the encroachments of the French, require the greatest concord.

16. Because if there were a necessity for the said Charter, it ought to have been proposed to the Assembly at their last session (or the next one) to secure an Act to enable the Trustees to dispose of the said moneys for the purposes for which the Charter was intended. The Trustees cannot apply the said moneys to Trinity Church College until empowered so to do by the Legislature.

17. Because by said acts certain persons are appointed for the application of the moneys, but in the Charter other persons are mentioned. Those appointed by Act cannot surrender moneys to those appointed by Charter, as that would be delegating a power which is not transferable.

18. Since the College of Trinity Church will consist of other Trustees, and be otherwise incorporated and enjoy other powers than the College of New York, they must be considered as totally distinct. But two Colleges are useless. Trinity Church College is set up in opposition to the College of New York. The encouragement of the former would be a violation of his (Livingston's) trust, and expose him to censure.

19. Because he (Livingston) verily believes that the several branches of the Legislature reserved solely to themselves the establishment of the plan of government to be exercised in the New York College, as they have the disposition of its location and its money.

20. Because the Trustees appointed by said acts, who consent to the appropriation of said money to the said Trinity Church College, may and ought to be accountable for the same out of their own pockets.

Wm. Livingston.

May 16, 1754.

—Journal of Assembly, ii. 400-402.

Conditions Proposed on Which the College Might Secure the Moneys.

Rev. Henry Barclay, rector of Trinity Church, to Rev. Samuel Johnson, Concerning his acceptance of the Presidency of King's College, New York. Nov. 4, 1754.

Dear Sir:—Mr. Nicoll being obliged to go out of town, communicated your letter to me in order that I might answer it. On Thursday last the Charter passed the Council and was ordered to be forthwith engrossed. On Friday, the Trustees appointed by Act of Assembly according to order of the House, delivered in a report of their proceedings conformable to the Act which report was signed by all but William Livingston, who objected to the report as not being complete, because no notice was taken of the proceedings with regard to the Charter, which the Governor and the rest of the gentlemen thought unnecessary.

Whereupon Livingston delivered in a separate report in full, containing his famous protest, etc. This occasioned a great ferment in the House, and issued for that day in a resolve that Livingston's Report should be printed at large, and the affair postponed to further consideration on Wednesday next. They had a majority of 14 to 8, but three of our friends were absent and it was with much difficulty that they were prevented from censuring the conduct of the Trustees and returning thanks to Livingston. We were all afraid that this would have retarded the sealing of the Charter, and some well-wishers to the thing would have consented to the retarding of it had not the Governor appeared resolute and come to town on Saturday, and fixed the seal to it. And to do him justice, he has given us a good majority of Churchmen, no less than eleven of the vestry being of the number. There are but eight of the Dutch Church, most of them good men and true, and two Dissenters.

We are, however, puzzled what to advise you as to resigning your mission. I have been with Mr. Chambers this morning, and though it be the opinion of most of the gentlemen that you ought to resign and trust to Providence for the issue of things, and come away immediately, we would rather choose, if possible, that you should put off the resignation for a forthnight or three weeks, and come down immediately, because some are not so clear with regard to the five hundred pounds support, though others think we cannot be deprived of it. But since this conversation with Mr. Chambers we have had some glimmering light. I went from Mr. Chambers' to Mr. Watts' (who is unhappily confined with the rheumatism), and met two Dutch members* coming out of his house, who, as he told me, came to make proposals for an accommodation, and all they desired was a Dutch Professor of Divinity, which, if granted, they would all join us and give the money. This, I doubt not, will be done, unless the Governor should oppose it, who is much incensed at the Dutch for petitioning the Assembly on that head, but I make no doubt, he may be pacified. [Nov. 6, 1754].

Upon the whole it is the opinion of all that you must come down as soon as possible, and the advice of Mr. Chambers and myself, in which I believe Benny concurs, that you defer the resignation of your mission a little longer, as it will be the means of getting a good subscription for your support in case this accommodation with the Assembly should fail, which, however, I am inclined to think will not fail. In a word, it seems you have put your hand to the plow, and I know not how you can now look back. Providence, I trust, is still on our side, and everybody is solicitous for your return.

I am dear sir, in the greatest hurry,

Yours, etc.

Henry Barclay.

I have not time to give you a list of the Governors, nor indeed can I recollect them all. The whole number is forty-one—seventeen ex-officio, and twenty-four private gentlemen,—in which number there are at present but eight of the Dutch Church, the French, Lutheran, Presbyterian ministers, and Will. Livingston—so that we have a majority of twenty-nine to twelve, and in these twelve are included Mr. Richards, John Cruger, Leonard Lispenard, and the Treasurer, all our good friends.

Monday, 10 o'clock, *Nov. 4, 1754.—Beardsley's Life of Johnson, p.* 195.

CORRESPONDENCE IN AMERICA.

REV. ANTHONIUS CURTENIUS, OF HACKENSACK, TO THE CLASSIS OF AMSTERDAM, NOV. 5, 1754.

Portfolio "New York", Vol. ii. Extracts in Vol. xxiii. 418.

Addressed: To the Very Reverend Classis of Amsterdam.

Very Reverend Fathers and Brethren in Christ: At the meeting of the Coetus, held in New York by the Dutch ministers and elders, in the month of September,

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*Probably elders Cuyler and Richards.

1754, the question was voted upon to request the very Rev. Synod of North Holland, or of South Holland, to have the New York Coetus organized into a Classis. By far the greater number of the Assembly voted for a Classis in this country. But I, for one, am not in favor of a Classis over here. I am willing to give your Revs. my reasons.

If the very Rev. Synod of North Holland, or of South Holland should grant the request, for the purpose of holding preparatory and final examinations here, the door would be opened for the introduction into our Church of Arminians and Independent Presbyterians. For, the Academies in this country belong either to the Independent Presbyterians, or to the Church of England. In New York such an Academy is about to be established. A Professor by the name of Johnson was at once called. He is known even among the English to be an Arminian. An English schoolmaster living in my place, has also himself told me that from his writings, he can be shown to be an Arminian. The Dutch are beginning to get their eyes open. They have therefore presented to the government of the country a petition, that in the Academy, about to be established in New York, they may have a Professor of Theology of their own; but I do not know whether they will be successful. Now, Rev. Sirs, you can easily draw the conclusion that, if the very Rev. Synod should permit a Classis to be formed here, persons who had studied under such Professors would present themselves to that Classis for examination; and in such a way they would come into our Church.

It grieves me also to see that the American brethren, who, by ordination (promotion) either in Holland or in this country, have been qualified by your Revs. as ministers in the Dutch Churches, show, for the most part, by their actions that they think a great deal of the Presbyterians, and of preaching in the Presbyterian churches to English congregations. The Revs. John Frielinghuysen, John Leydt, J. H. Goetschius, S. Verbryck and D. Marinus see no objection to doing this. I really do not understand how these men can do such things. By their signatures they are bound to the Form of Baptism, while the Presbyterians are not. Therefore I don't know what they do when a child is presented for Baptism. I could cite more instances to show what confusion those brethren make in the Dutch Churches. One often preaches in his own congregations from house to house. Rev. J. H. Goetschius does so. This year he crept into Rev. V. Van der Linde's congregation to preach and administer baptism in a private house. I could mention some more things about him that are detrimental to our church. Possibly later I may do this, should there be occasion for it. Another allows Rev. Whitefield to preach in his church, as I heard Rev. John Frielinghuysen had done in his lifetime. A third, Rev. Leydt, allowed Rev. Whitefield to preach to his congregation from a wagon before the church door. Rev. Goetschius has invited Rev. Whitefield to preach in Hackensack also, and he is now expected here any day. A year or two ago, Rev. Goetschius brought a drunken Swiss into his pulpit, who could not be understood, and at another time an Englishman. Rev. John Frielinghuysen, when he was living, was a Curator of the Presbyterian Academy at New York. [?] Some time ago also, when he came to preach for Rev. Gotschius, he called the latter into the pulpit to offer the closing prayer—which Rev. Goetschius did(!)

I close wishing your Revs. every blessing, not only upon your persons and families, but also upon your sacred ministries. I remain, Very Reverend Fathers and Brethren,
Your obedient servant and brother,
Anthonius Curtenius, V. D. M.

Hackesack,
Nov. 5, 1754.

P. S. The enclosed document is a true copy of the original which is going the rounds of all the Dutch Churches in this country. Whether the churches will approve or disapprove of it, time will tell.*

No. 221.

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*Sent Feb. 20, 1755. Received May 24, 1755.

The Disposition of the Moneys Raised for the College in the City of New York. Nov. 6, 1754.

On motion of William Livingston.

"*Resolved, Nemine contradicente,* That this House will not consent to any disposition of moneys raised by way of lottery for erecting and establishing a College for the education of youth, or any part thereof, in any other manner whatsoever, than by Act or Acts of the Legislature of this Colony, hereafter to be passed for that purpose." [See Act of Dec. 1, 1756.]

"Mr. Livingston asked for leave to bring in a bill for the establishment and incorporation of a College for the education and instruction of youth in the liberal arts and sciences."

"*Ordered,* That leave be given."

Nov. 6, 1754. The bill was presented and read the first time.

Nov. 7. Read the second time. (See Nov. 26.)

Correspondence in America.

Rev. Van Sinderin to certain parties, Nov. 12, 1754.

No. VI.

Worthy Friends:—

To meet, as far as possible, your Revs. proposition made on Tuesday, Nov. 5th of this year, concerning the presentation of certain Fundamental Articles, for the purpose of reaching, with the blessing of God, a desirable peace—a thing for which you profess to be longing, as we do, we consider the following to the point:—

In the first place: That, as you propose, we ought unitedly to devise means for taking out of court the dispute about which we have gone to law. Without this, it is not to be imagined that peace can be attained, according to the Word of God, much less enjoyed.

Secondly: That in the next place, everything be amicably arranged, each forgiving the other, even as God, for Christ's sake, has forgiven us, Gal. 3:32; in honor preferring one another, Rom. 12:10; follow peace with all men and holiness, without the doing of which, no one shall see the Lord, Heb. 12:14. This is a matter which every one possessing an immortal soul cannot think about too much.

Thirdly: And finally, after everything has been put on a good footing, that we shall, with one accord, and in the name of the Lord, seek to obtain another minister. We want one who will be of service to us and to God's cause, so that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. 15:6.

Let the time past of our life suffice to have wrought the will of the Gentiles—so say I with the Apostle Peter, 1 Peter 4:3.

These, then, friends, are the principal Articles which we consider necessary, and which, according to request, we present to your Revs. for your judgment. But, if perchance they should not be satisfactory, our heart's desire is that you may improve them, and, with us, not rest until the fires of dissension, which has been burning in our midst so long, shall with the blessing of God, be graciously quenched; and instead, a desirable peace, with its wholesome fruit, shall be enjoyed among us, according to the 133 Psalm.

I shall await a favorable answer to this at the earliest opportunity. Resting in this expectation I commend you all, unitedly, to God and to His grace.

Your Revs. well-wishing friend and servant,
Ulp. Van Sinderen, Minister of the Holy Gospel
in Kings County.

Flatbush, Nov. 12, 1754.

Heading of the letter.

This to be handed to Jeremyas Van der Bilt, Jan Kouwenhove and Pieter Wyckhof, in Kings County on Long Island.

CORRESPONDENCE IN AMERICA.

Elder Jeremyas Van der Bilt and others, to Rev. Ulpianus Van Sinderin. Nov. 18, 1754.

No. VII.

We, the undersigned, the Consistory of the Dutch Reformed Church of Kings County on Long Island, make answer to the letter which you Ulpianus Van Sinderen, handed to Jeremyas Van der Bilt, Jan Couwenhoven and Pieter Wyckhof, to this effect: that we find little in it that is calculated to bring about peace. Although you, Van Sinderen, have cut yourself off from us and we have nothing to do with you, nevertheless, if you will now allow the whole of that old quarrel go, which is now in the courts of law, and elsewhere, and will promise to do better, and make peace, not with the mouth but with the heart, you will find us, as ever has been the case, willing to do so. But as our minister (Arondeus) is now gone, we are willing, as soon as we shall have another, to come to an agreement; and to receive you again on these conditions—that you minister to us according to Church Order, and that you also enter on your duties upon a new call, as the record, in the minutes of the Coetus, provides for. That new call shall contain all the privileges which you have forfeited; but as regards the salary, you will have to be satisfied with what the people are willing from time to time to give to the consistory for you, personally, Van Sinderen; and the consistory will promise to give such moneys to you; and with such arrangement you will have to be satisfied.

On our part, we have provided one hundred and seven pounds for our minister. Now as you, Van Sinderen, have described your adherents as the stronger in numbers, they also must be well able to provide one hundred and seven pounds. Then you, too, will have your full amount. But, if they will not do that, you will have to be satisfied with less, as intimated above. We make our promise on these conditions: that Van Sinderen, with his adherents, accept our minister, and that his adherents will help our people in paying him the full amount of his call. Furthermore, in order to obtain peace, we are satisfied to retain in each village two elders and two deacons, and let the rest drop out Then there can be chosen from Van Sinderen's party, as many as we now have; and that consistory must, with one accord, follow up and maintain the above mentioned Articles—they, and their successors who shall from time to time be chosen to fill their places.

We request of you, Van Sinderen, an early answer to this. Our desire is, that you will consider much more than formerly what stands written in 2 Tim. 2:19, the last part, "Let every one that name the name of Christ depart from iniquity." Then we may hope to be on a better road to obtain peace, and to live together according to Psalm 133. We hope that God may give us that grace.

This is the action of the entire consistory of Kings County, with a view to arrive at a state of peace.

Nov. 18, 1754. Received, Nov. 25, 1754, by Jeremyas Van der Bilt, (for delivery.)

PROPOSAL FOR AN UNSECTARIAN COLLEGE.

Hon. Wm. Livingston's Bill for the Establishment and Incorporation of an Unsectarian College in New York by Act of Assembly (in contrast of a College by Charter). Nov. 26, 1754.

(See Nov. 6.)

The Bill is dated Nov. 26th, 1754, and may be found in full on the printed journal of the Assembly, vol. ii, p.p. 412-418.

"As the Bill, entitled 'An Act further to establish and incorporate a College within this Colony for the education and instruction of youth in the liberal arts and sciences,' which was to be the subject of this day's deliberation, is of the utmost consequence to the people we have the honor to represent, with respect both to their civil and religious liberties; and the season of the year being so far advanced as not to admit of so much time as will be necessary to consider all the parts of it with that attention its vast importance requires; I move that the Committee to whom the said Bill is referred, be discharged from proceeding thereon, that the further consideration thereof be postponed to the next meeting of the House, and that the said Bill be ordered immediately to be printed and published, that in the meantime we may have the opportunity of knowing the general sentiments of our constituents on this great and important concern.

Ordered, That the Committee to whom the said Bill is referred, be discharged from proceeding thereon; that the said Bill be postponed to the next meeting of this House, and that in the meantime it be printed.

Ordered, That James Parker, public printer for this Colony, print the said Bill."

(Abstract.)

The Preamble of the Bill refers to an Act of 1752, for vesting in Trustees the sum of £3,443, raised by lottery, for a College; that the Trustees were to put out this money at interest, and receive proposals from any cities or counties which might desire said College.

Also to an Act of 1753, directing that the Treasurer of the Colony from moneys derived from the duty on excise (according to an Act of 1713), should pay annually to said Trustees the sum of £500 for seven years (beginning on Jan. 1st, 1754), for the salaries of the Masters and Officers of said College, and for other necessary purposes, provided the whole expense should not exceed £500 per year; and said Trustees were to fix the salaries and cost of tuition and account to the Governor, Council and Assembly.

Also to an Act of Dec. 27, 1753, for raising £1,125 by lottery for said College; out of which fifteen per cent. upon the whole number of fortunate tickets was to be paid to the Trustees for said College:

And since the said sums were sufficient to begin said College, but had not been applied for the purpose aforesaid; and the present number of Trustees with the powers granted them, were not sufficient for founding said College, and for advanc-

1754

ing and protecting the means of education in the same, and therefore the design of the Assembly had been delayed:

And since the establishment of the said College, not only upon the most firm and permanent, but also upon the most ample, extensive and catholic foundation was necessary to secure its prosperity and render it a universal blessing to the people; and these ends would be best attained by an Act of the Legislature for further establishing and incorporating said College; therefore

I. "Be it enacted by the Governor, Council and Assembly, that the said College or Seminary of teaching (intended to be erected by the second of the above Acts), is hereby fully, completely and absolutely instituted, erected and established a Public College or Seminary, for the regular instruction and improvement of youth in the liberal arts and sciences, and to continue such forever."

II. This section forbids that any shall be Trustees *ex-officio.*

III. Provides for Twenty-four Trustees.

IV. That so-and-so shall be said Trustees

V. That there shall be one Head or Master, to be called the President, and that ....shall be said President.

VI. Constitutes said President and said Trustees a Corporation, under the name of "The President and Trustees of the Provincial College of New York." The gifts, etc., etc., are only to be "in force" upon the confirmation of the Governor, Council and Assembly. The Trustees may not grant away any part of the estate of the College, without the consent of the Legislature.

VII. About the Treasurer.

VIII. Trustees to be appointed when vacancies occur, by Legislative Acts.

IX. President and Treasurer to be appointed only by Act of Legislature.

"And whereas should the Government of the said College be put in the hands or under the direction of any religious sect or denomination whatsoever within this Colony, it would not only enkindle animosities among the inhabitants of this Colony, but also be contradictory to the true intent and meaning of the Legislature of this Colony, in raising and providing the several sums above mentioned for the use of the said College; in order, therefore, to give as great encouragement as possible to all manner of persons, of every Protestant denomination whatsoever, to afford their children an education in said College; and also in order that no religious test should ever prevail in said College; and that all Protestants whatever in said College, as well officers and teachers as students, may enjoy equal privileges in religious matters without any manner of discrimination, and that the intent of the Legislature of this Province may be the better answered:"

X. "Be it further enacted by the authority aforesaid, that no particular religious profession, Church or denomination whatever, shall be established in the said College; and that all and every person or persons whatsoever, of any Protestant denomination whatsoever",—if of proper ability may occupy and hold any office in said College, and that there shall be no religious test whatever among Protestants.

XI. Forbids any efforts to proselyte pupils from one sect to another; but the Trustees may make such by-laws as shall require students to attend public worship at such places as they prefer.

XII. No system of Divinity shall be publicly taught in said College; no Professors of Divinity shall ever be appointed; nor shall the President or Tutors read lectures on Divinity; but every one shall be left to pursue his own method of studying the Scriptures:

Provided always that the Rector, etc., of the English Church of the city may appoint one Professor of Divinity, and that the Dutch Church of the city may appoint one Professor of Divinity, for privately instructing the youth of their respective churches in the doctrine of their said churches; to be paid by each of them out of the Treasury of said College.

XIII. All officers of said College (excepting Quakers) shall subscribe the oath of allegiance and the other State oaths; and also the following oath: (the purport of this oath is that they will faithfully discharge their respective duties). But Quakers shall take the affirmation according to the form provided in 1734.

XXVII. The College can confer the degree of A. B. and A. M., but no other degrees.

XXXI. That Divine worship be performed every morning and evening in the said College by the President or one of the Tutors; and that, in order thereunto, the

President and Trustees of said College shall draw up and compose such a formulary for the said morning and evening service as shall be least exceptionable to the several denominations of Christians in this Province, and shall report the same to the Governor, Council and Assembly for amendment and confirmation.

There are XLII sections in all, but the others relate to matters of detail. See *Corwin's Manual, 3rd ed. 1879, 36; 4th ed. 1902, 107.*

CHRIST'S CHURCH; OYSTER BAY. DEC. 5, 1754.

The Rev. Mr. Prime makes the following statement, relative to this Church (Hist. L. Island, p. 268.)

"An Episcopal Church was erected here by the avails of a lottery granted for that purpose by the Colonial Legislature, November 4th 1754."

The Bill introduced for the above purpose, passed both branches of the Provincial Legislature December 5, 1754 but did not receive the assent of the Executive. The original is on file in the Secretary's office, but is not signed by Lt. Gov. Delancey who then administered the government, and, therefore, failed to become a law. It consequently has no place among the acts enumerated at the Close of the Session as having "passed," nor is it printed among the Statutes. See Assemb. Journal ii. 408 et seq. 432. Also Council Min. xxiv. 150. Parker & Gaines' Laws of New York, p. 29 (for Acts passed 1754;) also Van Schaack's Ditto, p. 339.

—Doc. Hist. N. Y. Vol. iii. p. 195.

COLONIAL LAWS OF NEW YORK.

Chapter 968. Dec. 7, 1754.

This is also a verbatim repetition of the Act of July 4, 1753, for raising moneys by lottery, for the erection of a College in New York. See July 4, 1753; also Dec. 1, 1753; and May 1, 1754.

THE CHARTER AND THE CHURCH-COLLEGE.

William Livingston to Rev. Noah Welles. Dec. 7, 1754.

Dear Sir:—

We have at length with great trouble got Mr. Gaine to enter into an agreement with us to allot us the first part of his newspaper for the publication of our thoughts, which we do under the name of the "WATCH TOWER".* As this paper will be a kind of medium between the Reflector and the Spectators, which you tell me you would be willing to assist in, I should be extremely glad if you would bear a part in the compositions. We propose, indeed, to write chiefly upon politics, and to open the eyes of this province respecting many measures, the concealment of which is the only thing that keeps them from being defeated. But as our scheme is very comprehensive, we shall have no objections against now and then publishing a paper merely speculative, though the greater the turn which can be given to it to suit our circumstances, the better it will be relished by the public. The affair of the college is not yet settled. The governor has passed a charter for a church-college, and the Assembly voted to print a bill, which was brought in by my brother, for a free one, but whether it will pass the House we know not. At the beginning of the session we had a majority, but as the governor interests himself warmly in the matter to support his charter, some of our party began to flag, for which reason we thought it most proper not to run the risk of a vote, but to take it from the committee, with a resolve to have it printed, hoping that the public, by comparing the charter with the bill, will give the preference to the latter. So that we intended to improve the time between this and the next session, to keep the province warm in so momentous an affair. The Dutch begin to see, and the designs of our adversaries give a more general umbrage than ever.

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* See Feb. 6, 1755.

As almost all the authors of the Watch Tower are men of business, I hope you will not refuse us your assistance, for we would by no means suffer a week to slip without something, though we could not always furnish a paper on our public controversies. For if we once drop it, it may be difficult to get the printer in the same humour. He is a fickle fellow, and easily intimidated by our opponents. However, we have entered into articles of agreement, in writing, which we hope he will not break through. I am, Sir, yours, etc.

William Livingston.

—Sedgewick's Life of Wm. Livingston, pp. 104-5.

CORRESPONDENCE FROM AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, Dec. 1754.

(This letter is contradictory to the views expressed by Ritzema, about ordinations in America, in his letter of Oct. 17, 1754, which were unknown to this writer. It is a manifest forgery. Ritzema subsequently disclaimed any knowledge of it. The School-teacher Van der Sman was the author.)

Portfolio " New York ", Vol. ii. Extracts in Vol. xxiii. 417.

Addressed: Very Reverend, very Learned, Godly Sirs, the Reverend Ministers and Elders, constituting the very Reverend Classis of Amsterdam.

Very Reverend Sirs, Fathers and Brethren, the very Classis of Amsterdam:

I never thought that I would set my pen to paper in reference to this business. I do so now, however, partly because I am aware of your Revs. writing to the Coetus of New York, and partly because I myself am against ordaining (promoting) men to the ministry in this country. Of this I have recently given the strongest proof in the letter of our consistory to the very Rev. Classis which I signed myself as president. But circumstances alter cases, as in this business they do here.

I take the liberty of presenting to your Revs. the name of Adrianus Van der Swan, who in the year 1751, came over to us from Amsterdam with honorable testimonials, and who was appointed by our Consistory as Catechizer and Visitor of the Sick. He is a person who cannot be unknown to the Consistory of Amsterdam. He was examined by you in 1729, and appointed to teach in the "Fundamentals of Religion", as the testimonial of March 3rd sufficiently shows. While still with the Classis, he was twice examined and sent as Visitor of the Sick to the East Indies, in the year 1732 and 1736. I further call your attention to his own addresses delivered before two of your Revs. highly respected members. To those members he is particularly well known, and to them he has explained his object.

Inasmuch then, as this Adrianus Van der Swan, during his stay among us, has shown himself diligent and exemplary in the service entrusted to him; and, to the great satisfaction of our church, has given every evidence of orthodoxy in his teaching and of edifying conduct, and inasmuch as he now feels himself moved by an earnest desire to be promoted to the sacred ministry, so as to employ his talents to greater and more general usefulness; therefore, through myself and several other ministers, particularly the Messrs. Erickson and Curtenius, who have given their consent in writing, as they could not very well be present in the winter season to sign their names, he now seeks to gain this his object from your Revs. in the following manner: He requests that certain ministers here, who obtained their qualification in Holland, should have the necessary authority transmitted to them to ordain him; but if your Revs. should not find it advisable to do this by themselves, your Revs. might see whether it could not be done by communication with, and by consent of, the Rev. Synod.

What makes us so bold to make such a request in this case, is chiefly this:

(1) This man is already along in years, nearly fifty. He has a wife. Once and again he has crossed the ocean. But his going across again, only to be examined seems hardly advisable.

(2) It would have to be at his own expense, too, without any prospect of indemnification; so there would be a loss of both time and money.

(3) The churches and ministers here are in a condition which requires a candidate for sudden and unexpected emergencies; and if he can remain among us in that capacity, he can be of more use and get more good for himself.

(4) Besides, there is no lack of vacant churches. These have neither the ability nor the resolution, and possibly never will have, to send for a minister from the Fatherland; but in this way, they might hereafter become flourishing churches.

(5) Let me also add this. This person, though not familiar with the learned languages, is, nevertheless, well-grounded in the orthodox conceptions of the pure truth, and knows how to refute erroneous opinions. This he can do with modern errors, also, and with a careful regard for those who have little knowledge; and this, often with more marked success than scholars.

The request, in this form, I now lay upon your Revs. table. I hope, yea, indeed, I earnestly desire and pray that, according to your Revs. wisdom and prudence, it may be granted, to the glory of Jehovah, and for the further extension, in these regions, of the Kingdom of Jesus Christ, in our own Mother-tongue.

With much respect, and wishing every conceivable blessing upon your Revs.' persons, families, as well as upon the weighty work of your ministry, I sign myself,

Very Rev. Sirs, Fathers and Brethren,
Your Very Revs. obedient servant and brother,
Joan. Ritzema, V. D. M.

New York, December, 1754.
Received, May 24, 1755. No. 219.
[See Letter of Classis to Ritzema, of July 21, 1755.]

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Coetus of New York, Jan. 14, 1755.

To the Coetus of New York.

Very Reverend Sirs and Much Respected Brethren:—

Since our last of the 6th of May, 1754, we have received your honored letter of the 19th of September, (1754).

Inasmuch as your Revs. give us reason to hope that the matter of calling Rev. (Thomas) Romein will yet come to a desirable end —an end which we heartily wish: for we, dejected and distressed in hearing of all your discords, and in noticing that your Revs. have postponed sending the Acts of the Coetus until spring: therefore we too, will put off making any remarks which we may want to make, until we shall have received further information from you. We recommend that, in the meantime, everything possible be done to promote edification, good order and harmony. The death of Rev. John Frielinghuysen causes us to mourn and gives us pain. It is our wish that that breach may soon be healed;

and that it may please the Lord to enable those who yet remain, to watch and pray, and be faithful until the coming of our Savior.

Accompanying this is the copy of the Acts of the Synod of North Holland which was held last year, 1754, at Amsterdam, sent to serve in maintaining our fraternal correspondence. We have the honor, with unceasing love, to subscribe ourselves, Rev. Sirs, and much respected Brethren, Your Revs. Very Obedient servants. In the name of the entire Classis of Amsterdam,

Joh. Alb. Van Muyden, Rev. Classis of Amst.
Dep. h. t. Praeses.
W. Peiffer, Rev. Cl. of Amst. Dep. h. t. Scribe.

In our Classical Assembly,
Jan. 14, 1755.

Church of New York Resolves to Call a Chorister, Schoolmaster, etc.

New York, Jan. 27, 1755.

Consistory held after calling on God's name.

Resolved, 1st. To call a chorister and school-master for the old church from Amsterdam or elsewhere in Holland, upon articles stating what he will have to do, and what the church will pay him. The Classis is requested to prepare a letter upon this matter to Mr. Jan Dreves, N. N. Schoute in Amsterdam, and Christian Bording in Oostsane, and which is to be submitted to the consistory for approval at the first opportunity.

2. To say to Mr. Daniel Bratt that he must provide himself with another dwelling, so as to make room for the expected school-master. This order having been given, was executed.

3. To offer domine Boel's house for sale. This, Mr. Theodorus Van Wyck, Mr. R. Ray and Mr. P. Keteltas are to manage; yet they must not sell for less than seven hundred and fifty pounds.

4. To divide the city into six districts. In these the six elders with the six deacons shall, as the season will permit with the lengthening of the days, go round to obtain the renewal of the subscriptions for the support of the minister. A new list shall be made at the same time for the catechist.

5. That Aaltje Holst, who is already supported by the deacons, shall be boarded out with suitable persons and so be removed from her children.

6. Each member of the consistory shall be bound to appear in the consistory chamber, when duly notified, and within fifteen minutes of the time specified in the notice, under penalty of six pence; if a half hour late, of a shilling, if absent altogether, of a shilling and a half, the time to be reckoned by the church clock. None are to be excused unless they can give sufficient reasons, of which the consistory shall judge.

This done in our consistory. Signed in the name of all,
Joan Ritzema, President.

SPECIMEN OF ONE OF THE ARTICLES STYLED "THE WATCH TOWER" IN THE NEW YORK MERCURY, FEBRUARY 6, 1755. [SEE DEC. 7, 1754.]

As I sat the other evening smoking my pipe, and ruminating in the elbow-chair on what would probably be the situation of this province about twenty years hence, should a certain faction succeed in their meditated encroachments on our liberties, I fell into a kind of methodical dream, which disposed all my contemplations into the following vision. Methought I saw one of the printer's boys entering my room and delivering me a newspaper, the reading of which made so strong an impression upon my mind, that I question whether I have forgot a single article of its contents, and as nearly as I can recollect it ran thus.

The New York Journal, No. 15, *published by Authority.* 6*th February,* 1775.

Extract of a letter from a clergyman in the county of Albany to his grace the Bishop of New York :—I make no doubt but by the blessing of God, and your lordship's rigorous measures, we shall reduce this obstinate colony to the obedience of the church. They are a stubborn, contumacious generation, and naturally averse to prelacy. Hence the business of the tithes goes much against the grain...............

Extract from the votes and proceedings of the General Assembly, in their last session :—The speaker left the chair, and attended his excellency with the House; and being returned, he resumed the chair and reported to the House, that his excellency in the presence of the Council and the members of the House, had been pleased to give his assent to four acts passed this session ; the titles whereof are as follows : An act for the better ascertaining and the more easy recovery of tithes.—An act against reading Calvanistical and other heretical books.—An act to disable all dissenters from sitting in the General Assembly......................

Yesterday the Dutch performed Divine worship for the last time, in the new Dutch church, the whole congregation consisting of about 150 adults. It is said that Domine Van Haaren, the minister, particularly bewailed the ruin of that once flourishing congregation, and reminded them of their folly in having so long been deluded by their enemies, after such repeated warnings of their artful designs, of which, and some other unwarrantable liberties, it is said the government will take suitable notice.

On Wednesday last, the Reverend Mr. Lambertus Van Schenkle, Dutch professor of divinity in the college of New York, was deposed from his office for saying in one of his lectures, "That Christ is the supream head of the Christian church"; and in order to prevent the like heresy for the future, the governors of the said college have passed a resolve that none but an Episcopalian be for the future promoted to the said professorship..........................

W.

—Sedgewick's life of Wm. Livingston, pp. 106-8.

Correspondence from America.

Church of New York.

The Church of New York to certain gentlemen in Amsterdam.

Feb. 17, 1755.

Esteemed Sirs,

Messrs Jan Dreves, cashier, N. N. Schoute, precentor of the South Church in Amsterdam, and Mr. Christian Bording at Oostsaane:—

The consistory of the Low Dutch congregation of Jesus Christ in the city of New York, encouraged by the recommendation of Mr. Cornelius Clopper, Jr., as one acquainted with you, takes the liberty to send this their request to you, as one able and disposed to help them.

Our congregation, having long lacked a suitable school-master and chorister, to the manifest injury of the youth as well as of worship, has finally resolved to incur the trouble and expense of sending for one to Holland. To this end we seek your aid. We offer such compensation as almost doubles what anyone in this service has ever before enjoyed. This is strong evidence of our desire for a worthy person, who will fulfill their expectations. Thus would we also enable him to render service satisfactory to himself.

The qualifications demanded in such a person are,

1. That he be a man suited for a chorister and school-master; one who understands the art of singing, has a voice to be heard, and gifts to instruct others in the art, and who is a good reader, writer, and cypherer.

2. That he is of the Reformed faith, a member of the church, of Christian deportment, and able to give evidence thereof.

3. That he be, whether married or unmarried, not under twenty five, nor above thirty-five years of age.

The emoluments offered to such a person, so long as he is fit for service in school and church, and is of edifying deportment, are

1. A free dwelling-house, a new and commodious one, standing directly opposite our Old Church. In this he is to serve as chorister, not only twice and sometimes three times on the Lord's day, but also every Wednesday. In this house, besides the large school room there is a small parlor, a large kitchen, two chambers above, a cellar under the house, and behind the house a fine kitchen garden, a well with a pump, and many other conveniences. This house would bring an annual rent of twenty pounds, New York currency. And since the sums mentioned are in New York currency, we deem it necessary to state that one pound New York currency is a little more than six guilders and twelve stivers. ($2.50.)

2. For leading the singing at the times before stated, annually, fifteen pounds.

3. The master is bound to instruct twenty poor children in reading, writing, and cyphering. For this he shall receive twenty four pounds yearly, whether there be so many children or not.

4. Fire wood for these children, six pounds yearly.

5. For neatly keeping the church books of receipts and expenditures, eight pounds.

6. For entering baptisms in the Church-Register. This cannot be exactly stated, but will average at least seven pounds.

7. Besides these, an annual salary of twenty pounds. Upon this the school-master coming over may count with certainty. To this may be added, that the school is open for the children of all the citizens. From those who learn, whether reading alone, or writing, singing or cyphering, a considerable sum may be expected, as there is no other suitable school of the Holland Dutch in the city. The master therefore may confidently expect that with zeal and industry, his income will increase to the extent of at least forty pounds more. Finally to omit nothing to attain this pious object since the person coming must be at some expense,

the consistory promise, on his arrival, to pay him on this account fifteen pounds. Now if you are pleased to execute this work for us with speed, so that the person may come over with Capt. John Keteltas, a great service will be rendered to us and our church, and we shall feel ourselves bound to acknowledge it gratefully.

We subscribe ourselves, with prayer for the Lord's blessing upon your persons and families,

Your servants, The consistory of New York.
In the name etc.,
J. Ritzema.

New York, Feb. 17, 1755.

N. B. The consistory includes under the title of chorister, the office of Clerk also; that is, the school-master, in case of the absence or sickness of the minister, since we are not here provided with candidates, must read a sermon for the edification of the congregation.

P. S. The consistory also request that Capt. Jno. Keteltas may be consulted as to the fitness of the person you select.

CORRESPONDENCE FROM AMERICA.

Rev. Anthonius Curtenius to the Classis of Amsterdam, Feb. 20, 1755.

Portfolio, "New York", Vol. ii.

To the Rev. Classis of Amsterdam at Amsterdam.

Domine Anthonius Curtenius wishes the very Rev. Fathers and Brethren of the Very Rev. Classis of Amsterdam much joy and blessing.

About the last of November, or the first of December, 1754, if I remember rightly, I sent you a letter, informing your Revs. of the fact, that at a meeting of the Coetus held in September 1754 at New York, it was resolved, that the very Rev. Synods of North and South Holland be requested to organize the New York Coetus into a Classis. I sent your Revs. also a copy of the original paper, which has gone the rounds of all the Dutch churches in this country. I gave my reasons also for thinking that it would not be good for our Dutch churches here to have a Classis. As I did not know whether the letter ever came into your hands, to make sure, I made another copy of that letter, and now enclose the same.

But, as the affairs of our Dutch churches have, since my last writing, taken another turn again, I do not exactly know whether my communication will ever come before the Synod of North or South Holland. For, in the month of January, 1755, Rev. Theodorus Frielinghuysen came down [from Albany] with a document which he himself had prepared. Whether Rev. Goetschius also had a hand in this, I do not know. Anyhow, in that document, Rev. Frielinghuysen makes a certain request of the Rev. Synod. He urges the Synod with several reasons, not only to allow a Classis in this country, but also a College, [High School]. On Jan. 29, 1755, he preached for Rev. Goetschius at Hackensack, and in his sermon, he showed forcibly how necessary it was for our Dutch Church to have in this country not only a Classis, but also a College, [High School]. After he finished his sermon, he read

1755

his document to the congregation. The ministers and the consistories who had already signed that paper were Rev. Schuneman, with his Consistory; Rev. Mancius, who signed his name for a College, [High School] only; the consistories of the three churches which are ministered to by Rev. Vrooman, who is now at Schenectady; Rev. Verbryck, with his Consistory; Rev. Goetschius and Rev. Marinus. These, with their consistories, had already signed the petition on [or before] the 29th of January. In such a way, Rev. Theodore Frielinghuysen is busy, getting additional signatures to the petition, from Dutch ministers and consistories. At Hackensack, he said that, if the ministers and elders would commission him to go with that document to Holland, he was ready to accept the appointment. I asked him why the Consistory at Albany had not yet signed it. I also said, that the consistories which had signed it did, indeed, thereby show that they were in favor of a College, [High School], but that I had not noticed in the document, that they had subscribed any money toward the building of it. He replied that that would come out all right later on. In presence of three witnesses, I also remarked, that I noticed in his document that he mentioned but one Synod, and did not state which Synod. He said, that he had done that purposely. Oh, said I, then you would present the petition to any Synod. Yes, he answered, adding that he would do so, if he had to go to Germany to do it. I also said that I did not like it, that Dutch ministers were preaching in the English Churches to English congregations. He replied that he was willing to preach in any English churches if the English people asked him to do so; yes, he would preach even in a Papal Church. Rev. Mancius said, that if Rev. Bartling, [Barclay] an English minister at New York asked him, he would be willing to preach in an English Church. In case Rev. Theodore Frielinghuysen should be commissioned this year by the ministers and elders over here to present the petition to one or the other of the Synods of Holland, I think that measures should be taken to prevent him from going to Germany with it. To this end, the Correspondent from North Holland ought to be directed to raise the question whether that document ought not to come before the Synods of both North and South Holland. For before both synods the Church business of North America has invariably been brought; and to request that the Scribe give an answer to that effect. Then he cannot run over into Germany with that petition.

I am not disinclined to open my heart to your Revs., to show what I think of this matter. Should one or the other Synod allow the setting up of a College [High School] and a Classis in this country, I am afraid that a bad use would be made of them. Independent [and] Presbyterian students will then also be admitted for examination. Our Dutch Churches in a short time will be governed after the Presbyterian fashion. If, in that case, we should complain about anything to the Classis or the Synod, that our Dutch churches were not regulated after the manner of the churches of the Fatherland, it would be said, "Oh, the people of Holland govern *their* churches in *their* own way, and *we* find no fault with them; and *we* govern our churches, and we are no longer under obligations to give account of our doing to them.

But your Revs. may object, that he and those acting with him cannot possibly have such an object in view; for so many ministers and consistories would not then have signed the document. In my former missive, and in my letter to Rev. Schelluyne, I gave several examples to show how our American ministers, as also my own colleague, who obtained their promotion in Holland, evince by their conduct in this country, a stronger affection for the Presbyterians than for us. Possibly also Revs. Haaghoort and Erickson signed that paper. If they did, it must be because Rev. Frielinghuysen has made them believe certain things, and then has said, "Only just sign it. If I can only get the one or the other Synod to allow us to have a Classis and a College [High School], then your Revs. will be made Professors or Curators of that School;" just as he tried to rock *me* to sleep with that name of "Curator", in order to get my signature. As regards the signatures of the consistories, it goes without saying that they are always glad to do whatever their ministers advise as best; they would, therefore, be in favor of whatever is made very palatable to them. A member of consistory would say, "Who would not be in favor of that? Not only with my mouth, but with my hand, I must give my consent."

I have thought it my duty to give your Revs. this information in good season, in order that your Revs. may know what is brewing in our Dutch churches here. I close, wishing every conceivable blessing on your persons and families, as well as on your very worthy ministries. I remain, Very Rev. Fathers and Brethren, Your Revs. obedient servant and brother,

Anthonius Curtenius.

Hackensack, Feb. 20, 1755.

P. S. Certain American Dutch ministers have already appointed students, namely, Henricus Frielinghuysen, and Mauritz Goetschius, who is a brother of my colleague, [John H. Goetschius], to preach the Word of God in public in their churches.

No. 221. Compare with one of the first of Nov. 5, 1754.

Received May 24, 1755.

[See under date of May 5, 1755.]

CORRESPONDENCE IN AMERICA.

Nichols Wykof, etc., to Rev. U. Van Sinderin, etc., March 19, 1755.

No. IX.

To the Rev. Ulpianus Van Sinderen, together with his Consistory:—

Some time ago we offered a call to Rev. A. Curtenius. He has had that call under consideration for four weeks. If he accepts it and comes over to us, we have the following Peace Articles to present to your Rev.:

First: That we appoint two elders and two deacons from our consistories in each village, and that Rev. Van Sinderen with his consistory do the same. These persons, then, after previous publication, shall be installed together as the consistory of the church, in the church edifice at Flatbush, by some minister, who shall be invited for that purpose.

Secondly: If the adherents of Rev. Van Sinderen should not be able, by a new subscription, to raise the full amount of salary for Rev. Van Sinderen, we promise to do our best among our friends, to make up the amount, by voluntary contributions. By the hand of these our three commissioners, we expect a written reply to these Peace Articles. We remain Rev. Sirs and Brethren, Your obedient servants and brethren, Signed in the name of the Consistory of Kings County.

Nycklas Wykof.

Flatbush, March 19, 1755.

CORRESPONDENCE IN AMERICA.

Rev. U. Van Sinderin to Cornelius Voorhees, etc., March 24, 1755.

No. X.

Worthy Friends, Cornelius Voorhees, Jer. Van der Bilt and Jan Kouwenhoven:—

These few words are intended for an answer to your communication, dated March 19, 1755, and handed in to our church assembly on the 21st of the same.

Your earnest request to our assembly, is, that it should reply to the above mentioned communication with a simple Yes or No.

Properly considered, such a request had a strange look to our assembly. We would have liked to have acquiesced therein, yet we must declare that we cannot unite with you in the way proposed. We hope, therefore, that a better way may be found. We also hope to do our part, for we know that we must "love truth and peace," according to the word of the prophet, Zeck. 8:19.

Witnessed in the name of the Consistory of Kings County,

Ulpianus Van Sinderen, Pastor ibidem.

Flatbush, March 24, 1755.

CHURCH OF NEW YORK.

Sale of parsonage.

New York, March 26, 1755.

The gentlemen authorized to sell the house of domine Boel reported, that the same was sold to the Surgeon, John Millegan, for the sum of seven hundred and fifty pounds. They also brought in the writings, which were sealed in the presence of the consistory. Thereupon, Mr. John Millegan immediately paid six hundred pounds, and signed a bond for one hundred and fifty pounds, with security, to be paid on the first day of May next. The writings were delivered to Mr. Millegan. The six hundred pounds were entrusted to Mr. Theodore Van Wyck until a fit opportunity came of putting out the same at seven per cent. To attend to this investment, and consult over the trustworthiness of applicants, Messrs. Abram Lefferts, Joris Brinkerhoff, Theodore Van Wyck and Pieter Keteltas were appointed.

Signed in name etc.
J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

The Church of New York to Messrs. Jan Dreves, N. N. Schouten and C. Bording, March 28, 1755.

Esteemed Sirs:—Since Captain Jno. Keteltas does not now journey to Amsterdam and there is another ship-master in his place, with whom we are not so well acquainted, I am requested to inform you that the matter of providing a suitable man is left entirely in your hands. Yet if you do not find a suitable person, the consistory would rather that no one come over, than to receive one lacking the requisite qualifications. However the consistory does not at all mean by this to frighten you, as if they were so scrupulous that scarce any one would meet their views; but only intends to indicate their urgent need of a well qualified person. Expecting that this postscript will be well received, I subscribe myself, in the name and authority of the Dutch Reformed congregation of Jesus Christ at New York.

Your obedient servant,
J. Ritzema, V. D. M. p. t. President.

New York, March 28, 1755.

CORRESPONDENCE FROM AMERICA.

Churches of Kings County, N. Y. to the Classis of Amsterdam, March 29, 1755.

Portfolio, " New York," Vol. ii.

Very Rev. Sirs, the ministers and elders constituting the Very Rev. Classis of Amsterdam:

Very Rev. Sirs, Fathers and Brethren in Christ:—

We, the old consistory of the Church of Kings County, on Long Island, did, on the 18th of September, 1753, exercise our right, as we consider it, in protesting against the decision of the Coetus, in the case of Rev. J. Arondeus and ourselves, as consistory and congregation. But we have received no answer thereto from your Revs. It has, meanwhile, come to pass, that Rev. Arondeus left us last year; and, owing to the decision of the Coetus, we are, by his departure, deprived altogether of the observance of Public Worship. Every now and then Rev. Van Sinderen and his party utter threats against such ministers as we have persuaded to supply us. On the ground of his being the minister here, and recognized by his own consistory, preaching by others is considered an intrusion into his ministerial field. Last summer this was made sufficiently plain by the treatment given to Rev. Mancius. He was not a member of the Coetus and did not fear his threat. He was so good as to preach for us, and to prepare for us the Form of a Call, in order that, either at home or abroad, we might look about again for a minister, and thus be provided with the preaching of the pure Gospel; and that thus our church might be gathered again and edified to the salvation of many souls.

In these, our efforts, we swung about from one person to another, until at last our united votes fell upon that peace-loving and worthy man, Rev. Anthonius Curtenius. He has, for more than twenty-four years, with great acceptance, performed the work of the Gospel ministry in the Church of Hackensack, etc. His Rev. has agreed to bind himself to us on condition that there be first proposed to Van Sinderen and his party a union of the two parties, by the election of a new consistory for the entire Church. This is to be done as a basis of peace. Then his friends are to ascertain what amount they can raise toward his salary; and we are to ascertain what we can raise, on our part, toward it, over and above the entire amount to be paid to Curtenius. But this proposition Van Sinderen and his party declined, notwithstanding the fact that he was privately, and in the name of Rev. Curtenius, informed by letter, that his Rev., on coming to Long Island, would give him the hand of brotherhood, and go with him, at once, from house to house to make peace with every one, and to correct all evils, and even to further, according to his ability, and in the best way possible, the payment of all arrears on his salary. If, now, such propositions meet with no acceptance, Rev. Sirs, what else does it show than a desire to rule; and to compell us to do, what we never can or will do, to submit to the Consistory of Van Sinderen; to pay him, and then to get another minister besides; and that in spite of the fact that we are the old and legal consistory, and his is nothing but a consistory just picked up.

Does Rev. Van Sinderen say, as he said only yesterday to Rev. Ritzema. "I have nothing against Rev. Curtenius; yes, I prefer him for a colleague to any one, if only he comes to us in a legal way." But his Rev. cannot understand this, because the Coetus declared Arondeus an illegal minister, and consequently, the consistory also illegal. This consequence we emphatically deny, and our denial has never yet been called in question by any Assembly; nor do we think that it ever will be.

At first, indeed, Rev. Sirs, we intended to cut off the dispute on this matter by a union of the two consistories; and we do not want to conceal what it was that kept us from doing that. It was, in part, that, in that case, we should be debarred from the election of a minister to our general satisfaction; in part, that thereby our Call; written by Rev. Mancius, and authorized by a sufficient number of signatures, would go by default. We think that our Call upon Rev. Curtenius is legal, because we consider ourselves the old and legal consistory; and the Call was made out by a legal minister as moderator. In our choice we were not bound down to any one, especially as we were authorized by so large a number of members from the five villages. These are able to raise the sum of 107 pounds toward the salary; and they are able and willing to do somewhat more, if they were not compelled, as they are now.

Wherefore, our very humble and friendly request now, is, that your Revs. recognize Rev. Curtenius as our legal shepherd and teacher, and who is to come to us with no other object than that of promoting peace. This is his Revs. desire, and ours as well. By bringing the Gospel of Peace among us, he wants to advance the true peace of God among us, and so among one another. If peace cannot be promoted between our parties, though we trust it will be as soon as your Revs. grant our desire—we shall have to seek to enjoy peace in the same way as Rev. Van Sinderen says he is enjoying it with his party. We assure your Revs. that we will not disturb his peace, as he, with his followers, has been trying to do among us while we were seeking to obtain a minister. We cherish the hope that your Revs. will as soon as possible, give us a favorable answer to our request, in order that our minds may be set at rest. In this way, also, all discords may be brought to an end among us. We doubt not, indeed, but that your Revs. will thus become peacemakers between us.

We close, wishing for God's blessing upon your Revs.' persons, and on your Very Rev. Assembly.

Signed, as far as the circumstances would permit, (owing to the sudden opportunity for sending), in name of our brethren, and in accordance with the earnest desire of our minister, A Curtenius, just called. We expect he will come to us at the earliest opportunity.

Johannes Lott,	Elder	Nycklaes Brinkhof,	Elder
Jan Couwenhoven,	"	Gerrit Van Duyn,	"
Nicolaes Folkertsen,	"	Jores Van Alst	"
Rutgert Van Brunt,	"	Jeremyas Van der Bilt,	"
Jost de [can]	"	Cornelis Coerten,	"
Jan Noorstrant,	"		

Kings County on Long Island, March 29, 1755.
No. 222. Received May 24, 1755.

Classis of Amsterdam.

Acts of the Deputies. March ? 1755.

(Abstract.)

No. 223—Ans. 47.

Letter from Thomas Romeyn, from Jamaica, November 22, 1754.

He mentons his arrival in New York; the delivery of the Classical letters; the acknowledgment of him as lawful minister of Jamaica, by the Coetus of September 17, 1754, and arrangements made for his installation. This was delayed on account of sickness, but took place on October 10, 1754, Rev. Verbryck officiating. He says that the proposals for the reunion of the parties had the contrary effect. He is surprised that Rev. de Ronde comes over to preach for the opponents, since he (Romeyn) has been declared the lawful pastor at Jamaica by the Coetus.

xxiii. 420.

(Abstract.)

No. 224. Answer, 48.

Letter from that Consistory of Jamaica, which is acknowledged as legal by the Coetus. It was signed at Jamaica, November 23, 1754, by Teunis Convert, Albert Hogeland, Joost Durye.

They thank the Classis, with tender expressions, for their faithful care; make report of the installation of Rev. (Thomas) Romeyn, and of the fruitless attempts for the reunion of the parties. They have fully accepted the proposals of Classis, and offer to comply with them. This they show by a written draft of August 9, 1754, in which they offer peace on the terms prescribed by Classis, to the dissatisfied brethren. They also complain of Rev. de Ronde, because he preaches for the opponents, although the Coetus of September 1754, had declared Rev. Romeyn the lawful pastor both at Jamaica and Osyter Bay. They suppose that this must have been seen by us in the Minutes of Coetus; and also because the Coetus of September 9, 1752, had declared them to be the legal consistory. This they show by an extract from Article 2, which Rev. de Ronde himself, then Clerk, had taken upon himself to make known to us by letter. This letter is further filled up with bitter complaints about the decline of Zion, and what more despoilment might be looked for if they could not retain Rev. Romeyn.

xxiii. 420.

Acts of the Classis of Amsterdam.

Letters from abroad.

1755, April 7th. § 8, ad 6. The Rev. Deputies ad res Exteras report that they have received letters from the Consistory of Queens County, dated May 21, 1754; from New York, dated October 17, 1754; from the Coetus of that Province, of September 19. The replies to these shall be postponed until we have received further communications in reply to our previous letters. xiii. 34, 35.

Correspondence from America.

Rev. E. T. Van Hoevenberg to the Classis of Amsterdam, per Mr. Brouwerz. Brouwer, April 10, 1755.

Portfolio, "New York," Vol. ii. Also in xxiii, 423.

Addressed on the outside:

Very Rev., Very Learned Sir, Mr. Brouwerz. Brouwer, Faithful and much Respected Minister in the Lord's Church at Amsterdam.

Carried across the Sea by kindness of Captain ....

Very Rev., Very Learned Sirs, Highly Respected Brethren, in Classis assembled at Amsterdam:—

Advised by the Rev. Classis, my Consistory wrote to Paramaribo, in Surinam, for my dismissal; but up to this time no answer has been received. I am quite sure, however, that that letter was received. Therefore I think I have reason now for addressing myself to the Rev. Classis of Amsterdam with reference to my dismissal from the church at Paramaribo, in Surinam. I hereby do so, requesting the very

Rev. Classis legally to discharge me from service at Paramaribo, in Surinam, and to assign me to the Church of Lower Rhinebeck, on the Plain in the Province of New York, and, through me to give notice thereof to the consistory.

In expectation of this favor, I ask God's blessing upon you, and offer you my services. I sign myself, with all respect and regard, Very Rev. Sirs, Highly Respected Brethren, Your Revs. obedient servant and brother in Christ,

E. T. Van Hoevenberg, Minister at Lower Rhinebeck.

Lower Rhinebeck, on the Plain, in the Province of New York, April 10, 1755.

No. 232.—Signed April 1, 1755.

Received, July 21, 1755.

CORRESPONDENCE IN AMERICA.

(Rev. Van Sinderin's Consistory to Rev. A. Curtenius, April 10, 1755.)

No. XII.

Kings County, Flatbush, April 10, 1755.

We, the undersigned, the Consistory of Kings County, adherents of Rev. Van Sinderen, have in our Assembly, resolved and agreed to inform you, Rev. A. Curtenius, of the danger which we think we see, and of the doubtful propriety, of your coming over to our churches in Kings County, which we understand you intend to do. We look at it in the same light as we did the coming over of Rev. Arondeus from Raritan. This caused us a great deal of trouble and pain; and we expect no less from your Rev's. coming over, considering the state of mind of the congregation. We think that we have made advances for peace all sufficient, as you can judge from the documents which our commissioners can show your Rev., as well as your Rev's. consistory. We hope and expect that your Rev., and your Rev's. consistory, will take the matter into christian consideration, before your Rev. comes over to us, and that you will do nothing that might tend to disturb our churches.

Herewith, we desire to commend your Rev. to the Lord, while we remain your Rev's. willing friends and servants.

Signed in behalf of the consistory,

Hendrik Van de Water
Jacob Siebering
Louwerens Ditmarse
Willem Van Nuys
Jan Van der Bilt.

CORRESPONDENCE IN AMERICA.

Circular Letter of Rev. Theodore Frelinghuysen to ministers and consistories, to meet in Convention at New York on May 27, 1755, to take measures for seeking the establishment of a Classis and founding an Academy. Dated April 17, 1755.

Portfolio, "New York", Vol. ii.

Rev. Sir, Respected Brother:—

Inasmuch as the congregations of our Reformed Church in this country have been considering the necessity of joining hands to seek the prosperity of our Zion, in these days of Larger Vision; and inasmuch as they have agreed to present to the Very Rev. Synod, a petition for the establishment of a Reformed Classis, to deal with our church affairs; as well as an Academy, where our youth, who are devoted to study, may receive instruction; therefore, with the design that we may obtain its ratification and support, I hereby give your Rev. notice, that, the Lord willing, on the 27th day of May, next, [1755], there will be held, at New York, a Conference or Convention, such as has already been spoken of. As a friend and brother, I ask your Rev. to appear, together with an elder, at the time and place appointed, to represent your congregation, in order to help promote, in the fear of the Lord, these great matters in hand, so that they may come to the desired issue.

That it may please the Lord, the Almighty God, to grant His blessing to that end, is the prayer of your Revs. willing servant and brother in the Lord,

Theodorus Frielinghuysen.

Albany, April 17th, 1755.

CORRESPONDENCE IN AMERICA.

Rev. U. Van Sinderin and his Consistory, to John Lott, etc., April 26, 1755.

No. XIII.

Worthy Friends, John Lott and Jeremias Van der Bilt:—

As to your desire of having a minister, publicly and solemnly installed, by another minister (than myself), in one of my five churches, without the knowledge of myself, my consistory, and my church at large; and, furthermore, without making due provision for my promised salary, or the payment of the arrears amounting now to about four hundred pounds, a claim which ought in all justice to be satisfied according to the decision of the Coetus in 1752: Therefore it cannot justly or in good conscience be expected of me, that I should submit to such action. This is the judgment of the consistory and of its minister, Rev. Ulpianus Van Sinderen, the minister in Kings County.

U. Van Sinderen.

Flatbush, April 26, 1755.

CORRESPONDENCE IN AMERICA.

Protest of Jan Lott, etc., against the Call of Rev. A. Curtenius to Kings County, April 26, 1755.

No. XI.

A Protest against what Mr. Joris Remse published, as we understand it, in the assembly at Flatbush, in regard to the calling of Rev. A. Curtenius, by the five villages.

As Mr. Curtenius is so reasonable as to have it announced that he is inclined to come over to Kings County, and that, if any one has a lawful objection to his teaching or conduct, he must observe proper time and place for bringing it in; otherwise we shall proceed with the installation.

We, the undersigned elders imagine that we have lawful reasons against Rev. A. Curtenius' coming to our churches in Kings County. These, we are willing to set forth at the proper time and place, before any church assembly. So we request Mr. Curtenius to appoint for us a convenient time and place, for the removal of the difference, before the installation is proceeded with, according to your announcement.

In confirmation, signed in the name of all.

Jan Lott.

April 26, 1755.

ACTS OF THE CLASSIS OF AMSTERDAM.

Deputati ad res Exteras.

1755, May 5th. A letter was read from (Anthony) Curtenius, minister at Hackensack. This was handed over to the Deputies by a certain member; but they will not answer this nor any such like (private) letters. xiii. 38. [Letter of Feb. 20, 1755].

THE COLLEGE AND THE DUTCH CHURCH.

Personal Petition of Domine Ritzema to the Governor and Council for Additional Charter for a Dutch Professor of Divinity in Kings College. May 7, 1755. (See May 13, 1755.)

Mr. Ritzema, the senior minister of the Reformed Protestant Dutch Church in this city, addressing hmself to his Honour, said:

He returned him thanks for the honour he had done him, and the regard he had shown to the Dutch Church, in appointing their senior minister for the time beng one of the Governors of the College, and that he hoped he should acquit himself in that station with general approbation. That he was sorry to have observed the differences and animosities in the Province touching several restrictions in the Charter, and hoped some means might be fallen upon to heal them. That he apprehended it would much conduce to this end if his Honour would be pleased to grant, either by addition to this Charter, or in such manner as should be thought most proper, that there should be established in said College a Professor in Divinity for the education of such of the youth of their church as might be intended for the ministry, with a suitable and reasonable allowance or salary, and to be chosen by the Consistory of that Church for the time being, which, as it might contribute to the prosperity of the College, he thought it his duty to request his Honour to grant.

His Honour replied he approved of what Mr. Ritzema had requested, and if the Governors who had now the management of the College would make application to him, he was very ready to grant it.

The Governors thereupon unanimously declared their approbation and agreed that a petition be prepared and presented to his Honour accordingly.

Upon which it was resolved that Mr. Barclay, Mr. Ritzema, Mr. Henry Cruger, Mr. Watts and Mr. Richard, or any three or more of them, be a Committee to prepare the said Petition against the next meeting. (See Aug. 11, 1755.)

MAY 8, 1755. TRINITY CHURCH DEEDS LANDS TO KINGS COLLEGE, NEW YORK.

May 8, 1755. "The Rev. Mr. Barclay having acquainted this Board that His Honor, the Lieutenant Governor, yesterday delivered the Charter to the Governors thereby appointed for the College and that they were then qualified:—This Board unanimously Ordered that a Draft of a Grant of the Lands for the use of the said College Pursuant to their former Resolution be prepared and laid before this Board at their next meeting."—Records of Trinity Church, i. 275; Dix, i. 280.

The College and the Dutch Church.

Report on the Personal Petition of Domine Ritzema for an Additional Charter to Kings College, for a Dutch Professor of Divinity therein. May, 13, 1755. [See May 7, 1755.]

Second Tuesday of May, 1755. Committee presented a Report which was read and approved and signed by the Governors.

The Reverend Mr. Henry Barclay, Chairman of the Committee appointed on the seventh instant to prepare a Petition to his Honour the Lieutenant Governor, for establishing a Dutch Professor of Divinity in the College reported that they had prepared the said Petition which, being read and approved of is in the words following (to witt):

To the Honourable James De Lancey, Esq., his Majesty's Lieutenant Governor and Commander in Chief of the Province of New York and territories thereon depending in Councill.

The Petition of the Governours of the College of the Province of New York in the City of New York in America, humbly Sheweth That whereas by his Majesty's Letters Patent of Incorporation bearing date the 31st of October, 1754, the sole power of electing Professors of the College is vested in the Governors, and that they conceive it will tend to the prosperity of the College and the increase of the number of students, if provision could be made for establishing a Professorship in Divinity for the instruction of such youth as may intend to devote themselves to the sacred Ministry in those Churches in this Province that are in Communion with and conform to the Doctrine, discipline and Worship established in the United Provinces by the National Synod of Dort, and any other Students that may be desirous to attend his Lectures:

Your Honour's Petitioners therefore humbly pray that an Additional Charter be Granted them for that Purpose and that the nomination of such a Professor from time to time be in the Minister, Elders and Deacons of the Reformed Protestant Dutch Church in this City and the same established in such manner as shall seem best to your Honour. And your Petitioners as in duty bound shall ever pray.

Wm. Kempe, A. D. Peyster, Hen. Barclay, Joannes Ritzema, John Albert Weygand, Joannes Carle, Samuel Johnson, Josiah Martin, Paul Richard, Hen. Cruger, Jno. Watts, Henry Beekman, Philip Ver Planck, Fred. Philipse, Jos. Robinson, John Cruger, James Livingston, B. Nicol, Jos. Reade, Nath'l. Marston, Joseph Haynes, Jno. Livingston, David Clarkson, Leonard Lispenard, James De Lancey.
New York, May 13th, 1755.

Ordered that the Committee who prepared the said Petition be a Committee to wait upon his Honour the Lieutenant Governor with the same, and to solicit the Grant mentioned in the said Petition.

The College and the Dutch Church.

Action of the Governor and Council on the Report recommending an Additional Charter to the Charter of Kings College, to give a Divinity Professorship to the Dutch Church therein. May 19, 1755. [See May 30, 1755.]

At a Council held at Fort George, in the City of New York, on Monday, the nineteenth day of May, 1755.

Present, The Honorable James De Lancey, Esq., Lieut.-Gov., etc.
Mr. Alexander,
Mr. Kennedy,
Mr. Murray.
Mr. Holland,
Mr. Chambers,

After recapitulating the petition as given May 13, the following is the action of the Council:

Ordered, That the said Petition be referred to the Gentlemen of the Council, or any five of them.

The Governor withdrawing, the Gentlemen of the Council resolved into a Committee on the said Petition, and being agreed upon their report, His Honour returned and took his seat.

Then Mr. Holland, Chairman of the said Committee in his place, reported that the Committee had only weighed and considered the said Petition, and were humbly of opinion his Honour might (grant) the prayer thereof.

Which report on the question being put, was agreed to and approved of.

Ordered, That a copy of the said Petition and the proceedings thereupon in Council be made out for, and delivered to the Attorney-General with a warrant directing him to prepare a draft of a charter pursuant to the prayer of the said Petition, and to lay the same before this Board for their approbation. Council Minutes, 23, p. 276, etc.

CORRESPONDENCE IN AMERICA.

Rev. John Ritzema to Rev. Ulpianus Van Sinderin, May 22, 1755.

No. VIII.

New York, May 22nd, 1755.

Very Rev. Sir and Brother:—

Inasmuch as I have understood that Rev. Curtenius has partly declared himself as to the acceptance of the call to Long Island, but that first, two Articles of Pacification would be laid before you and your adherents, and which are to be either accepted or rejected, but which will, nevertheless, make no difference in the matter; therefore I take the liberty of sending your Rev. these few lines, on condition that they shall be for your Rev. alone, as they relate to your own welfare.

Your adherents may, in this matter, do whatever they think they can answer for. I am of opinion, however, that even if your Rev. must differ with them, the safest thing now for your Rev. is to take care of yourself. In case your Rev. should deem it necessary to communicate this with proper restrictions to your nearest of kin, I am willing, because I aim in this letter at nothing else save your own well being.

Yesterday, Rev. Curtenius assured me, that he does not want your Rev. to drop the arrears which are due you. Therefore, your Rev. if I understand matters correctly, had better observe due prudence in your answer, if such a demand should be made on you. He has promised me that, if your Rev. will conduct yourself toward him as a brother, he will at once go with you from house to house, through the whole congregation, and cause all disputes to cease; so that it will no more be said, I am of this party or of that party, but all will be in accord with one another. In that way also your Rev. would be provided with your full salary. Moreover, his Rev., when peace is restored, will do everything in his power for the arrears due you, in a way that shall at the time seem most fitting. May your Rev. accept this advice of mine with the same heart with which I send it to your Rev!

With greeting, your Rev's. obedient servant,

J. Ritzema.

CHURCH OF NEW YORK, MAY 23, 1755. PROCEEDS OF SALE OF PARSONAGE.

The six hundred pounds for domine Boel's house, in the hands of Theodore Van Wyck, were, by a resolution of consistory, lent on interest to Jno. Forman, Jr., Tunis de Nays, Jonathan Forman, commissioners of the County of Monmouth, Province of New Jersey, and Joseph Forman of the city of New York. Their bond is in the hands of the deacons, dated April 5, 1755, in the double sum of twelve hundred pounds, current money of the Province of New York, with the condition underwritten, that the sum of six hundred pounds shall be paid on or before the fifth day of April next, with lawful interest, from the date of the bond.

The witnesses on the bond were Garret Noel, Adolph Bras, Jr.

This set down according to the resolution of Consistory, May 23rd, 1755.

J. Ritzema.

In the same consistory, after calling on God's name, it was considered what answer should be given to domine (Theodore) Frielinghuysen, concerning his written proposal, presented March 2, 1755.

This consistory came to this conclusion—

"Myn Heer:—We cannot now answer you, until we have received letters from the Classis." This resolution domine Ritzema shall make known in writing to his Reverence.

This done etc., signed etc.

J. Ritzema, p. t. President.

THE AMERICAN CLASSIS AND ACADEMY.

Convention held at New York, at the call of Theodore Frielinghuysen, for taking action in reference to a Classis and an Academy, on May 27-30, 1755. [See April 17, 1755.]

Portfolio, "New York", Vol. ii. Extracts, Vol. xxiii 432-3.

Minutes.

Tuesday, Forenoon. [May 27.]

Pursuant to a proposition made to the several churches, a fraternal Conference was held at New York, on the 27th of May, 1755.

The object of it was to request the Very Rev. Synod of Holland to take measures to have the [Dutch] Coetus in this country transformed into a Classis, in an ecclesiastically legal way; also to give its help and advice in the matter of establishing an Academic Institution for educating young men, etc.

There assembled, as ecclesiastical members:

Ministers.	Elders.	Place.
Rhinehart Erickson	Daniel Polhemus	Navesink
Benjamin Meinema	....	Poughkeepsie
George W. Mancius	Jacobs. Elmendorf	Kingston
Ulpianus Van Sinderen	Jan Lott	Long Island
John H. Goetschius	Hendrick Brinkerhoff	Hackensack
	Joris Brinkerhoff	Schralenburg
John C. Freyenmoet	Joh. Daeken	Minnesink
Theodore Frielinghuysen	....	Albany
John Leydt	Hendrick Visser	New Brunswick, etc.
Samuel Verbryck	Jan Heering	Tappan
David Marinus	Joh. Van Winkelen	Acquackononck
Barent Vrooman	Jacobs. Meyderse	Schenectady
John Schuneman	....	Catskill
Thomas Romeyn	Cornelis Hoogelandt	Oysterbay, etc.
	Elders from Vacant Churches.	
	Symon Van Aersdalen	Raritans, etc.
	Jacob Hoornbeek	Marbletown, etc.
	Willem Smith	Wallkill
	Roelof Terhune	Gravesand
	Johannes Hardenberg	The Paltz
	Johannes Garritse	Staten Island
	Adam Lanks	Stone Arabia

The meeting having been opened with an edifying prayer by Rev. Theodore Frielinghuysen, the Rev. Rhinehardt Erickson was chosen president and Rev. John Leydt, scribe.

After a thanksgiving prayer the meeting adjourned.

At 2 o'clock in the afternoon the meeting was opened with an impressive prayer by the president.

The meeting took up for further consideration the great matter and chief object, namely, a Classis and a Seminary. The personal signatures from the different churches to the document relative thereto were brought to the table. It was found to be the opinion and purpose of these churches to put these matters in operation, and to further them. In this matter, the members representing the churches, were of one mind, with the exception of Rev. Mancius and his elder, and Willem Smith, elder from the Wallkill. These men were in favor of a Seminary; and also of a Classis, provided matters of business were never to be decided by a mere majority of votes; but, in case of there being no unanimity, the matter must be referred to the Synod, etc. To all the other members this point seemed to be unecclesiastical. Thereupon these men left the Assembly.

The previous questions having been decided, the question was discussed as to how these matters should be presented to the Synod. It was resolved to do this through a delegate provided with proper instructions and credentials. Rev. Theodore Frielinghuysen was chosen as such delegate, by a unanimous vote. A paper was drawn up and signed by the Assembly, for defraying, in part, Rev. Frielinghuysen's traveling expenses.

Rev. Frielinghuysen, while declaring himself disposed to serve this Assembly, and the Church in general, in this matter, stated certain difficulties with reference to his own congregation. The Assembly, well understanding the precious and tender relation existing between ministers and their congregations, declared that it had no desire ever to bring about any misunderstanding or any kind of separation; but, on the contrary, it would always heartily seek to preserve such relationships in every way, and have them grow richer in love. It was, therefore, by no means the wish of the Assembly that his Revs. congregation should be entirely deprived of service during the time of his Revs. absence across the sea; but, if it should meet with its approval, that congregation should, as far as possible, be supplied by the brethren. Whereupon his Rev. gave answer in the affirmative, [that he would go]. But, to meet further conditions, a committee was appointed, consisting of Revs. Fryemoet, Marinus, Vrooman and Leydt, and the elder Fisher, to draw up petitions, instructions and credentials.

After thanksgiving the Assembly adjourned to meet again at 10 o'clock the next morning.

Wednesday Forenoon, May 28.

The Meeting having been opened with prayer, a messenger brought in a letter from Rev. Ritzema, which was addressed to the Rev. Theodore Frielinghuysen. Enclosed therewith was a protest from Rev. Haaghoort against this Conference, as to whatever it might do now, or at any time hereafter; also another from Paramus, signed likewise by himself, the minister being absent. Accompanying these [protests] was another also from the so-called Trustees of Hackensack and Schralenburg.

A paper, however, was now read, declaring that it was the purpose [of the members] of this Assembly, both now and hereafter, to act in unison, in promoting and keeping up the interest in these matters about a Classis and a Seminary, etc. This was approved and signed by the [members of the] Assembly.

After thanksgiving the meeting adjourned.

Afternoon.

The Meeting was opened with prayer. The question was then further discussed, as to how the delegate, who might be sent on this business to Holland, could be most surely and satisfactorily compensated for his trouble, or, at least, guaranteed against loss. It was agreed that, besides the traveling expenses, the promise be made to Rev. Theodore Frielinghuysen, that, on his return home, he should receive such compensation as the success of the cause, and our ability resulting therefrom, should warrant, according to the reasonable judgement of this Assembly. In this action both the Assembly and Rev. Theodore Frielinghuysen acquiesced.

Rev. Theodore Frielinghuysen was still somewhat anxious about the feeling of his church. It was, therefore, resolved that, in the name of this Assembly, an earnest and friendly letter should be written to the Consistory of Albany, requesting them to consent to his Revs. going across the sea, although he was their minister; for it would be done with the expectation of their enjoying his ministry again on his return. The letter should give the reasons, at the same time, why the Assembly gave his Rev. the preference over others, and why it would be right for him to accept, and for them to consent. It should also declare its purpose that their congregation should by no means be left without service.

Thereupon certain matters were committed to different brethren: such as the drawing up a petition to the Synod of Holland; preparing a subscription list, etc.; also to request Revs. John Ritzema and Lambertus de Ronde to attend the extra session of the Coetus, which is to be shortly called etc.; also a request that the special scribe would bring the Minute Book of the Coetus, its papers, etc. As for the rest of the absent members, Revs. G. Haaghoort, J. Schuyler and B. Van der Lynden, they could not now be informed [of this suddenly called meeting of the Coetus.]

Inasmuch as grave complaints had been brought forward by Revs. Benjamin Meynema, John H. Goetschius and U. Van Sinderen, and the holding of an extra session, of the Coetus was strongly urged, because the matters could not brook delay; and inasmuch as the Assembly heartily desired to prevent further mischief, and to heal, if possible, that which might already have been caused; and inasmuch as there was a sufficient number of the members of the Coetus present: the request was granted, and a Coetus was called to assemble the next morning, May 29th, at 9 o'clock, at the house of Neys Hegeman, in New York.

Hereupon the meeting adjourned.

[Extra Session of the Coetus.]

Thursday, Forenoon, May 29.

The Meeting was opened with prayer. It was to act as an extra session of the Coetus. The former president and scribe [of Sept. 19, 1754, Ritzema and Verbryck] were elected to take again their respective offices.

At this Meeting there was present:

Rev. R. Erickson	elder Daniel Polhemus
" B. Meanima	" ....
" U. Van Sinderen	" Jan Lott
" J. H. Goetschius	" Hendrick Brinkerhoff
" J. C. Freyenmoet	" Johan Decker
" J. Leydt	" Johs. Heering
" S. Verbryck	" Johs. Van Winkelen
" D. Marinus	" ....

At the request and desire of the following ecclesiastical persons, the Assembly consented that they should become members; and they became such by signing their names:

Rev. Theodore Frielinghuysen,	elder ....
" Barent Vrooman	" Jacobus Meynerse
" Johannes Schuneman	" ....
" Thomas Romeyn	" Cornelis Hoogland

From Vacant Churches.

elder Simon Van Aersdaalen
" Jacob Hoornbeek
" Roelof Terheune
" Johannes Hardenbergh
" Johannes Garritse
" Adam Lancks

The answer from the New York ministers was then brought in. Revs. Erickson and Leydt reported: that Rev. Ritzema had said that he must consider this meeting of the Coetus illegal, etc. and, therefore, would not attend it; neither would he bring the Coetus Minute Book and papers. When pressed with reasons, he asked that the matter be urged no further. Rev. Theodore Frielinghuysen reported: that Rev. de Ronde had said that he would have attended the meeting, if the communication of the New York Consistory had not been sent to the Classis; now an answer had to be first awaited. Revs. Menima and Freyenmoet, having been sent, in the name of the Coetus, to repeat the request for the Coetus Minute Book, obtained the same and brought it with them. Revs. Vrooman and Schuneman having been sent to the special Scribe, to inquire whether any Classical letters had come, addressed to the Coetus, did not find him at home, but received answer from his wife, that she did not know of any; she thought not.

The petition addressed to the Very Rev. Synod, telling of the appointment of Rev. Theodore Frielinghuysen, was approved, and received the personal signatures of the entire Assembly.

A Plan for soliciting contributions toward the establishment of an Academy was now read, approved, and declared authoritative.

After thanksgiving the Assembly adjourned, to meet again at 2:30.

Afternoon.

The Meeting was opened with prayer. Rev. J. H. Goetschius with his elder and five other members of consistory, namely, Hendrick Brinkerhoff, elder, Peter Sabriske, deacon from Hackensack, David Van Orden and Joris Brinkerhoff, elders from Schralenburg, appeared with a grievance and complaint against certain members of the aforesaid churches. They called themselves Trustees, and were sustained by Rev. G. Haaghoort. They had resolved to organize a new consistory in some way. This consistory had already been chosen and was on the point of being installed. An enclosed writing gave the particulars of the complaint. The complaint was found to be both of grave moment and of dangerous character, so that, although it could not be settled now and here, it could not bear to be postponed. So it was resolved to send a Committee thither in the name of the Coetus. As such a Committee was appointed:

Rev. J. C. Freyenmoet	elder Johs. Gerritse
" J. Leydt	" Simon Van Aersdalen
" T. Frielinghuysen	" Johs. Decker
" B. Vrooman	" ....

It was resolved, also, that this Committee meet at Hackensack, in the Church, on Monday, June 2, at 11 o'clock in the forenoon; and that the Trustees of Hackensack and Schralenburg, as also Rev. G. Haaghoort, their adviser [consulent], be notified, and earnestly warned against proceedings in their course; and that they be summoned to appear at the time and place before mentioned. Rev. B. Menima was appointed to write such a notification. The Committee is to have further instructions in regard to this matter.

A proceeding of the Esopus Circle was read. The Assembly acquiesced in the action taken on the transference of Rev. B. Vrooman, and accepted the matter of Rev. Henricus Frielinghuysen for reference.

After thanksgiving the Assembly adjourned to meet in the morning at 9 o'clock.

Friday, Forenoon, May 30.

The Meeting was opened with prayer.

Rev. Menima presented a draught of the letters to be addressed to Rev. Haaghoort, the Trustees, etc., at Hackensack and Schralenburg, requesting and ordering them to appear before the Committee. The Assembly found the letters, which his Rev. had been commissioned to write, satisfactory, and authorized their transmission.

At their own request, the Messrs. Mauritius Goetschius and Henricus Frielinghuysen were permitted to come in. They presented ecclesiastical and other testimonials, besides the calls extended to them. They requested the Coetus to aid them in securing from Holland or from the Classis of Amsterdam, the privilege of receiving ordination [promotion] in this country. The elders, delegated by the churches also strongly urged the request. In view of the urgency of the reasons, the Rev. Assembly agreed to attend to this matter. As to their liberty of continuing in preaching and catechizing, in which the gentlemen before mentioned had already been engaged, that, the Rev. Assembly took for further consideration.

Report was made by the Committee, consisting of Revs. R. Erickson, A. Curtenius and D. Marinus, which, on Sept. 19, 1754, had been sent to Fishkill. The matter was taken for further consideration.

The Assembly adjourned to meet at 2:30.

Afternoon.

The Meeting, having been opened with prayer, the action of the Committee was further considered. With thanks to the gentlemen, the Assembly acquiesced with what they had done.

Rev. B. Menima had a number of complaints and grievances to present. His Rev. Had received a letter from thirty-eight persons, all members of Consistory [?] discharging him, and declaring themselves no longer willing to recognize him as their minister, or to pay him his salary, etc. They demanded also the Church Book, etc. and threatened to get it by law, etc. Such a procedure was unheard of, unecclesiastical and utterly unusual. There was also a written complaint from the consistory, etc. It being impossible to take measures in the case at once, the Assembly, in accordance with the proposition made in the letter, agreed that Rev. Menima should have the liberty to choose a Committee for dealing with the case; either three ministers and [three] elders, or three ministers only; or more if need be, as they together shall agree upon, and as shall best serve to lead, in some way, to a reconciliation, and a good understanding. Of this proposition Rev. Menima was informed in writing, in the name of the Rev. Coetus.

At his request, Abraham Cateltas [Kateltas] now came in. He asked for an appointment as Candidate, to preach in the Dutch Churches in the English language. He showed certificates of church-membership and of a course in college studies. Upon due deliberation, answer was given to the effect that the Rev. Assembly was not in a condition to grant the request, on account of his not having a theological testimonial; and also an expression of desire from some church, [to call him], etc.; as also on account of the limitations enjoined on us by the Rev. Classis; as well as the fact that his church-membership was of too recent date.

Rev. U. Van Sinderen presented his complaint. It was chiefly this: That Rev. A. Curtenius had accepted a call of the followers of Arondeus, in some such way as the latter had done, either through the consistory, or through members, etc., against warnings and protests; that he had been also installed by Rev. Ritzema; against which the last named, too, had been warned by Rev. Van Sinderen. All this, as Rev. [Thomas] Romeyn says, has made matters worse than ever, in both Kings and Queens Counties. The Assembly decided that Rev. Curtenius shall be informed of the fact, that the Complaints are of such a nature that the Coetus will have to act on them at the proper time and place, and follow them up before the higher Assemblies.

Whereas the signing of documents, etc., and certain other matters of business pertaining to Rev. Frielinghuysen's Commission, were still unfinished, the president and scribe were, by consent of all, given power to complete that business.

It was resolved also that a Committee be appointed on the Long Island matter. As such a Committee there were appointed, Revs. B. Menima, S. Verbryck and J. Schuneman. Written instructions, duly signed, were given them. The determining of time and place, and the issuing of summons being left to them.

Revs. B. Menima and J. C. Freyenmoet, who were to return the Coetus Minute Book, were charged to request the special scribe, in the name of the Coetus, to put on record the Minutes of last year's session, and to send a copy of the same to the Classis of Amsterdam as early as possible. This he agreed to do.

After thanksgiving the Assembly adjourned in love.

Done thus in special session of Coetus, at New York, May 30, 1755.

In the name of all,
Reinht. Erickson, p. t. Praeses.
Joh. Leydt, p. t. Scribe.

Copia Vera collata concordat.
"245. ii"

Commission of Rev. Theodore Frelinghuysen, by the Coetus, to proceed to Holland, to try to raise funds for a University for the Dutch Church. May 30, 1755. (He did not go until 1759.)

Omnibus has Literas Lecturis,
Salutem in Domino.

Quia expediens est, ad gloriam Dei summi numinis, salutemque generis humani conducens, in illis Terrae finibus nupere inhabitatis, SEMINARIA VERAE SOPHIAE, demum aequae doctrinae erigere, ut filiorum hominum sapientia, virtute, infucataque pietate imbuerentur:

Ideo nos, pastores, et Presbyteri Reformatae Ecclesiae utriusque provinciae, *nempe* Novo Eboraco, et Caesariensis in America Boreali, pacto internos unitate foederis, in coetu congregati concludimus in hisce temporibus criticis summa niti ope, in timore Dei, Academiam, seminariumve plantare ad juventutem studiis destinatam in linguis doctis, artibus liberalibus, scientiisque philosophicis instituendam sitque schola Prophetarum in qua juveniles Levitae, et Nazarei Dei ad sacrum ministeriali munus in ecclesia Dei

Our Salutation in the Lord to all
who may read this Letter.

Inasmuch as it is expedient for the glory of God, and conducive to the salvation of men, to establish in these recently inhabited ends of the earth SEMINARIES OF TRUE PHILOSOPHY as well as of sound doctrine, that men may be imbued with the principles of human wisdom, virtue, and unostentatious piety:

Therefore we, pastors and elders of the Reformed Church of both provinces—viz., of New York and New Jersey, in America—being assembled in a Coetus, and having established an alliance among ourselves, do resolve in these present critical times to strive with all our energy, and in the fear of God, to plant a university or seminary for young men destined for study in the learned languages and in the liberal arts, and who are to be instructed in the philosophical sciences; also that it may be a school of the prophets in which young Levites and Nazarites of God may be prepared to enter upon the sacred ministerial office in the church of God.

obeundum preparentur.

Enimvero dum regio nostra ad huc nova est, et non tanto aere praedita est, quantum ad opus praescriptum requiritur, *ideo* magnopere petimus ab omnibus bene dispositis, imploramusque eos velint nobis argenti succurrere manu dando aliquid ad promotionem magni, et maxime necessarii operis suscepti.

Et nos delegamus, et auctoritate hisce literis munimus Reverendum Dominum Theodorum Frelinghuysen, Albaniensis ecclesiae Reformatae Pastorem fidelissimum, petitionem nostram humillimam, ubicunque, Providentia Dei viam pandet, proferre, rationes ponderosas hujus propositi plenius explicare, dona accipere, et in omnibus sic agere ut illi utile, et necessarium videbitur ad promotionem rei predictae; daturus fratribus unitate faederatis de omnibus accuratam rationem.

Oramus igitur, velit Deus Omnisufficiens iter suum trans Oceanum felix, et prosperum reddere, animos, et manus bene dispositorum aperrire, et eorum dona nobis collata largiter remunerare in hoc, et in seculo futuro.

Actum in caetuali conventu nostro habito Neo Eboraco, die trigesimo mensis Maii Anno Domini Nostri Millesimo, Septingentesimo, Quisquagesimo quinto.

Ex nomine, et auctoritate totius Coetus.

Indeed, because our country is yet new, and not possessed of so great wealth as is required for the work prescribed, *therefore* we earnestly beseech all the well disposed, and implore them to be willing to help us with the power of money, by giving something for the promotion of this great and peculiarly necessary work which we have undertaken;

and we hereby delegate and do appoint, by our authority and this present instrument, the Rev. Domine Theodore Frelinghuysen, the very faithful pastor of the Reformed Church at Albany, to present our most humble petition wherever the providence of God may open up a way, and to explain more fully the weighty reasons of this our proposition; to receive donations, and in all circumstances to act as may seem good to him and necessary for the furtherance of the matter above mentioned. He will also give, in behalf of the brethren united in this alliance, an exact account of all things. We therefore pray that the all-sufficient God will give him a pleasant voyage across the ocean and a prosperous return, and will open the hearts and the hands of the well disposed, and bountifully reward them for their gifts contributed to us, both in this world and in the world to come.

Done in our Coetus Convention, held in New York on the thirtieth day of May, 1755. In the name and by the authority of the whole Coetus.

Reinhardt Erickzon, p. t. Praeses.,
Johannes Leydt, p. t. Scriba.,
Benjamin Meynema,
Ulpianus van Sinderin,
Johannes Henricus Goetschius,
J. C. Fryenmoet,
Samuel Verbryck,
David Marinus,
Barent Vrooman,
Johannes Schuneman,
Thomas Romeyn.

CORRESPONDENCE FROM AMERICA.

The Coetus to the Classis of Amsterdam, May 30, 1755.

Portfolio, "New York", Vol. ii.

To the Very Rev. Classis of Amsterdam.

Very Rev. and Very Learned Sirs and Brethren:

Although it lies fresh in the memory of the Coetus, that the Rev. Classis has insisted that no further requests be made for permission to ordain [promote] more young men to the sacred Gospel ministry in this country; and reasons therefore were given, which, in themselves, were not without weight; and although we would gladly have acquiesced in ordinations [promotions] only by the Rev. Classis, and thus have observed that part of the good order of which they make mention, if other parts of said good order, and, especially, pressing circumstances had not compelled us; yet, Rev. Sirs, it happens that, on that very account, we feel ourselves in conscience constrained and compelled to renew our requests. And so we now do, and that for two individuals, upon the earnest desire of certain churches. Their circumstances are such, that when they are more fully made known, we trust, your Revs. will not only justify our request, but also give your permission and approval in the matter.

One of these individuals is [John] Mauritius Goetschius, a man, so far as we know, of Christian character, and of a peace-loving disposition. He is a brother of Rev. [John] Henricus Goetschius, under whom he studied for some years. He then sailed for Holland with a view to the ministry. He went to Switzerland, however, and, after having attended an Academy [University] there, he became a doctor of medicine. Sometime ago he came back again. Having practiced medicine successfully for a time, he felt constrained to serve the Church. Under Rev. Theodore Frielinghuysen [of Albany] he fitted himself in theology, the Hebrew language, etc.; and now he has received a call to Stone Arabia, a German Reformed Church, north of Albany. For some time past, this church has been imposed upon, tossed about and injured by German [ministerial] tramps. It is far distant and has little strength; but it longs for the Gospel ministry. It has accordingly addressed itself to our Coetus for help, and particularly as to this matter. If not helped now in this way, and being unable to bear the expense of a voyage to Holland, [by a man seeking ordination] it is liable to become totally scattered.

The other individual is Henricus Frielinghuysen, a young man about twenty-one years of age, possessed of excellent ideas, and of a discerning judgment. These are natural gifts, common to the Frielinghuysen family, and not unknown to your Revs. He, too, by studying under his brothers from his childhood, has enlarged his gifts, so that his knowledge and erudition are by no means small. At first, indeed, he did not have the Gospel ministry in view. But at length he was induced to give himself to it. He has now, in a private examination held for him, by Revs. Freyenmoet, Verbryck and Vrooman, given satisfactory proof of his knowledge in theology as well as in other branches. And he has already received a call from the church where his brother Jacobus had been called, namely, at Mormelton [Marbletown]. This church still feels the heavy expense [of having sent Jacobus Frielinghuysen to Holland], and the sad loss of its formerly called minister, whom, after so many struggles and such long waiting, it had at last secured, but was never privileged to behold as its [settled] minister. An express condition, therefore, made in this call, is, that he *must* receive ordination [promotion] in this country; otherwise the call will be cancelled. So it was, therefore, that although he felt inclined to go across the ocean, even at his own expense, yet he could by no means do so; for the risk connected with it, as well as other reasons, had to be taken into account. Such being the case, and the church as well, being strongly determined, we could not conscientiously refuse to make again this request: namely, that the Coetus, in the name of the Classis, should have power given it, to qualify these two young men.

Nor can we doubt that your Revs. will accede to such request. In expectation whereof, after wishing you, Rev. Sirs and Fathers, every blessing, we remain

Your Revs. Servants.
Signed in the name of the Coetus,
R. Erickson, p. t. Praeses.
J. Leydt, p. t. Scribe.

Done in special session of our Coetus at New York, May 30, 1755.
Copia collata Concordat.

P. S. We are absolutely necessitated, Rev. Sirs, to repeat this request, even before we have obtained an answer, and to urge it, with the following reasons;

1. The well-known war, which makes the sea altogether unsafe, and which presses especially upon our country. This induces those churches to say further, that these young men shall not go across the sea [for ordination], for they dread the possibility of their falling into the hands of the enemy.

2. Those churches are located on the borders, and are thus exposed, more than others, to the inroads of the barbarians. This not only makes the need of services for them the greater, but it also makes it unsafe, yea, even dangerous, for ministers to go to supply them; for the Indians are in the habit of lurking along the ways, like wolves, watching for blood.

3. If we obtain no authority for the ordination [promotion], then the churches are lost to us. This has now become plain; for we have with difficulty withheld them from going over to other denominations, and have only quieted them by the promise of once more repeating this request.

young men shall not go across the sea [for ordination], for they dread the possibility
that the Rev. Classis will not be able conscientiously to refuse our request; neither will it want to do so. We ask, therefore, that the answer may be sent us as soon as possible, either by the way of England, or by some other way, cost what it may. Thus may we be in a condition to save the churches and to keep them in subordination to your Revs., as well as to good order. We are eagerly awaiting an answer to our former proceedings, which were sent on a year ago. We shall now give orders to send on the present also; and we ask that answers be sent us under cover, addressed to Mr. Joris Brinkerhoff, merchant at New York. We remain,

Your Revs. Obedient Servants,
In the name of the Coetus, in regular session,
Samuel Verbryck, p. t. Praeses.
B. Vrooman, p. t. Scriba.

Dated New York, this 7th of October, 1756.
No. 259. Answered, Jan. 11, 1757.

The College and the Dutch Church.

The Additional Charter, for a Dutch Divinity Professorship in Kings College, presented and approved, May 30, 1755.

At a Council, etc., etc., the 30th of May, 1755.

Present, the Honorable James De Lancey, Esq., Lieut.-Gov., etc.
Mr. Kennedy, Mr. Chambers,
Mr. Murray, Mr. Smith,
Mr. Holland.

The draft of an additional charter to the Governors of the College of the Province of New York, in the City of New York, in America, for establishing a Professorship in Divinity for the instruction of such youth as may intend to devote themselves to the ministry in these churches in this Province that are in communion with and conform to the doctrine, discipline and worship established in the United Provinces by the National Synod of Dort, and any other students that may be desirous to attend his lectures was laid before the Board, read and approved of, and the Council humbly advise his Honour to fix the seal of the Province to the same when engrossed and prepared for it.

THE ADDITIONAL CHARTER.

"Additional Charter" to the Charter of Kings College, allowing a Professor of Divinity to be appointed therein by the Dutch Church of New York City; upon the personal application of Rev. John Ritzema, Senior minister of said church. 1755, May 30. [See Oct. 31, 1754.]

............"That the Dutch here shall enjoy the liberty of their consciences in Divine Worship and Church Discipline .... there may and shall be in the said College, a Professor of Divinity of the Reformed Protestant Dutch Church, for the instruction of such youth as may intend to devote themselves to the Sacred Ministry of this Church, in this our Province of New York .... Such Professor shall be from time to time, and at all times hereafter, nominated, chosen and appointed, by the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York for the time being, when they shall see fit to make such nomination, choice and appointment .... Provided always such Professor, so to be chosen from time to time by them, be a member of, and in communion with the Said Reformed Protestant Dutch Church."

—See *Corwin's Manual of the Reformed Church*, 4th ed. 1902, pp. 107-116, 168, 678-9.

See also under dates of Oct. 1, 18, 25; Nov. 1, 4, 1754; and May 7, 13, 19; June 3, 5, 12; Aug. 11, 12, 1755; Dec. 1, 1756.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to Pennsylvania.

1755, June 1st. Art. 6. The Committee on Pennsylvania affairs handed over three letters, drawn up by them according to resolutions of the Rev. Depp. Utriusque Synodi, and of this Classis: namely, one to the Coetus, one to Rev. Scheatter, and one to Rev. Rubel. A committee was appointed to hear those letters read, and, if satisfactory, to send them off. The Committee having expressed its complete satisfaction therewith, the forwarding of those letters was determined on. xiii. 49.

Final and Preparatory Examination of Revs. Brouwer, Jakson, and Van Herwerden.

Art. 8. William Jakson handed over his academical and ecclesiastical certificates, with an accompanying call from the churches of Bergen and Staten Island, in North America. He asks to be examined preparatorily and finally. This was granted him, on the condition that before his admission to the ministerial office, he make declaration that he will not co-operate (lit. conspire) in any plans to promote the erection of an independent Classis or Academy in New York or the neighboring provinces, without the consent of the Classis. xiii. 49, 50.

(William Jakson.)

William Jakson's sermon was on Eccles. 12:1, and the chapters assigned him in the languages were Psalm 2 and John 1. But so little satisfaction was given by him that the Assembly rejected him for the present, with the privilege that he might offer himself once more for examination, when he shall have advanced further. xiii. 51.

THE COLLEGE AND THE DUTCH CHURCH.

The Additional Charter to the Charter of Kings College presented to the Trustees, June 3, 5, 1755, and deposited with the Treasurer of the College, and ordered printed.

June 3, 1755.

Mr. Banyar, Deputy Secretary of this Province from his Honour the Lieutenant Governor presented his Majestie's Additional Charter to the Governors of the College of the Province of New York, in the City of New York in America, for establishing a Professor in Divinity in the said College according to the Doctrine, Discipline and Worship established by the National Synod of Dort, and then withdrew.

The said Additional Charter being read: It was thereupon

Resolved, That the Treasurer, Mr. Barclay, Mr. Ritzema, Dr. Johnson and Mr. Lispenard be a Committee to wait upon his Honor the Lieut.-Governor, to return him the thanks of this Board for the same.

Ordered, That the said Additional Charter be lodged with the Treasurer of the Corporation; which was delivered to him accordingly.

At a Council, etc., etc., the 5th of June, 1755

Present.

Ordered, That the additional charter granted to the Governor of the College of the Province of New York, in the City of New York, in America, for the establishing a Dutch Professorship in Divinity be printed.

(This additional Charter is not on Record in the office of the Secretary of State at Albany.)

CHURCH OF NEW YORK.

Manor of Fordham.

New York, June 9, 1755.

Consistory held after calling on God's name. Present, domines Ritzema and De Ronde. Elders; Cuyler, de Peyster, Lefferts, Johnson, Brinckerhoff; Deacons, W. de Peyster, Van Wyck, Ray, Livingston, Meyer, Keteltas, Brevoort, Bogart; Church Masters: G. W. Beekman, Lott, Roosevelt. *Resolved*,

1. That the act and confirmation be delivered to Deputy Secretary Banyer, to be placed in the hands of the Council.

2. That a notice be affixed to the Church-door of the Manor of Fordham to the effect that all who are in arrears of rent shall

pay the same by August 1st to Capt. Abel Hardenbrock in New York; otherwise they must expect to be arrested without further delay.

3. That the Great Consistory be called to meet on the matter of the Manor at 4 o'clock on Thursday afternoon, June 12.

CHURCH OF NEW YORK.

Manor of Fordham, Church not to be sold.

New York, June 12, 1755.

Great Consistory held.

After calling on God's name, the President stated, that the last Great Consistory had consented to petition for power to sell the Manor of Fordham; that the Act of Assembly was not confirmed in England; and that the question now was, whether all was still of the same mind; and were willing to sell. It was unanimously agreed to sell, and the matter was referred to the Ruling Consistory, to manage the matter as they thought best.

The Ruling Consistory further resolved to request the Elders, Johnson and Lefferts, and the deacons, Philip Livingston and Theodore Van Wyck, to speak first to Mr. Pieter de Lancy, who it was understood, wished to buy the whole (Manor), and see if they could come to an agreement respecting the Manor, excepting the church; and report to the Consistory. This they agreed to do.

PETITION OF THE TRUSTEES OF KING'S COLLEGE TO THE ASSEMBLY, FOR THE MONEYS RAISED BY LOTTERY FOR A COLLEGE; JUNE 12, 1755.

From the Journal of the Assembly, Vol. ii., pp. 446–7.

A petition of sundry of the Governors of the College of the Province of New York, in the City of New York, in America, was presented to the House and read, setting forth that for some time past several considerable sums of money had been raised in this Colony by public lotteries and the duties on excise, which was, by Acts of the Legislature, vested in Trustees, and appropriated for the founding and erecting and establishing a College or Seminary of learning, for the education and instruction of youth; that the said Trustees in consequence of their appointment, and of the Acts of the Assembly aforesaid, did about a twelve-month since open a Public Seminary, under the care and direction of the Reverend Samuel Johnson, whom they invited and called from Stratford, in New England, as President, to begin and carry on the same; but finding the advancement of the said Seminary would be greatly retarded for want of several powers and privileges with which the neighboring Seminaries were vested, such as making laws for the good government of the students, and conferring degrees and honors, such as are usually granted by Colleges, did therefore petition his Honor, the Lieutenant-Governor in Council, and obtain his Majesty's Letters Patent of incorporation, granting unto the petitioners the powers and privileges aforesaid whereby there is now the greatest prospect of success, and it is hoped that by some future assistance and encouragement it will fully answer the good and laudable intentions of the Legislature:

That the said petitioners, considering it would tend to the promoting of said College to have a Professor of Divinity therein, in communion with and conforming to the doctrine, discipline and worship established in the United Provinces by the National Synod of Dort, for the benefit of such students as may tend for the Sacred Ministry, or such others as may be desirous to attend his lectures, petitioned his Honor, the Lieutenant Governor in Council, for his Majesty's additional Letters-Patent for that purpose, which were readily granted, whereby the nomination and appointment of such Professor is vested in the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in this City; and the said Professor is to enjoy the same rights and privileges as other Professors in the said College, as in and by the said Charter, ready to be produced, will more fully at large appear:

That upon the petitioners being sworn and qualified to execute the office of Governors of said College, the Rector and Inhabitants of the City of New York, in communion of the Church of England, as by law established, did, for the encouragement, promoting and forwarding the said good design, execute and deliver unto them the legal conveyances for a certain parcel of land in the West Ward of this City, of upwards of three thousand pounds value, which they generously offered and set apart for that purpose, being most pleasantly and conveniently situated for the building and use of a College;

That the petitioners, being sensible of the advantages of a free and generous education of youth in the liberal arts and sciences, to the Province in general, as well as to this City in particular, are ready and willing to the utmost of their power faithfully to execute the trust reposed in them; and therefore humbly praying the Honorable House will at all times assist, protect and countenance them therein, and particularly that they will be favorably pleased to pass a bill in order to vest in the petitioners for the uses aforesaid the several sums of money so as aforesaid raised by public lottery, and the duties on excise, with the increase or profit arising thereby; and also grant unto them such further and other assistance and encouragement the better to enable them to carry on the useful work aforesaid, as to the Honorable House shall seem reasonable and consistent with the public good.

A Motion was made by Mr. Cornell to postpone to the next meeting of this House, after the first day of September next, and the question being put thereon it was carried in the affirmative, in the manner following: affirmative, 11; negative 9. (The names are given in the Journal.)

After a warm and protracted debate of a year, it was ordered that one-half of these moneys be given to the College, and the other half to the Corporation of the City of New York for a Pest-house. [*See Corwin's Manual, 3rd ed.,* 1879, *p.* 37 ; *4th ed.* 1902, 107. Also Act of Dec. 1, 1756.]

CORRESPONDENCE FROM AMERICA.

Rev. Anthonius Curtenius, of Flatbush, to the Classis of Amsterdam, June 21, 1755.

Portfolio "New York", Vol. ii.

Addressed on the outside:

To the Rev. Ministers as well as Elders, who constitute the Rev. Classis of Amsterdam, at Amsterdam.

Very Rev. Fathers and Brethren in Christ, Ministers as well as Elders, who constitute the Rev. Classis of Amsterdam:

Remarkable in deed are the words we read in Prov. 21:1, "The king's heart is in the hand of Jehovah; as the watercourses, He turneth it whithersoever He will." Of this I have become aware by the wonderful guidance of the Most High. For the old and real consistories of the five villages, namely, Flatbush, Brooklyn, Bushwick, New Amesfort and New Utrecht, situated in Kings County on Long Island, had their hearts inclined, in the name and by the authority of far the greater number of members in the Reformed Dutch Churches of the aforesaid villages, to call me as their regular pastor and teacher, in the place of Rev. John Arondeus, who went back to Holland last year. At first, when two delegates from the consistory came to bring me the call, I stood amazed, and thought by myself, how wonderful is the Lord's guidance in my being called there; for I had never even heard of their having it in their mind to call me. Then they related to me how wonderfully God's hand had been at work in the matter. They said that the Church-Committee, authorized by the Churches to choose a minister, had in mind two ministers, namely, Rev. Van Hoevenberg and Rev. Freyenmoet; that they were expecting surely to make a choice of one of them, for their regular pastor and teacher. When the consistories had come together, two days before a choice was to be made, it happened that a certain person of the church [kerkpersoon] mentioned my person at their meeting. So, when the day had come to choose a minister for the churches, my person was named again at their meeting. Then God so inclined their hearts that, within an hour's time, by unanimous vote, they, in the name of the churches, elected me, as their regular pastor and teacher for the five aforesaid villages. See document, Letter A.

To me, and to hundreds of other people, it seemed wonderful that that election had thus come about. I wrote a letter to the consistories, stating that I would take the call into consideration for one month. I also asked them to be so good, meanwhile, as to come to me to New York, to confer further on this matter; requesting them also to be pleased to bring with them the lists from each village of those who desired me for their regular pastor and teacher. I found that as many as one hundred and thirty odd persons, of Reformed Church families, desired me as their minister. When one considers such a fact, and looks at it in the light of God's Word, he finds that the regular calling of a pastor and teacher lies with the church, as in Acts 14:23, etc.; 1 Cor. 3:23, 2 Cor. 4:5, and other places. See document, Letter B.

This gave me proof, sufficiently convincing, of my being called of the Lord. Nevertheless, I was not willing to give my word, before, as I told the consistories, they had proposed certain Articles of Peace to Rev. Van Sinderen and his consistory. The Peace Articles were, accordingly, drawn up. Then said I, "I should like to see Rev. Van Sinderen's salary as secure as my own." They answered me, "If Rev. Van Sinderen accepts these Peace Articles," [this will be so.] An elder from Flatbush then said to me, that he [Van Sinderen] would have 28 pounds from Flatbush village alone, as well as myself; also all the other consistories promised to do their several parts, in seeing what they could raise among their churches by voluntary contribution. I then said, "If he accepts these Peace Articles, I promise that, after I shall have been installed in my office, I will go with him through the five villages from house to house, to declare before every individual of all the congregations, that I had not come to the churches to keep up the quarrels which had so long prevailed among them; but that, if it should please God to bless my ministry, all such things must vanish away. See document, Letters C. D. F.

It grieved me that all these advances were repelled by him and his consistory. See document Letter E. Although I perceived, that, in spite of every effort on my part to secure the restoration of peace in those churches, Rev. Van Sinderen and his consistory continued to oppose that large number of people in those churches. Nevertheless, I did not want to resist the will of God. I declared at last, that, in the fear of the Lord, I accepted the divine call, and that in the strength of the Lord, I would come over to them.

So in the beginning of April my relation [at Hackensack] was dissolved, and on May 8th, 1755, that being Ascension Day, I was by the Rev. Johannes Ritzema, installed in office. My humble request now is, that it may please your very Revs., to approve this divine call; and then I doubt not that those churches will soon be restored to rest and peace. I would have asked your Revs. for approval of this divine call before I went over to those churches, but there was danger in delay. For as soon as Rev. Van Sinderen and his consistory heard that the call had been offered to me, they banded together with the Gravesand Church to call Rev. Theodorus Frielinghuysen of Albany. They also put this plan into execution, and at once offered him the call. I understood from Rev. Van Sinderen that he declined it.

The object of this was, to thwart again the will of that large majority, and of scaring me into declining that divine call.

Wishing your Revs. every conceivable blessing, not only upon your holy ministries but also upon your persons and families, I close, and remain,

Rev. Fathers and Brethren in Christ,
Your Very Revs. Obedient Servant and Brother,
Anthonius Curtenius.

Flatbush, June 21, 1755.

No. 233. Received by Classis, Sept. 1, 1755.

Paper A.

That the election occurred in such a way as our minister has represented in his letter, we the elders, testify in the name of all.

Nicklaes Wyckof, elder
Jeremias Van der Bilt, elder
Nicklaes Veghte, elder

Paper B.

That there are one hundred and thirty odd families who have authorized and empowered us to choose a minister for them, is evident from the lists. These contain over one hundred and thirty men's signatures. We the elders, testify to this, in the name of all.

Johannes Lott, elder
Pieter Wyckof, elder
Rutgert Van Brunt, elder

Paper C.

That Rev. Curtenius made the condition [of his accepting the Call], that Articles of Peace should be proposed to Rev. U. Van Sinderen and his Consistory; that Rev. U. Van Sinderen should receive his [share of the] salary as well as Rev. A. Curtenius, if he and his Consistory accepted these peace Articles; that an elder from Flatbush promised that Rev. U. Van Sinderen would have twenty-eight pounds from Flatbush village alone, every year; and that the other elders of the four other villages also promised to do their part in raising among their churches what they could by voluntary contribution. These matters, we the elders, testify to. They were spoken of in the presence of us all. This we, the elders, testify in the name of all.

Jan Couwenhoven, elder
Jan Noorstrant, elder
Gerret Van Duyn, elder

Paper D.

That these Peace Articles were given to Rev. U. Van Sinderen and his Consistory; as also the promise that he would have twenty-eight pounds every year from the village of Flatbush alone, if he accepted the said Peace Articles. To this I can testify. I told him of it myself.

Jeremias Van der Bilt, elder.

Rev. J. Ritzema can testify, that he wrote to Rev. Van Sinderen himself to the effect that Rev. A. Curtenius was awaiting to go with him through the five villages from house to house.

Paper E.

That those Peace Articles were given to them and that they were refused, we, the elders do testify.

Cornelis Voorhees, elder
Jeremias Van der Bilt, elder
Jan Couwenhoven, elder

Paper F.

That Rev. A. Curtenius made the promise, that, if Rev. U. Van Sinderen accepted those Peace Articles, he would go with him through the five villages from house to house, we do testify. We ourselves heard our minister say it.

Jeremias Van der Bilt, elder.

If Rev. J. Ritzema were not away from home, he could testify that he himself had written to Rev. Van Sinderen, that Rev. A. Curtenius was willing to go with him through the five villages from house to house.

CORRESPONDENCE FROM AMERICA.

Consistory of Kingston, per G. W. Mancius to the Classis of Amsterdam, June 27, 1755.

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii, 428.

Very Rev. Sirs, Fathers and Brethren in Christ:—

On account of several hindrances we have been obliged to postpone hitherto our answer to your Revs. honored communication. Wherefore the present may serve as a reply.

Although we have reasons to think that your very Revs. have been too yielding to those of the Paltz, [New Paltz], in your decision in the dispute between us and them; yet simply and solely from a love of peace, we have submitted ourselves to your Revs. decision, and have released the Paltz, and declared it independent of us.

This was done, however, not without great trouble, which they caused us. They demanded of us that, when they wanted to give us notice, [of a meeting?] we should keep our minister, Rev. Mancius, away from our church gathering. This demand we deemed improper, and we requested them to appear by two elders at our consistory meeting, assuring them that Rev. Mancius was as earnestly inclined to peace as any one. But they refused. Later on, by letters, wherein they did not hesitate to write that your Revs. had annulled the censure, [by the Kingston Church of certain ones of New Platz,] and declared it void, they asked us to meet them at an hour's distance from Kingston at a private house, but, again, this was to be without our minister. But we then declared to them, in all sincerity, that we continued to acquiesce in your Revs. decision, and were very much inclined to have a fraternal conference; but that, since your Revs. had, with a view to their being independent of us, laid down the conditions, not to us, but to them, we could not assign a place for the conference other than Kingston. Whereupon, they, finally, in a third letter, notified us [of their refusal?]

We shall make no remarks at present in reply to your Revs. communication; but we shall proceed on the supposition, that your Revs. already know that the largest part of the Coetus want to be no longer a Coetus, but to become a Classis here; and that your Revs. have received also a copy of the Circular Letter of the Coetus.

We shall now, therefore, make known to your Revs. only the fact that Rev. Theodore Frielinghuysen has undertaken to establish a Classis and an Academy here; and that, without the consent of his Rev. Consistory. Without giving notice of his intention to his Rev. Consistory, his Rev. left Albany, after the first Sunday in January of this year [1755.] First he went to Rev. Schuneman, [at Catskill], who gave his signature at once in favor of the establishment of a Classis and an Academy. After that he came to me, Rev. Mancius, [at Kingston], and asked me to persuade our consistory to give its consent for a Classis and an Academy. I answered his Rev., that our consistory thought that, from the nature of our country, a Classis here would be more harmful than useful for our church; that his own Rev's. consistory, as well as that of New York, and also others, were of the same opinion; but that I was not disinclined with regard to an Academic school; and that I would make known his Rev's. proposition to my Rev. Consistory. On the Saturday and Sunday following, his Rev. preached at Mormel [Marbletown]; and the Sunday after that, at Rochester, [Ulster Co., N. Y.]. He then urged from the pulpit, in every possible way, the need and benefit of establishing a Classis and an Academy. He read his petition, which was addressed to the Synod, without stating, *Nota Bene*, which Synod. He also said that one of the ministers would have to go to Holland, to present the Petition in person, or by word of mouth; and that usually large gifts for the establishment of an Academy would certainly be secured in Holland. All this his Rev. related to me after his return to my house. He also said that all the people at Mormel [Marbletown] and Rochester were in favor of it, adding "Vox populi vox Dei".

I replied that I was astonished that his Revs. called an irrational hubbub among the people "the voice of God"; that the people would never have made such a clamor, if he had not talked them into it, and set them up to it. Also, that, (since it was perfectly obvious that his Rev. was willing to go to Holland, and even to Germany, to make such collections,) I did not doubt but that his Rev. would obtain large gifts in Holland; that this would take place, especially if his Rev. gave out the statement that all our Dutch Churches were incapable of contributing toward the establishment of an Academic School, and also that we were hampered and oppressed in our liberties here. But inasmuch as this is not the case, for we are enjoying perfect liberty here; and inasmuch as we are not incapable, (if all our churches and people would, according to their ability and condition, contribute something,) to establish an Academic School, I told him I could not see how his Rev. could be honestly authorized to carry over there such a statement; at any rate, that I was unwilling to bear testimony to what was not the truth.

His Rev. replied that under such circumstances, nothing would come of the matter. I, in turn answered, that I must say, that then those clamorers, of whom his Rev. had said "Vox populi vox Dei", loved their money more than their religion. I also informed his Rev. of the resolution of my consistory, which was of the following import: That we approve, as useful and needful in the present circumstances, the establishment of an Academic School, as proposed by Rev. Theodore Frielinghuysen; and that we, therefore, desire and request that the Rev. Brethren and elders of our Dutch Reformed Churches may be of one mind with his Rev. and ourselves, and join hands, not only in making a beginning of the work, but also in bringing it to a desirable conclusion. Orally, it was also added, *that if we discover that the Brethren are unanimously in favor of a Classis, we should not object to it, but should take favorable action thereon.* These underscored words, however, were not [at first] given to his Rev. in writing.

When at his request they were given to him in writing, and his Rev. was asked to stay a while longer, or to stay over night at my house, his Rev. pretended that he had it in mind to ride that same evening to Rosendale, two German miles distant from Kingston, and so he took his leave. But instead of riding away at once, he repaired to some one's house, where two or three persons were present, who, without any reason, were not any too well disposed toward the ruling consistory. With these men his Rev. must have made an agreement beforehand; and he now asked them to try to get signatures in our congregation in favor of a Classis. They were ready to serve him in this. Quietly they went among those over whom they had some influence, or who were under obligation to them, and who would otherwise never have signed their names, and obtained some signatures in favor of a Classis. Even Rev. Vas, a man of nearly ninety-three years of age, and other incapable persons, were somehow misled into giving their names. Oh, what cruel discourtesy, on the part of Rev. Theodore Frielinghuysen! What shall we say of it? Does not such conduct develope factions? Does it not give occasion for schisms and disturbances in our Church?

Late in the evening his Rev. departed. He then went from church to church to do as much as possible to make his propositions palatable. He gained some over to his views, while others repulsed him and opposed him. It was March before he came back to our minister; and, after a brief stay, he went again to Mormel [Marbletown], Rochester and Wawarsing [Naponoch] where he remained until the Sunday before Easter. Therefore, his Rev. did, without consent from, and to the great dissatisfaction of his own Rev. Consistory stay away from his church [at Albany] for ten weeks. And long absences had also occurred more than once before.

Thereupon we received the letter which is herewith enclosed. How true it is we leave to your Revs. to judge from what follows: Rev. Schuler [Schuyler] with his Rev. Consistory and congregation at Schoharie, are opposed to the formation of a Classis. So also are Rev Frielinghuysen's own Consistory at Albany; Lord Livingston at the Manor; the Consistory of the Church at Saugerties; the Rev. Consistory at the Camp and Rhinebeck, as well as the Consistory at Lower Rhinebeck, where Rev. Hoevenbergh is located; the Consistory at Paramus, where Rev. Van der Linden is located. This Consistory has sent a protest to the Assembly; Rev. Haaghoort, with his Rev. Consistory; the Rev. Consistory at Bergen; the Rev. Consistory at New York; the Rev. Consistory on Long Island, where Rev. Curtenius has been called. In addition, Rev. Ritzema will report how it stands with Harlem and the Manor of Fordham and Philipsburg. Thus it appears that there are more

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churches, and these the leading ones, which are opposed to the formation of a Classis, than there are in favor of it.

At the time appointed our minister went to New York, with his elder, doctor Jacobus Elmendorf. At the meeting he found Rev. Theodore Frielinghuysen and his brother, Henricus Frielinghuysen, who studied under him, and whom against Church Order, he allows to preach at Mormel [Marbletown], Rochester and Wawarsing, as also in his own congregation, as a regular ministerial candidate. Against this our minister [Mancius] protested, because Henricus Frielinghuysen did not belong to the Assembly. Whereupon the latter left.

In the afternoon his Rev. (Rev. Theodore Frielinghuysen) read the signatures of the churches that favored a Classis and an Academy. He had the imprudence of attempting to read also the signatures, which were improperly obtained from certain ones at Kingston. Together with my elder, I, Rev. Mancius, protested against that. I declared to Rev. Frielinghuysen, that, in the simplicity and sincerity of our hearts, we had given his Rev. that testimonial with regard to ourselves; that we thought his Rev. had in view the welfare of our churches; but that now we were noticing how seriously he was thwarting our purposes and views, by his illegal conduct among our churches; and that we had thereby discovered that his Rev. had himself in view, and not the welfare of the Church.

Whereupon his Rev. remarked, that it went seriously against the grain with him, too, that I had so worked upon the Consistories of Saugerties and of the Camp, that they did not sign his Petition to the Synod. But I proved his accusation to be false through Rev. Schuneman. For he had been to see the Consistory at Saugerties, and presented to it Rev. Frielinghuysen's Petition, subsequent to my visit; and to him, the Rev. Consistory had said that, in case they wanted to make a reply, they were under obligations to make it to me. This the Rev. Schuneman testified to, openly and frankly, before the Assembly. In regard to the Consistory of the Camp I said: "Since his Revs. (Rev. Frielinghuysen's) visit at my house, I have neither seen, nor spoken with, nor written to that Consistory, neither have I preached at the Camp—another thing I am charged with. But with perfect fairness, I permitted the precentor of the Camp, (who came to hear me at Rhinebeck), to present Rev. Frielinghuysen's Petition to that Consistory. The result was, that he brought me the message that the Rev. Consistory at the Camp were not inclined to sign. This his Rev. well knew. For at Rhinebeck, he had stopped over night with the precentor, who told him of it himself.

On his return, his Rev. himself declared this to me, the Rev. Mancius. I was then asked, if I was in favor of a Classis. I answered: "On some accounts I am; but, as some members of the Coetus, viz., Revs. Ritzema, de Ronde and Curtenius, have told me of the partisan action of the Coetus, how that, by intrigue a majority vote was procured; and how such a majority vote was used whether rightly or wrongly, to accomplish personal ends, etc.; therefore, I was, with my Consistory, in favor of a Classis conditionally: that is, in case matters of importance came before us, in regard to which the Rev. Brethren were unanimous in their opinions, then such matters should be finally settled and determined; but in matters respecting which there was a difference of opinion, the views of each side of the Assembly should be sent over to the Rev. Synod or Classis in writing, for final decision. For from one of those bodies we might expect an impartial judgement, a judgment according to truth and righteousness. For, those Rev. Fathers, not knowing us personally, would have no selfish interest in the matter. And, then also, they have large knowledge of things, and ability to form a judgment, and would pronounce no sentence that did not accord with truth and righteousness. In that case, the brethren on the other side, who, on account of the abuse of a majority vote, are now against the Coetus, and so also against a Classis, might become favorably inclined. Then also the blame, which now rests on the Dutch churches, by reason of such abuse of the majority vote, would be removed, and we could show that what we had in view was truth, righteousness and peace. At any rate, not one of you would be able to say that my object in all this was the love of power, selfish interest, or mere partisanship.

But this proposition which seemed to us so reasonable, could not be carried. It was objected to it, that it would be against all Church Order. I replied that I was not opposed to Church Order, but to the abuse of it. This, alas! in a variety of matters, had been all too clearly manifested. Thereupon a Majority voted for a Classis according to Church Order. I remarked that those words sounded well, but that the opposite was intended, and such object was displayed in several instances. For, it is a matter of common observation, that men often pretend one thing and do another; and often, also, their pretensions are found to be more just and probable than the reasons for which they do a thing. Is it not, therefore, possible in this case also, that, not being able to secure the desired mastery, so as to have the chief "say" everywhere, and seeing no chance for obtaining the mastery in the usual way, for reasons given as proposed by our minister, they took refuge in the pretension mentioned?

The president, Rev. Erickson at length said, that, if I, with my elder, and also the elder from the Walkill, Willem Schmidt, (who, though he had been at the Coetus but once) had also noticed and called the Assembly's attention to its partisan action by means of a majority vote, could not change our minds, he, as president, was compelled to request us no longer to detain them. Whereupon we wished the Assembly farewell and went away. What further action was taken has been kept secret from us up to the present time.

Very Rev. Sirs and Fathers, it looks very strange to us, that Rev. [Theodore] Frielinghuysen should desire to stir up the churches here so greatly, by pretending that his Rev. is trying to protect our Dutch Churches against the danger of the English or the Episcopalians; for, indeed, not one of all the Dutch ministers exposes his Church to any danger from the English as much as Rev. Frielinghuysen does. For, for months, without the consent of his Rev. Consistory, his Rev. absents himself from his own church, and exposes it to the danger of the English minister at Albany, who speaks good Dutch and commands great respect there.

Now, the reasons which move us to turn our eyes away from a Classis, such as Rev. Frielinghuysen and his supporters want, are, among other things, the following:

1. The decisions of a Classis here will be fruitless, because they cannot have the sustaining authority of the [Civil] Government. Yea, indeed, we fear that the power assumed by a Classis here, would give occasion for confusion and bitterness, rather than for the profit and peace of the churches. For such power would be immoderately abused by some domineering and passionate brethren, who want to have their own way. These, therefore, would act, not upon good reasons, and with sure proofs advanced, but by a majority of votes. [!] This has usually appeared to be the way in the Coetus. Therefore on account of its abuse of power, several churches and ministers have left it, and are unwilling to come into it again on the old footing—[rule of the majority.]

2. The making of candidates and ministers in this country. This, after all, is the main object. But this would tend to tarnish and depreciate the Gospel Ministry. Already, some who have not a suitable knowledge of [divine] truths, have been promoted here to the ministry. They come boldly forward with their written sermons, and are not ashamed, in the presence of respectable congregations, to lay them cleverly down on the pulpit-desk before them, and often look into them, and speak from them. Such are not much better than mere readers, [Voorlezers], etc.

3. The making of ministers here will also have for its inevitable result the separation of our churches from those of the Fatherland. Some who belong to the Coetus have already given evidence of this, in that they have wanted to act as a Classis. They had the idea that they were under no obligation to ask your Revs. and the Synod's permission to do so, etc.

4. Again. The party-spirit, which has already ruled in the Coetus and been exercised by it, will not be quenched but rather be nourished by the formation of a Classis. This has already been evinced by the many who are "brethren—disciples" of Rev. Frielinghuysen, as well as by others who show themselves to be his willing supporters.

We, therefore, request your Revs. not to favor their undertakings. We also ask you to get your Revs. delegates in Synod to lodge a suitable protest against a Classis in America. For, owing to the peculiar circumstances of our country a Classis here will be a detriment to our Reformed Churches. And, we also fear that in case a Classis be formed here, the common proverb will be verified—that diseases are often born of the remedies.

May the good God have mercy upon His Church! May He make our hearts over here warm with love, in order that we may dwell together as brethren! May God grant your Revs., in fullest measure, the best of heavenly and earthly blessings, and long preserve your Revs. in life and health, that you may be useful to God's Church, and that thus also, you may promote the best interests of ourselves and our churches here! We remain, Rev. Sirs, Fathers and Brethren in Christ, the Rev. Consistory of the Dutch Reformed Church at Kingston, and

In the name and by authority of all,
G. W. Mancius.

Kingston, [N. Y.] June 27, 1755.

P. S. Rev. Rubel, a German minister at Philadelphia, has been called to Rhinebeck and the Camp. His Rev. and the churches have given their promise to ask for subordination to your Revs. and, in church matters, to acknowledge your Revs. as their competent judge.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. July ? 1755.

(Abstract.)

No. 233. Consult 222.

Not answered, while 222, according to the statement of the consistory had been answered already, No. 46. But Van Sinderen was written to for further information, in order to be somewhat accommodating. See No. 52.

Letter from Rev. Antonius Curtenius, signed at Flatbush, Jan. 21, 1755.

He communicates to the Rev. Classis his call, by the old and genuine consistory, as he is pleased to call it, of the five villages, Flatbush, Breukelen, Bushwick, New Amersfoort, and New Utrecht, in Kings County, on Long Island. This came to him unexpectedly and by a wonderful guidance of Providence, showing that, on consulting him, it had appeared that as many as a hundred and thirty persons of said villages desired him; that peace-terms had been submitted to Rev. Van Sinderen; promises also of twenty-eight pounds salary from Flatbush, and of Devoip (?) to his advantage from the others; and that after Rev. Curtenius had been installed, he (Curtenius) would go round with him from house to house, to restore the peace. But all this was rejected by Rev. Van Sinderen. On the contrary, he with his Consistory, had conspired with the Gravesend Congregation, and had called Rev. Theodore Frelinghuysen, of Albany, who however had declined that call; and that he, Rev. Curtenius, weighing all these matters, which also he seeks to confirm by enclosures, had accepted this call as from God, and thereupon also had been installed by Rev. Ritzema on May 8, 1755, asking approval of Classis of this call.

xxiii. 423, 424.

ACTS OF THE CLASSIS OF AMSTERDAM.

Extracts from Letters from Abroad and Replies.

1755, July 21st. Art. 4. The Deputati ad res Exteras communicate extracts from letters from abroad and replies thereto:

1. From Rev. Ritzema of New York, Dec. 1754. Answer approved.
2. From the Consistory of New York, of October 17, 1754, signed by Ritzema, de Ronde, and thirteen members of the Consistory. Answer approved.
3. From Rev. Thomas Romein of Jamaica, of November 22, 1754. Answer approved.
4. From the Consistory of Jamaica, acknowledged as the legal Consistory by Coetus, of November 21, 1754; signed by Teunis Coevert, etc. Answer approved.
5. From the Consistory of Jamaica in Queens County, chosen under the supervision of Arondeus, of date January 21, 1755, signed by Paul Claverman, etc. Answer approved.
6. From Rev. Antonius Curtenius of Hackensack, of November 5, 1754. Answer approved.
7. From the same, of February 20, 1755. Answer approved.
8. From Kings County, March 29, 1755, signed by the elders John Lot and John Couwenhoven; to be answered, saying that we must first hear also other parties, who will be stirred up by this business.

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9. From the Conventus of Suriname, signed at Paramaribo, March 4, 1754, by Pierre Yver, President, and L. Doesburg, Clerk. Answer postponed.

10. Another one from the same.

11. From Rev. Pierre Yver, signed at Paramaribo, March 20, 1755. xiii. 54, 55.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Consistory of New York, July 21, 1755. Vol. 31, page .... No. 42.

To the Consistory of New York.

Rev. Sirs and Much-beloved Brethren:—

We perceive from your letter of Oct. 17, 1754, that the Rev. Coetus of New York in a letter to you of Sept. 19, 1754 has expressed the desire to become a Classis. We have no yet received the Acts of the Coetus, although the president (Rev. Ritzema,) promised us, in a letter of Sept. 19, 1754, to inform us of its proceedings by the spring (of 1755). Therefore we cannot as yet express an opinion upon that which is proposed. But the whole proceeding seems very remarkable to the Classis of Amsterdam as far as its knowledge goes. We indeed praise your zeal and watchfulness in seeking to preserve the excellency of Gospel service, as well as for your attachment for the Classis of Amsterdam, and your willingness to receive its advice and to keep up a correspondence with us. Nevertheless we must express our surprise that you have withdrawn yourselves from the Coetus, as we observe by the extract from the Minutes of your Consistory sent to us, and dated Oct. 1st, 1754. And we are also surprised that Rev. De Ronde should abandon his duties as a member of that body, which he in his call promised to fulfill.

We think, dear brethren, that your action will not tend to promote friendship and unity in your country; neither will your exclusion of yourselves from the Coetus increase your usefulness. You will now have no influence at all in that Assembly. You can neither uphold them in their counsels, nor direct them in the right way when they go astray. One should never avoid one extreme by rushing into another. It was for just such reasons, Rev. Sirs, that you rightly disapproved the act of those who showed themselves not very conscientious concerning those things which they had subscribed. We hope the same principle will avail in enabling you, Rev. Sirs, not to be guilty of that same act which you condemn in others, namely, forsaking the resolution "*declaring the contract and condition in the call of Rev. De Ronde a nullity,*" so far as concerns his duties as a member of the Coetus, which he promised to fulfill upon becoming your minister. Rev. Sirs and Brethren, this must not be done. Zion cannot be built up by gathering the material and then scattering it to the winds. When the Leaders are divided, the walls of Salem cannot be built.

The Classis, therefore, having deliberated on these matters, gives you the following counsel in all love and with only good intentions, namely: Do not exclude yourselves from, but remain in the Coetus. Work together with that Assembly with a spirit and desire of being useful to the congregations which are around you. The remedy which is not yet in sight may come in sight sooner than you imagine, through the power of Him who created light out of darkness. We pray that each one of you in particular may be very active in extinguishing the fires of discord and avoid everything which might keep them burning.

The God of peace and love be with you, and put his love in your hearts and bestow blessings upon your labors. Believe us that we remain with a true brother-heart, Your obedient servants and brethren, In the Name of the Classis of Amsterdam,

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

In our Classical Assembly,
Amsterdam, July 21, 1755.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Rev. John Ritzema, July 21, 1755. Vol. 31, page .... No. 43.

To Rev. Ritzema of New York.

Rev. Sir and Beloved Brother:—

We received your letter in December 1754.* In this, after declaring your disagreement with the Act which proposes (a

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* This letter was a forgery.

Classis) in your country, which is also perceived in a letter from your Consistory to the Rev. Classis, you ask in the name of Messrs. Erickson and Curtenius, whether Adrian van der Swan, a Catechist and Visitor of the Sick in New York, could not be qualified as a candidate by authority of Classis? Or if it were thought unadvisable to do it thus, whether it could not be done by the consent of Synod obtained through authorized ministers in Holland? Now notwithstanding our great desire to assist you, it is impossible, Brother, for us even to consider the matter. We learn even from the reasons given in your letter of Oct. 17, 1754, that troubles might spring up from such a circumstance. Therefore we have taken no action thereon.

Moreover, the Classis believes that if it should grant your request just now, when you and some others are against promotion in your country, that such action on our part would be contrary to your own views on the matter. If Adrian van der Swan can be useful there, he ought not to consider the expense of the journey nor the dangers connected with it. It is a journey frequently undertaken by others of his age. But he should gladly come over to be qualified regularly according to the Order of the Church. Thus he might be useful in vacant churches and in many unlooked for ways, assisting ministers and churches.

We wish you all necessary light, grace and fidelity, as well as every blessing on your work. We commend you and your family to the safe keeping of God, while we sign ourselves, with sincere love, Rev. Sir and Much-beloved Brother, Your humble and obedient servants and brethren, In the Name of the Classis of Amsterdam,

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

In our Classical Assembly,
Amsterdam, July 21, 1755.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the illegal Consistory in Queens County, appointed by Rev. Arondeus, July 21, 1755. Vol. 31, page .... No. 44.

To P. Ammerman, S. van Noordwyk, etc., the Illegal Consistory appointed by Arondeus.

Dear Brethren:—

The Classis of Amsterdam with grief learned from your letter of Jan. 31, 1755, that its advice of May 6, 1754, which was reasonable in itself, and given with all honesty and brotherly love, for the restoration of peace, was by you once rejected. In your letter you revived again all old matters, which ought long ago to have been cast into the fire of love. You also used expressions that it was passion, rather than Christian humility and peace which actuated you, when you wrote to us. Excuse us, Dear Friends, but we cannot mend matters a second time, which have once been settled by Rev. Classis.

We beseech you once more for the sake of the Lord and his love, for the welfare of Zion, and for your own best good, seek to promote peace, love and unity. Your own hearts cannot be in a happy condition in the midst of continuous discord and troubles; and you could not wish to appear before God in such a state of mind as many of you exhibit; and some of you are already advanced in age. Oh! Brethren, show that you are willing to subordinate yourselves to the Classis. Forget the past and strive for reconciliation. Give each other heartily the hand of fellowship and brotherly love. We entreat you, Brethren, recognize him who labors among you, who would fain be your servant in the Lord, and who admonishes you. Honor him for his works' sake. Live in peace, and may the God of love and peace touch your hearts in this matter, and be with you. Declaring our sincere love and praying for your welfare, we sign ourselves, Dear Brethren, Your obedient and affectionate servants and brethren, The Members of the Classis of Amsterdam, In the Name of all.

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly, July 21, 1755.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. A. Curtenius, July 21, 1755.
Vol. 31, page .... No. 45.

To Rev. Curtenius, pastor at Hackensack.

Rev. Sir and Brother:—

Your letter of Nov. 5, 1754 we safely received on Feb. 20, 1755. In this letter your inform us of the resolution of the Rev. Coetus, passed on Sept. 19, 1754, and the change of the Coetus into a Classis, concerning which you express your opinions and objections. Inasmuch as we have not yet received the Acta Coetus, we cannot express an opinion. Nevertheless, we take this *ad notam*, and only remark in general, that such plans, especially those about the establishment of a University, seem to us less chimerical, but yet far distant in the future.

Concerning the preaching of our pastors in the English language, and of the preaching of the English Whitefield and others, in our churches; also of the preaching of students, (of which you wrote on Feb. 20th, 1755,) who were appointed to preach in their congregations:—of all these things we cannot adequately judge, because we do not know anything about the circumstances, except that you have, as yet, had no opportunity to confer on this matter with the other brethren. We only express the hope that love and Christian toleration will not go further than the rules of Christian order and edification permit. To meet these limitations we hope that you and all the brethren may work in unity. May the Eternal Wisdom be near you with His light and bless you personally and in your office. We are with love, sincere and brotherly, Rev. Sir and Dear Brother, Your obedient and humble servants and brethren. In the Name of the Classis of Amsterdam,

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
July 21, 1755.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Illegal Consistory of Arondeus, in Kings County, July 21, 1755. Vol. 31 page .... No. 46.

To the Illegal Consistory of Arondeus; the elders, J. Lot, and J. Couwenhoven in Kings County.

Worthy Brethren:—We received your letter of March 29, (1755,) and perceive therefrom that you rejected the kind and brotherly counsel given by the Classis of Amsterdam, to change the Consistory, before a call should be made; yet this counsel would have been valuable to you, to help to bring about a restoration of peace. The Classis thinks the reasons you give (are invalid); viz., That they were unable in that way to choose a pastor to general satisfaction; and that a call penned by Rev. Mancius was liable to be considered illegal. As to the first: We cannot see the impossibility of choosing a minister to the general satisfaction, when you have a united Consistory. Indeed, you should have trusted to Providence under such circumstances. As to the second reason: This is a simple absurdity. For the mere composition or writing of a call by Rev. Mancius, (when he happened to be preaching in your congregation), in order to obtain a pastor for you whether from your own country or from abroad, was not exercising any authority, as you call it. The Rev. Mancius, of course, had no right to make a call.

The Classis considers that you have not acted as wisely in this case as you might have done, in order to have avoided all discord and disturbance. Meanwhile, having no communication from Rev. Van Sinderen, we cannot express an opinion on that matter; but we will write to him concerning it, and also to encourage him to promote peace, harmony, and consideration of one another. We heartily wish you the spirit of wisdom, prudence and love. We have the honor to sign ourselves, Your Rev. Servants and Brethren, In the Name of the Classis of Amsterdam.

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

In our Classical Assembly, Amsterdam, July 21, 1755.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Rev. Thomas Romeyn, July 21, 1755. Vol. 31. Page ...., No. 47.

To Thomas Romein, Pastor at Jamaica, in Queens County.

Rev. Sir and Beloved Brother:—

We heartily congratulate you upon your arrival in New York and that the Coetus has recognized you as lawful pastor at Jamaica, having been installed on October 19, last year, by Rev. Verbryck, after your recovery from a sickness. May God confirm the work of his hands; may his work appear unto you as his servant, giving you vigor of body, and light and fidelity in your spirit, to enable you properly to perform the duties of your office, which you have accepted in the Lord. May you gather in many souls to the Lord Jesus. It grieves us that our attempt to bring together the parties at strife had such an unsuccessful termination. When shall we see the end of all this?

We cannot yet judge concerning the action of Rev. De Ronde at Jamaica, as we have not yet received any communication from him on the matter, or any defence of it. We hope that you may bring love and unity into this long-distracted congregation. By continuous pacificatory conduct, you may overcome those who have been heretofore irreconcilable, and thus subdue all opposition. May the Great Shepherd of the sheep be with you in all this, coming to you with his light, peace, power and life. We sign ourselves, Rev. Sir and Brother, Your obedient servants and brethren, In the Name of the Classis of Amsterdam.

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
July 21, 1755.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the [legal] Consistory of Queens County, July 21, 1755. Vol. 31, page .... No. 48.

To be compared with No. 27.

To the legal Council, Teunis Coevert, Elbert Hogelant and Joost Durye, Members of the Consistory of Queens County, at Jamaica, chosen by Ritzema.

Dear Brethren:—We received your letter of Dec. 1753 on the 23rd of Nov. 1754, but we did not answer it at once, inasmuch as we had no account of the acceptance of our advice for promoting peace. We hope you will be happy and have peace with your new pastor. It is very agreeable to us to learn from your letter the recognition of our valuable advice for the prosperity of the church, and especially of your attachment to your newly installed minister, together with your determination to encourage religion and the peace of Zion. May the merciful God heal your divisions and bless your minister with the grace of his Spirit, that he may preach among you with power the everlasting Gospel. He will thus be enabled to encourage a living faith in the Lord Jesus Christ and bring about the conversion of many souls. It grieves us that the plans of peace you proposed were rejected, and that those affairs remain as formerly. Nevertheless persevere in your efforts for the peace of Jerusalem. We pray the Lord that he may cause light to shine out of the darkness of troubles. The Classis cannot yet judge of the affair of Rev. De Ronde, having not heard yet anything from you thereon. We trust if the flames of old discords cannot yet be extinguished, that at any rate every one will try to avoid the kindling of new ones. To further this we hope you will exhibit the spirit of humiliation and love, while we pray that the Lord may guide you. We sign ourselves, with love ever abiding toward you, Dear Brethren, Your obedient servants and brethren, In the name of all,

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

Amsterdam,
In our Classical Assembly, July 21, 1755.

The Synod of North Holland, July 29–Aug. 7, 1755.

Nothing relating to New York. Much relating to Pennsylvania.

CHURCH OF NEW YORK.

Rev. John Ritzema censured by the Consistory of the Collegiate Church, New York, for personally seeking an Amendment to the Charter of King's College, giving the Collegiate Church a right to appoint a Professor of Divinity therein, Aug. 11, 1755. [See May 7, 1755.]

" A testimony and declaration in writing of the elders, deacons and church-masters of the Low Dutch Reformed Protestant Congregation in the City of New York.

"After that the consistory, in the year 1754, had presented a request to the Hon. House of Assembly, in their own name and that of the other Low Dutch Congregations in the Province of New York, asking certain rights or privileges in the Provincial Academy or College which they were about to establish among us, and had obtained a favorable reply thereto; it was thought proper to leave the matter to their Honors prudence and wisdom, not doubting that they, with the consent of the Lieutenant-Governor and the High Council, would lay the foundation and the principles of the said Academy in such a way that the Low Dutch Reformed congregations here, as well as others, would acquiesce therein with joy and satisfaction, and be animated to do their utmost for its upbuilding and advancement, with unity and brotherly love, binding hearts and hands together with all who sought to further the welfare and success of the same.

"And seeing that since that time some persons have obtained a charter for a College for the English Church, whose fundamental articles are opposed to the object of the Provincial Academy, and which is so strictly limited that almost no privileges or liberties are left to induce other denominations to unite with them, but only a small number of Trustees or Governors of the College who are not of that Church, who can easily be overborne in voting by those of the English Church, which has given much offence and dissatisfaction here, especially to those who have at heart their rights and privileges.

"This being so, notwithstanding Domine John Ritzema, as the oldest minister of our congregation at New York, allowed himself to qualify as one of the Governors of the said College, and took an oath to seek the prosperity of the same, all without the knowledge, advice or consent of the consistory, nay against their will and purpose, and used all diligence to establish said College, together with a pressure to obtain an addition to the charter, providing a Dutch Professor for the Low Dutch people; which addition, when obtained, is of no essential advantage, being so limited that the said Governors, or the majority of fifteen of them, may, according to their pleasure, under pretence of misconduct, suspend the Dutch Professor, or even displace him from his office, without any liberty of appeal; and, under the appearances of liberties allowed to the Low Dutch Church, they seek to move the members of the Hon. House of Assembly, by a request or petition, to bestow the public money on the said English Church College, which request or petition, was signed by Domine Ritzema, as one of the Governors, and thereby he instigated the Assembly to confirm and ratify the said charter.

"And seeing that we, the present ruling consistory, being by God's providence chosen over this congregation to watch for its welfare, and as far as possible hinder any discord or perversity, we can not with a good conscience omit to have noted in the church-book the following testimonies, in order that every one of our congregation and those who come after us, may know our solemn convictions of the imprudent conduct of Domine John Ritzema, and also because our silence in so weighty a matter might be taken for a consent and approval. Therefore we testify—

"1. That Domine John Ritzema, in allowing himself to be qualified as governor or overseer of said English Charter College, did this without our knowledge, and therefore without the advice, counsel or consent of the consistory.

"2. That the addition to said charter, which was obtained by means of his reverence, and is said to contain full privileges for our congregation, was prepared incontestably without our knowledge, advice or counsel, and in no respect answers to our conception of what would be advantageous for the upbuilding of our church, and is dearly bought since it is so fettered by the jurisdiction of other parties that the liberties and rights therein given to the Low Church are nothing but a fair show.

" 3. That the aforesaid conduct of his reverence with the gentlemen of the English Church, in a matter of so great importance to our congregation, without the knowledge or counsel of the consistory, is contrary to our expectation, against the close bonds which ought to exist between consistory and minister, against the indispensable respect which he ought to show to the consistory, against brotherly love, and against the unity and peace of our congregation.

" 4. That the strife and discord which have arisen upon his course, his reverence alone is the cause and author of.

" Set down, according to the resolution of the consistory, this eleventh of August, 1755. In the name of all.

(Signed,)
" Lambertus De Ronde, President."

CHURCH OF NEW YORK.

Reply of Ritzema to the Complaint. August 12, 1755.

Domine Ritzema presented an answer to the foregoing writing of the elders, deacons and churchmasters, which, after deliberation, it was thought proper to record, and it was given to the president for that purpose. It is as follows:

" Although it is enough for me to find myself able to refute the greatest part of this paper, yet, since the convictions of conscience concerning truth and falsehood are so different, I must, against my inclinations, mingle in wearisome contentions. I leave the judgment of this paper to the consideration of those before whom it comes for consideration, and content myself with peacefully saying—

" 1. That I had full power and authority for all that I did.

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" 2. That I, in this matter, never attacked the consistory, (or any one else,) either in their person or their offices, much less the privileges of my church. If the gentlemen consider it their duty to watch over the welfare of the congregation, not less do I consider it mine, as I think I have shown in the acquiring of such a privilege, which will be sufficient till a late posterity, not only for the preservation but for the extension of our Low Dutch Reformed doctrine and discipline.

" 3. As to the privilege itself, I did not mention it to any of your members, because it had not reached the consummation to which I thought to bring it—much less could I obtrude it upon them. If it was not acceptable, it could better be left where it was, till men saw in it the advantage I did, since no one was prejudiced by my attempt.

" 4. If the gentlemen (to pass by other matters now) have the right, according to their conscience, to say what is stated in article 4, I hope they will not take it ill that I, according to my conscience, apply it to those from whom it came.

"I hope then, Rev. Sirs, that this paper also will be preserved for posterity, that they may know wherein I have sinned, wherefore I have deserved to be so miserably beaten and branded, as if I had betrayed the Church, and made sale of her privileges; which, however, I never cease to maintain; and I entreat my God that he would make me faithful to fulfil the ministry which I have undertaken in the Lord, from whom my reward shall come, even as I am confident that he will never leave nor forsake his own.

(Signed,) " J. Ritzema."

Presented Aug. 12, 1755.

See Corwin's Manual, 3rd ed. 1879, pages 32-34, for a pretty full history of this whole affair; also 4th ed. 1902, pp. 102-117.

CORRESPONDENCE IN AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, August 20, 1755. [Relating to churches of Queens County.]

Portfolio "New York", Vol. ii. Extracts, Vol. xxiii, 429.

Very Reverend Learned and Godly Sirs, Constituting the Very Rev. Classical Church Assembly at Amsterdam: The Very Rev. Classis of Amsterdam.

Very Rev. Sirs, Much Respected Fathers and Brethren in Christ:—

Inasmuch as the calling of Rev. Thomas Romeyn to Oyster Bay and Jamaica has done nothing toward stopping the disturbances in that part of Long Island: and inasmuch as your Revs. object, in causing the removal of Rev. [J. H.] Goetschius from that place, in order that the four villages might unitedly call a minister, has in no wise been gained: I, for myself, am willing plainly to confess that I cannot see how it is to be gained now. And yet, I am deeply concerned about the schism there, and my desire is that it may be healed. To that end I will gladly lend my hand, although my efforts in that direction have long been fruitless.

Up to this time Rev. Romeyn has not realized his expectations. This is evident from the fact that the two villages, which did not unite in the call, still stand entirely aloof. In the village of Jamaica the matter stands as before. Although the Coetus has declared him to be the regular minister there, both parties continue to insist upon their respective rights. They [the anti-Romeyn party?] have humbly requested me to send your Revs. the following testimonies with regard to them, which they think, will give the clearest evidence of their ill-treatment. These testimonies, as given to me, I give over to your Revs. word for word, for your Revs. judgment.

1. They say that, on October 24, 1748, Rev. du Bois wrote them a letter in the name of the Committee, of this purport: that the Committee had selected the first of the five Articles proposed to them for the election of the Consistory, as being the most suitable, and most in accord with Church Order, and also as most impartial. This I too know to be true. Whereupon, on October 31, 1748, they, (that is, those who still oppose the calling of Romeyn), gave to Rev. du Bois, at the ferry-house on Long Island, in the name of their party, this oral answer: that they agreed to that, and expected Rev. du Bois to abide by it, even as his Rev. had promised. On August 5th, 1755, at my house that fact was witnessed to, orally and in writing, by Johannes Polhemus, his mark, J. P., Douwe Ditmars, Aaron Van Noortstrand and Daniel Durje.

2. That Rev. du Bois did not keep this promise of his, we, the undersigned, testify to have been due, (according to that party's own confession made to us), to the fact, that afterwards they had told Rev. du Bois that we were unwilling to stand by that first Article; whereas we never acted to the contrary.

At my house as above,
Jan Jansen
Daniel Durje.

[The transcription of the above paragraph was obscure in its construction].

3. According to an extract of the Minutes of the Coetus, of Sept. 11, 1753 and following days, it is recorded, among other things, that Mr. Abraham Lott had protested against our electing a Consistory in conjunction with Rev. Johannes Arondeus. By a number of witnesses we can prove that all that Mr. Abraham Lott said or asked, was, by what authority we did that—nothing more.

Witnessed as above at my house, Jan Jansen, Johannes Polhemus, his mark, J. P., Aaron Van Noortstrand, Daniel Durje, Douwe Ditmars.

4. That each person was duly notified when we had the election, is witnessed to by the elder, Johannes Polhemus.

In this, Rev. Sirs, you have the facts that were given to me. Whether they will serve to satisfy the expectations of those who have presented them to your Revs. is more than I can say. *Nota Bene:* This one thing I add as my own assertion: that, in Coetus, I have never declared the Consistory which called Romeyn, although chosen and installed by me as the Commissioner, of the Coetus, to be a legal Consistory; for it was chosen solely for that part of the Church which stood aloof; it was chosen to serve its own set of people and keep them from going over to the Presbyterians, on account of their opposition to Arondeus and his followers. In my opinion, it can be readily understood from all this, how matters stand in reference to the calling of Romeyn at Jamaica; and whether in this way, sufficient reason is not given to the party for unfavorable opinions in regard to those who have acted thus.

For the rest, I sign myself, Very Rev. Assembly, with all respect and reverence, Your Revs.' obedient servant and brother,

Johannes Ritzema, V. D. M., New York.

New York, August 20, 1755.
No. 238.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. John Arondeus.

1755, Sept. 1st. Art. 6. Rev. Arondeus, formerly minister on Long Island in North America, shows two Acta or certificates from the consistories of the five combined churches there. He requests that the Classis would testify by its signature that these certificates are genuine, in order that he might serve himself therewith the better in advancement to the preachers office (i. e. to get a call in Holland). Thereupon it was resolved, that the Depp. ad res Exteras shall temporarily keep in hand these certificates. The Revs. Demmink (Temmink?) and Tyken are requested to bring in a pre-advice at the next Classis together with the Rev. Deputati ad res Exteras. xiii. 70. [See Sept. 3rd and Oct. 6th].

Letter from Rev. Antonius Curtenius.

Art. 7. A letter was brought in from Rev. Antonius Curtenius, who has been called as minister to Long Island. This letter, dated at Flatbush, June 2, 1755, was placed in the hands of the Rev. Depp. ad res Exteras. xiii. 71.

ADMINISTRATION OF SIR CHARLES HARDY, KNT., SEPTEMBER 3, 1755–JUNE 3, 1757.

The Documents of Arondeus.

Acts of the Deputies. Sept. 3, 1755.

Arondeus requests the Classis to endorse certain Testimonials.

Rev. Arondeus, formerly minister in Kings County, appeared at this meeting and requested that two papers which he handed over to the Classis, might be endorsed, (geratificeert.)

Later, stood within Rev. John Arondeus, formerly minister in Kings County. He handed in two documents, purporting to be a sort of dismissal and testimonial. They were signed by three persons, who declare that they do so, in the name and by order of the Consistories of the five combined churches. One of these, dated May 6, 1754, reads thus:

We, the undersigned, as a committee of the entire consistory, acknowledge, that by a sad occurrence, it so happened that Rev. Arondeus, who was sent to us by the High Rev. Classis of Amsterdam with a call, went away, but came back again to us here while yet in this country.

But with this last call, the High Rev. Classis and Coetus declared him to be an illegal minister. Then, in spite of the strong urging of friends to the contrary, he requested that he might be allowed to depart, until at last they consented to it. Written in Kings County, in North America, May 6, 1754.

Beneath stood—John Lott, Daniel Duryee, Jeremiah Van der Bilt.

The second document, somewhat more neatly and intelligently composed, and dated May 20, 1754, was of this purport:

Inasmuch as Rev. John Arondeus, on account of the constant difficulties which he has encountered here, and, in particular, the disrespect and trouble which has repeatedly been experienced by him, through Rev. Ulpianus van Sinderen and his pretended Consistory; and which, in many respects, make his labors in this land fruitless, and render his life bitter; therefore he has come to the conclusion to return to the Fatherland. To this end he has

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desired his dismissal from us, which in the present condition of affairs has finally been accorded him.

We, therefore, as a committee of the Rev. Consistory of the five combined churches in Kings county on Long Island in the Province of New York, testify, that this, our pastor and teacher, Rev. John Arondeus, during his first and second call and settlement among us, has taught, in all faithfulness, the pure doctrine of the Gospel of the Reformed Church, and pressed the same with power upon the hearts of all available hearers. So far as he could he also maintained the discipline of our church in the matter of the elections (of officers), and otherwise in accordance with Church Order. Also, in his conduct and walk, notwithstanding all those heavy trials of suffering, disrespect, and slander, which brought to him sicknesses and light headedness, (ligthoof digheid) he behaved himself, so far as we know, in an edifying manner, and with Christian forbearance.

Therefore, the Rev. Classis, as well as all other ministers and brethren of our Reformed Church, where this, our testimonial, may be shown, are in a friendly manner requested to receive him, our former teacher, as a capable, orthodox, and edifying minister, and to advance him according to their ability.

Thus done, in the name and by order of the Consistories of the five combined churches already mentioned, at Midwoud, May 20, 1754.

Beneath stood:	For the village of Midwoud,	....
	For the village of Breukelen,	....
	For the village of New Utreche,	John Lott.
	For the village of Amersfoort,	....
	For the village of Bushwick,	Daniel Duryee.
		Jeremiah Van der Bilt.

Beneath this there was a third document, which follows here verbatim:

We, who have thus testified, as above, by our own signatures, do further testify, most strongly and clearly, that Rev. Van Sinderen once and again refused to sign this certificate, unless the arrears (of his salary) were first paid him. This is a matter not only outside of Rev. Arondeus, but is also even at variance with the decisions of the highest court and the King's laws. Of this a brief paper has also been sent to his house, by advice of the King's lawyers.

We, the committee, testify that this fact concerning Rev. Van Sinderen has been certified before us by witnesses. Signed, May 29, 1754.

Beneath stood:

John Lott.
Daniel Duryee.

Rev. Arondeus asked that these two papers relating to him might be approved and endorsed by the Rev. Classis.

A Committee was ordered on this matter.

Whereupon there was appointed by the Rev. Assembly as a Committee, Messrs. I. Temminck and J. Tyken, together with the two Deputati ad res exteras, P. V. Peiffers and R. Schutte, ministers at Amsterdam. They are to examine the back Acts bearing on this affair, and to serve Classis with a pre-advice in the month of October.

See Report, Oct. 6, 1755.

Correspondence from America.

Revs. Curtenius, Ritzema, etc., (afterward known as the Conferentie), to the Classis of Amsterdam, Sept. 3rd, 1755. (See Oct. 7, 1756.)

Portfolio "New York", Vol. ii. Extracts, xxiii, 428.

The Very Rev. Classis of Amsterdam:

Very Rev. Sirs, Fathers and Brethren in Christ:—

The establishment of an Academy in this Province is giving rise to much discord and dissensions in both State and Church. One wants to do it in one way, and another in another way. At the bottom of all the difficulty is Rev. Theodore Frielinghuysen's endeavor to carry out his own plan for obtaining an Academy for the Dutch here, solely by contributions from rich and liberal Holland. This is particularly agreeable to the general public. The large gifts which have been contributed for the Pennsylvania churches are referred to as principal proof of such expected liberality. Wherefore many churches were persuaded, without much difficulty, to sign his Rev's. proposition. Some which signed, having received further information, to the effect that Rev. Frielinghuysen's undertaking cannot succeed, refuse to do anything more to help it on; nevertheless, because they have signed [for an Academy], they are now disinclined to give their signatures in opposition to it. Among these are the churches at New Haarlem and the Manor of Fordham. Others, like those of New York, are satisfied with what they have already done, in showing the expediency of having a Classis here. These deem it unnecessary to do anything against Rev. Frielinghuysen's undertaking. There are still others, which are disinclined to do either the one thing or the other, such as the church at Bergen, etc. There are possibly others of the same sort, with which we have had no conversation on the subject.

We, the undersigned, therefore, feel ourselves in duty bound to give your Revs. further information. We know that the churches of Second River and Paramus are going to protest. According to a private letter in the hands of Rev. Ritzema, those of Schoharie are of the same mind with New York and Kingston, as to the inexpediency of a Classis here. We hereby supplement what has been done by those of Kingston, who was so kind as to communicate to us their letter to your Revs. We declare it to be our opinion that Rev. Frielinghuysen ought to be arrested in his undertaking, and get no aid for it from your Revs., or from any Synod in the Netherlands, even if we had no one there who agreed with us.

I. Because we are sure that his Rev. has not acted in good faith, as, before God, we feel obliged to show:

1. Because his Rev. and the Church at Albany, as well as the other churches in September last, had received the request of the Coetus to make known their views whether they were favorably inclined toward the establishment of a Classis here. The answer was to be given, to the Committee of the Coetus, by April, 1755. Besides, from public papers if in no other way, it was known that the Church of New York had petitioned for a Professor of Theology in the College or Academy [Kings College] to be established there. This seemed to shut his Rev. [Theodore Frielinghuysen] out from any control in that Academy. Immediately after New Years, therefore, his Rev. asked his church for leave of absence for about three or four weeks, for the purpose of reading some French among the Walloons at the Paltz, [New Paltz.] This request was granted. Instead of doing that, however, he visited his [former] pupil, domine Schuneman. While with him he drew up his Petition, and together they thus headed it: "We Theodorus Frielinghuysen and Johannes Schuneman, for the churches of Albany, Catskill and Coxsackie, etc."; whereas, according to his Rev's. open confession in the consistory-room at New York, neither of them had at that time, consulted the churches in whose name that Heading was written.

2. Being at Tappan with another [former] pupil of his, Rev. Verbryck, he wrote a letter to Rev. Haaghoort, inviting him to come and see him at Hackensack, etc.; for all the churches from Albany down had agreed to his proposition, etc. Was that consistent with truth, Rev. Sirs? inasmuch as neither Albany nor Catskill had consented thereto, and Kingston only in part. And who were they who gave their consent to his plans? At the most, only his two [former] pupils, and two pastorless churches. These were dazzled by his proposition of getting an Academy and a Classis without using any of their own money, but out of the purses of the Hollanders. For they would surely have had to pay some money, however small an amount, in case they agreed to the establishment of a College by the Province of New York.

3. Not to speak of other things for the present, which we know only by report, we have yet this to add: That Rev. Frielinghuysen knew that I, Rev. Ritzema as well as Rev. de Ronde, were ministers [also] of Haarlem, and that Rev. Ritzema was also sole minister at the Manor of Fordham, Philipsburg and the Manor of Courtland; yet he went among those churches without our knowledge, and that after he had talked with us three, four and even five days in succession. When asked, why the ministers of New York had not signed, he told them that they expected to do so in May, when he went back to New York. Whereupon the first two churches signed. The other two, however, being more prudent, said that they were unwilling to sign without the knowledge of their minister. This was afterwards frankly acknowledged to me, Rev. Ritzema. And the other two churches have, by their signatures, confirmed that statement. One elder, Pieter Bussing, of the Manor of Fordham, declared that his name had been put down by his son without authority or order.

4. Once again: When at the house of Rev. Curtenius, at Hackensack, his Rev. [Frielinghuysen] was asked as to the Synod through which he thought he might accomplish his object. Without, however, naming any Synod, or saying what Synod he had in mind, he answered that he had considered all that; "for one must use some cunning; and if I cannot get it from one Synod, I must seek it from another,

even if I have to go to Germany." Your Revs. can see from this, why his Petition reads only, "Synod", without mentioning either North or South Holland. We are sure that, if the signers, who have so much respect for Holland, had known all this, they would not have given their signatures.

5. His Rev. also said to me, Rev. Ritzema, when I raised the objection that it would be impossible to establish a College for the Dutch alone, that the country was English anyhow; that it did not matter much what the language was, so long as religion were preserved, even if there were to be preaching in English [in Dutch churches.] Yet at the same time, it was pretended that the maintenance of the Dutch was the main object.

II. Now, as to the undertaking itself:

1. The consistories of New York, Kingston and other places are of the opinion, for reasons shown, that the formation of a Classis here is inexpedient. Look at the first fruits of their authority. The brethren, whom Rev. Frielinghuysen got together in May [1755] were of opinion, that the brethren of Hackensack, who were unwilling to come in with Rev. Goetschius as well as the minister, Rev. Haaghoort, should be put under censure. Whether the matter in itself was criminal or not, is not now a question for our investigation. A Committee of four, Frielinghuysen, Freyenmoet, Leydt and Vrooman, put into effect the action taken. The parties named, as we are now informed, were handed over to the king's attorney-general, [Advocaat-Fiscaal] as disturbers of the king's faithful and peaceful subjects. The result cannot be otherwise than sad. Are such things, already, the first-fruits of their zeal? Alas! what shall the end be but the total downfall of our church? Rev. Frielinghuysen ought to remember the censure put upon his father more than thirty years ago, the after pains of which are a whole brood. Many of these are still without the public exercise of the ministry, although some of them have been brought forward by the Coetus.

2. The establishment of a College by Rev. Frielinghuysen, even if it were a good thing in itself, yet under the present circumstances, now that the strife about the establishment of a College in this country runs so high, we cannot look upon it in any other way than as a resistance of the powers which are ordained of God. Our Governor and the king's council have already given a charter for the establishment of a College, [Kings College], with a Professor of Theology for the Dutch. He is to be called by the Consistory of the Dutch Church of New York, according to the constitution of the Dutch Church as made in the Synod of Dordrecht; he is to be of equal dignity with the other professors; and, like them, in case of misconduct, answerable to the Trustees of that College. These Trustees are to be from among the most respectable persons of the country. Five of them are the ministers of the five different congregations in this city, namely, the Rector of the Episcopal Church; and the eldest ministers of the Dutch, French, Presbyterian and Lutheran churches. These are to be the judges of improper conduct in any of the Professors. The charter for such an institution has already been granted. Opposition to it, therefore, can only be regarded as the work of schismatical people, and would turn our friends into enemies. It would also furnish them occasion to use their power against us, and as much as possible to hamper us in our liberties. And even if this did not happen; (and we hope that it never may), will it not at least cause dissensions, especially as there is such a close alliance between us? In this city, at present, one, it may be the husband, or it may be the wife, is a member of the Episcopal Church, and the other belongs to the Dutch Church. The same holds good with the children. Thus families would be torn asunder, where now, for the most part, hands are joined. But now each Church-organization is left to stand by itself, in peace and quietness, according to its own conscience before God, and for resisting the enemy which threatens our destruction.

4. Does Rev. Frielinghuysen by not speaking to the signers of his plan for any money required for the establishment of such a College, suppose that it can be obtained in Holland? We consider this to be contrary to right. For, we are not poor people here, as is the case with most of the Germans in Pennsylvania, although there, too, some are already getting to be well-to-do; but we for the most part, are comfortably well-off. Our farmers are mostly owners of their lands and other properties. Only a few are tenants, who rent their farms, and the rent they pay is usually but very little compared with tenants in the Netherlands. The taxes, too, are very light. So, in general, is it also with merchants and mechanics. There are,

indeed, some poor among us, and such as have very limited means, but that is the case everywhere; and here as elsewhere, it is generally their own fault. Shall we then trouble the Netherlands, visited as it is with judgments and exhausted by wars, to support the subjects of the King of Great Britain, in all their contentions and ambitions? Love for the Fatherland bids us to prevent this, as far as we can; especially since it is said by some, that by sending students to Holland, or inviting ministers thence to come here, money is evidently sent out of the country to enrich Holland. That is beautiful gratitude for all the favors received by those who owe all that they are to the Fatherland.

Behold, then, Rev. Sirs, Fathers and Brethren, what we have thought necessary to inform you. We are well prepared and abundantly able, if necessary and required, to substantiate all that has been mentioned by testimony. Look at our statements with singleness of eye. They have been prepared by us without party-spirit, solely from a desire for the truth, and coupled with love. Our object is none other than to keep our Dutch Churches here pure; unmixed with any sects; and to maintain, as far as possible, an outward peace with every one. For we know that others build their hopes on our ruin. Our object is that the tie between us and the churches of the Fatherland, instead of being broken, may become stronger and stronger. The opposite of all this is clearly manifest in the doing of others. This can be shown even from a few writings of theirs, which by publication have become common property.

We close, wishing for Jehovah's most precious blessings upon your Revs. persons, ministries, as well as upon you Very Rev. Assembly. With much respect we sign ourselves, Very Rev. Sirs, Fathers and Brethren in Christ, Your Very Revs.' obedient servants and brethren,

Anthonius Curtenius, V. D. M.
Johannes Ritzema, V. D. M.

New York, Sept. 3, 1755.
No. 236.

[To some copies the names of Haeghoort and De Ronde and Vander Linde are also attached; and the date is sometimes put as Sept. 30, 1755. But see Letter of Sept. 30, 1755.]

AMENDMENT TO THE MINISTRY ACT OF 1693.—COLONIAL LAWS OF NEW YORK. CHAPTER 991.

An Act to revive an Act Entituled An Act to Oblige all persons that Shall come to inhabit or Reside in the City of New York in order to expose any Goods Wares or Merchandizes to Sale at any time after the Annual Assessment made for the Tax for the Maintenance of the Minister and Poor of the said City to Pay their due proportions towards the Same

(Passed, September 11, 1755.)

Whereas an Act Entituled "An Act to oblige all Persons that Shall come to inhabit or reside in the City of New York in order to expose any Goods Wares or Merchandizes to Sale at any time After the Annual Assessment made for the Tax for the maintenance of the minister and Poor of the Said City to pay their due proportions towards the Same" Passed in the Fifteenth Year of his present Majesties Reign did expire by its own Limitation on the Twenty-fifth day of March in the Year of our Lord One Thousand Seven Hundred and forty Five AND WHEREAS an Act passed in the Eighteenth year of his Majesties Reign to revive the Said Act did also expire by its own Limitation on the Twenty fifth day of March last and the Said Act having been found to have eased the Inhabitants of this City and it being conceived just and Reasonable that all Persons having the benefit of Trading Should also Contribute their proportion of the Said Tax.

BE IT THEREFORE ENACTED by his Excellency the Governour the Council and the General Assembly and it is hereby Enacted by the authority of the Same that the first mentioned Act Entituled "An Act to Oblige all Persons that Shall come to Inhabit or reside in the City of New York in order to expose any goods Wares or Merchandizes to Sale at any time After the Annual Assessment made for the Tax for the maintenance of the Minister and poor of the Said City to Pay their due Proportions towards the Same" Shall be and hereby is Revived and every Article and Clause therein Contained to be of force from the publication of this Act.—Colonial Laws of New York, Vol. iii. pp. 1142, 1143.

CHURCH OF NEW YORK.

Address of the Consistory to Gov. Hardy, on his arrival. September 12, 1755.

To his Excellency, Sir Charles Hardy, Knight, Captain-General, Governor-in-Chief in and over the Provinces and Territories thereon depending, in America, and Admiral of the Same, etc.

The humbly Address of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York:—

May it please your Excellency:—

We, his Majesty's most dutiful and loyal subjects, the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York, do, with the greatest sincerity, beg leave to congratulate your Excellency on your safe arrival among us.

We do, with the greatest gratitude, acknowledge his gracious Majesty's most paternal care to us, in constituting and appointing over us a gentleman abundantly qualified to discharge the high station to which you are advanced, and the important trust reposed in your Excellency by our most gracious sovereign.

With the highest pleasure and satisfaction we have heard of your Excellency's indelible attachment to his most Excellent Majesty's person and government, which must necessarily endear you to a dutiful and loyal people.

We take this opportunity, with hearts full of gratitude, to acknowledge his most gracious Majesty's care and affection to us, so lately expressed by confirming to us and our successors, sundry rights and religious privileges, (which) we most humbly recommend to your Excellency's patronage and protection.

We conclude with assuring your Excellency that we will in our several stations exert our utmost endeavors to render your Excellency's administration easy and prosperous, and beg leave, with the greatest deference and respect, to subscribe ourselves,

May it please your Excellency,

Your Excellency's most obedient humble servants.

New York, September 12, 1755.

(Answer.)

Gentlemen:—

I sincerely thank you for your kind congratulations on my arrival as well as for the favorable sentiments you entertain of me. The loyalty you express for his Majesty is very satisfactory to me, and you may be assured it shall be my care to protect his Majesty's subjects in this Province in their religious and civil rights.

Charles Hardy.

Fort George, New York,
September 12, 1755.

[See Nov. 17, 1755.]

CORRESPONDENCE FROM AMERICA.

Rev. Anthonius Curtenius to the Classis of Amsterdam, Sept. 12, 1755.

Portfolio "New York", Vol. ii. Extracts, xxiii. 430.

Addressed on the outside:

"To the Very Rev. Sirs, both ministers and elders, Constituting the Classis of Amsterdam at Amsterdam."

Very Rev. Fathers and Brethren in Christ, both ministers and elders, constituting the Rev. Classis of Amsterdam:—

After I had accepted that divine call, Rev. Van Sinderen and his Consistory set themselves against me by saying that, if I came to Long Island, they would quarrel with me. But I told them, "If you want to quarrel with me because I have accepted this divine call, I shall have to take it that you want to quarrel with God." They then said, "Rev. Van Sinderen should have been *moderator* of the Call", [*Consulent.*] He had been asked to do this, but had declined. The Coetus, when it was yet in existence, passed a law giving each church the privilege of inviting such moderator as it chose. Rev. Mancius was chosen. It was said of him that he was not a member of the Coetus. I said: "Rev. Theodore Frielinghuysen of Albany moderated three or four calls, namely, those of his two brothers, who died at sea; that of Rev. Vrooman, and that of Rev. Schuneman, and he was never a member of the Coetus; and there have also been calls sent over to Holland which were not moderated by a minister at all, like that of Rev. Theodore Frielinghuysen, among others."

Rev. Van Sinderen and his Consistory have still further stirred up feeling against my divine call, by uniting with the village of Gravesand, [Gravesend], which was formerly united with the five villages. At that time the village could raise but a third part of the money required for a supply, but, one now hears, that it alone raised as much as thirty pounds for Rev. Frielinghuysen. Although, as Rev. Van Sinderen declares, he declined the call, Rev. Van Sinderen does not say whether he sent back the call; so that he has it, probably still in his possession, and may yet accept it when the College [High School] and a Classis have been secured from the Very Rev. Synod. For he is quite capable of filling both the office of a Minister with that of a Professor.

Finally I have understood from a letter, written May 30, 1755, in the name and by the authority of such an Assembly as, according to the judgment of the Coetus, on itself last year, is neither consistorial, classical, nor synodical, that Rev. Van Sinderen had brought severe charges against me, without stating what the charges are.

1. Possibly he brought in that, when the call was offered me, I ought to have said, "Before I accept the call, you must promise me that you will pay him [Van Sinderen] the salary in arrears." For my part, I did as much as I could in that matter, as your Revs. can judge from my other letter. Rev. Van Sinderen went to law about the matter, and the consistory, no doubt, has its reasons for not paying him. So, really, that is a dispute that does not concern me.

2. Possibly he raises the objection that I intruded into his church. He cannot say that: for those five villages have always had two ministers. If he could only show that those one hundred and thirty odd families did not desire me for their minister, but that, I think, he cannot do. I can show, however, that, since my coming to the church, still more have come in, of such as, not having signed before for a second minister, are now signing for me. That objection springs from nothing else than his own aspirations; because he and his followers thought that they would be quite capable of compelling that large number to leave to them the calling of a second minister, and so they would have the choice of a minister to their own liking. Yea, indeed, I can say this much: that, if Rev. Van Sinderen had accepted those Peace Articles, and had gone with me from house to house through the five villages, the five churches would by this time have been at peace, and he would have won back their hearts.

3. The consistory which called me, in the name of the churches, is a consistory which the Rev. Classis and the Coetus have condemned for not being the regular consistory. But, I think, that the consistory which called me did, in a writing sent this year, show the Rev. Classis, as clearly as the sun, that it is the old and true consistory, and that Rev. Van Sinderen's is nothing but a picked up consistory.

Look at the two documents, marked A. and B. for the reason why he did not succeed in getting the arrearage on his salary by law. He let the old consistory go, and chose a new one, with one elder and a deacon or two who stood by him, electing others in addition. And suppose that I granted that the other was not the legal consistory; still let it be observed that it had been authorized by the churches to execute the call; and, in my letter, I have shown that the regular making of a call rests with the church.

4. Possibly, too, he may say that I am one of those who condemned Rev. Arondeus. Not because the old consistory called him back from Raritan: for I do not know that the Word of God forbids a minister to go back to his former church when it wants him again for its minister. It is true that Rev. Van Sinderen was not the moderator; but he declined to act as such; for which he is to be rebuked, rather than praised. If Rev. Van Sinderen should bring in other complaints which your Revs. might deem of consequence, I hope that they may be presented to me, in order that I may answer them.

I close, wishing your Very Rev. every blessing, not only upon your persons and families, but also upon your holy ministries, I remain, Your Very Revs. obedient servant and fellow-brother,

Anthonius Curtenius.

Flatbush, Sept. 12, 1755.
No. 241.

Church of New York.

Manor of Fordham.

New York, September 25, 1755.

Consistory held. The committee on the Manor brought in a list of the farms with the prices which they thought they ought to bring per acre. Whereupon it was Resolved:

1. If persons would not give this price, they might have them for twenty shillings less per acre, otherwise the farm should remain in the possession of the Church.

2. Terms of payment should be made in four equal sums; the first, due on delivery of the deed, which shall be on or before the 1st of April next; the 2nd on the first day of May 1757; and the third and fourth in the following years, 1758 and 1759. The buyer shall give three bonds for the last three installments with a mortgage on the land, for security.

3. The sale shall be made by the entire body of the Consistory, or else by a lawfully authorized Committee of a majority of the same.

Signed in name of all. Datum as above.
J. Ritzema.

CORRESPONDENCE FROM AMERICA.

The Opponents of an American Classis to the Classis of Amsterdam, Sept. 30, 1755.

Portfolio "New York", Vol. ii. Extracts, xxiii, 427.

To the Very Rev. Classis of Amsterdam.

Very Rev. Sirs, Fathers and Brethren:—

Your Revs.' letter, together with the Acts of the Synod of North Holland, 1754, we have received. We assure your Revs. of our grateful acknowledgement, and send your Revs. at this time the Acts of the Coetus, held last September, 1754. We had indeed, in our last letter, promised to send them to your Revs. in the spring; but to our sorrow, we were prevented from doing so. We consider ourselves, at present, obliged to inform your Revs. of that fact.

Your Revs. will understand, from the Acts of the Coetus, that a resolution was carried to get the Coetus changed into a Classis; and that to that end Circular Letters were sent to the churches for the purpose of obtaining their consent. Their answers were to be sent to four Commissioners, and by these to be, one and all, forwarded.

When Rev. Theodore Frielinghuysen, of Albany, came to know this, as also some other things, he threw the whole thing into confusion, by going personally through the congregations in the two Provinces of New York and New Jersey. He took 11 or 12 weeks for it, without the consent of his consistory, and committed other irregularities which it is too tedious to relate. It is also not necessary, as we know that your Revs. must have been informed of them. His object was, the setting up, not only a Classis, but also an Academy for the Dutch. To this a number of churches, either innocently or with some object in view, gave their consent; and, not once thinking what was their bounden duty as members of the Coetus, with the exception of two or three, refused to send in their answer. So, they, together with Rev. Frielinghuysen, have broken up the Coetus. Also, on the 27th of May, 1755, they held a meeting at New York. By stratagem, they obtained the documents of the Coetus. Contrary to our laws, they received members into that Assembly, without having given proper notice thereof, beforehand to any members. So they have set up, again, among themselves alone, a Coetus, having first broken up [the old body.] They pass resolutions and appoint committees to carry out their matters seeking thereby to bring everything into confusion.

Since, now, we understand that Rev. Frielinghuysen has been commissioned by his brethren to secure his object directly from the Synod, we, the undersigned, ministers and elders, fell ourselves obliged to send our protest also direct to the Synod, and we hope that your Revs. will do all in your power to support us in this matter.

United as we are in this, we know, also, that Revs. Marinus and Schuyler are perfectly one with us. We, therefore, most humbly request that your Revs. may recognize and write us, as such, [as a separate body, the Conferentie] in order that, in a friendly and fraternal way, we may continue our correspondence, for the promoting of those things which are for the welfare of our churches; especially, because we understand that Rev. Frielinghuysen and his followers mean to continue their illegal meetings.

With this we close, praying God for His blessing upon your Revs.' persons and weighty ministries. With much respect we sign ourselves, Very Rev. Sirs,

Your Revs.' obedient servants and fellow-brethren,

Anthonius Curtenius, V. D. M.
Gerard Haeghoort, V. D. M.
Johannis Ritzema, V. D. M.
Lambertus de Ronde, V. D. M.
Benj. Van de Linde, V. D. M.

Jacobus Peck
Arya de Groot
Cornelis Leydecker
Benjamin Westervelt

New York, Sept. 30, 1755.

P. S. Very Rev. Sirs: In order to avoid rewriting, we have taken the liberty to mention in our letter to the Synod, that Revs. Curtenius and Ritzema gave to the Classis of Amsterdam a circumstantial account in which we fully acquiesce. We kindly request, therefore, that that letter be sent along with the Correspondent, to the Synod, in order that that Very Rev. Church Assembly may be fully convinced of the fairness of our protest. [See letter of Sept. 3, 1755.]

ACTS OF THE CLASSIS OF AMSTERDAM.

Arondeus.

1755, Oct. 6th. Art. 4., ad 6. Rev. John Arondeus having appeared before the Assembly. On the pre-advice of the Messrs. Deputies on this affair, the following resolution, with respect to the documents now handed back to him, was adopted, and read to him:

"Rev. Arondeus having requested of the Rev. Classis of Amsterdam, that a certain document, together with still another—the two presented as a dismissal and certificate—might be attested by the Classis: the Classis caused the back-Acta to be examined by a committee on this business. Everything having been maturely considered, the Classis is of the opinion that the writers and subscribers of those documents were not qualified to give the dismissal; also that their testimony is at variance with the truth, since the conduct of Rev. Arondeus has been far from edifying, as well as from tending to the pure maintenance of discipline. Therefore the Classis judges (decides) that this request of Rev. Arondeus cannot be granted, nor can he be permitted to preach or to perform any of the other duties of the Sacred Ministry. Done at our Classical gathering, within Amsterdam, October 6, 1755. xiii. 73, 74.

Theodore van Schelluynen, V. D. M.
Hoc tempore, Clerk.

His papers were accordingly returned to him, and the above was noted thereon, for the information of all those to whom the same might be shown. xiii. 73, 74.

ACTS OF THE CLASSIS OF AMSTERDAM, OCT. 6, 1755.

Report of the Committee in the Case of Rev. Arondeus.

(See Sept. 3.)

The Committee in the Case of J. Arondeus, having diligently examined the former Acts of Classis relating to his case, have carefully pondered them, and present the following pre-advice to Classis:

Section 1.

They lay down, as a foundation, that there have been brought in, against Arondeus, other and later accusations, upon which the Classis has already passed judgment.

I. The old accusations are of the years 1747 and 1748.

Of these, father (Gualterus) Du Bois mentions several in a letter written in the name of Coetus, on December 12, 1748. See Extract 54, page 115; and, especially:

1. Abandoning the village of Gravesend, without reason.
2. Omitting to call on several members in house visitation.
3. The electing of members of Consistory, without prayer or thanksgiving.
4. Presumptuous speech in the pulpit.
5. The violation of his call, and the alteration of a rent bill (huurceel, lease?) of two years.
6. The declining of a call, without (good) reasons.

To some of these, replies were made in a letter from John Lott, Leffert Leffertse, ... on Long Island, Jan. 10,

1749. Extr. No. 68, p. 180. Then there is No. 5. This, the Committee considers very important, being acknowledged by him and his friends, and laid down by the Rev. Classis as a basis for its action. It is as follows:

1. The unlawful and disorderly running from one church to another, having in view possibly temporal advantage. See Record Book of our letters, Vol. I. Nos. 107, 108. He went from Long Island to Raritan in 1747, in a private manner, and without any ecclesiastical separation. Extract 54, p. 116.

2. His removing did not take place without evidence of fanaticism, or of a temperament which is greatly inclined thereto; unless that story of the moving of the ground, in answer to his prayers, by which he concluded that it was God's will that he should go to Albany was a complete invention; but this is still worse. See Extract, 68. This was accounted as a second objection, and was transmitted, in writing, by his own friends, who were wishing to defend him.

3. The equally unlawful intruding of himself back into his former church on Long Island. This is the third accusation.

(1). He returned thither (to Long Island, from Raritan) in July, 1748, without any dismission, at the request of only some, and in spite of, and against the protest of many families; beginning his ministry at New Utrecht and (new) Amersfoort. Extracts, 54, p. 116.

(2). Even as also he wishes to put forward a document, signed by four elders, who were appointed, it must be remembered, by himself, eight months after his return from Raritan, as a lawful call to the Church of Jamaica. (Thus it reads in the Record Book, Vol. I, No. 107; but there is probably an error in the writing; for Jamaica belongs in Queens County. Arondeus in that county removed the consistory, but was not himself a minister there. Therefore one should read: to the church of Kings County.) See Record Book, No. 107, Vol. I.

4. The fourth charge is illegal actions in the church of Long Island; in particular, with respect to Revs. Van Sinderen, Ritzema, and the Coetus; to wit:

(1). That on October 2, 1748, the lock of the church door at Flatbush was violently broken off and possession taken of the church. The same thing occurred on Jan. 21, 1749, at New Amersfoort; and thereupon Rev. Arondeus brought an elder and two deacons to the pulpit. The latter called off, at New Breukelen, on March 14, 1749, the names of some new members, and chose a Deacon from them, before he had ever partaken of the communion. Extract, 109, p. 19 A.

(2). That he had chosen members of consistory at Breukelen and New Utrecht, and thereby had deprived Van Sinderen of his collectors, (betaals-heeren; or betaals-hurn, salary:) after they had unecclesiastically deposed him. Extract 69.

(3). That he wrote a letter to Rev. Ritzema, in September, 1750, whereof a copy may be found in our extracts, No. 109, p. 207, of an offensive character. He says in this: "That the Classis had not written to him, but had advised and requested his Consistory to leave the case to the Coetus. The Consistory thereupon had replied, through Captain Garrison, that he (Arondeus?) had nothing to do with the Coetus, and that they would never have any dealings therewith, or subject themselves to it; and if Coetus had any desire to use force, they would oppose themselves in like manner, without regard to wine (?) or the pouring out of blood, or even death."

(4). That when Rev. Ritzema came, with the elder Banckert, to the house of Arondeus, in order to make peace, the latter had said: "If he had not left it to the Lord, he would rudely chase away Ritzema, as one who had forgotten honor and God. He ignored Ritzema and wished to have no arguments. He said, further, that it was too late to make peace, since many had cursed it and others had forfeited it." This is testified in these same words by his friends in a letter written in his defense; in which also occur more and similar indecent and vituperative expressions of the writers, against our clerk. Signed, Queens County, April 7, 1750, by H. E. Justus; (Justice?) A. Polhemus, Justus, and D. Ditmars, J. Noordstrand. Extracts, 113; p. 212.

1755

5. Finally: The fifth charge is his disobedience and fickleness, when there was laid before him by the Coetus, one and another plan, for pacification, which had been approved by the Classis of Amsterdam; and that he had not honestly preached his penitential sermon. See Extracts, 159: p. 261–266.

II. The new accusations, mentioned in the letters of Coetus of September, 1753, consist of the following:

1. That he is antagonistic to, and has an aversion toward true inward piety.

2. That his conduct is scandalous:

(1). On account of his improper life with his servant-maid, and the domestic quarrels frequently occurring therefrom, to the great scandal even of his best friends.

(2). On account of drunkenness. The Coetus says that he is often overloaded with strong drink, and on several occasions has acted as a drunken man, or as one without sense, in the presence of several witnesses. See Extracts, No. 198.

This last accusation was already brought against him in the year 1750; for the members of his Consistory, R. Van Brandt, J. Lott, and J. Van Dyk, then defend him against it, in the name of all the members present; in a letter dated, Kings County, August 10, 1750. Extracts, 112, p. 211.

But the Classis (Committee?) disregards these new accusations, judging that they are not legally proven. It plants itself principally upon the foregoing resolutions. They confirm the resolution of the Coetus, in the case of Arondeus, adopted September 12, 1753. See Record Book, Vol. II, No. 24, for our letter, written May 6, 1754.

The resolution which is referred to in this letter, is, that Arondeus can no longer remain pastor in those five churches. Therefore they notified the adherents of Arondeus, that they must no longer consider him as their pastor, etc. See Extracts, 198, p. 381.

This, however, was not regarded by the Classis as a final deposition, but as a simple prohibition to him to exercise the ministry in certain churches, on account of improper intrusion into the office, and dissensions caused thereby. This appears from a letter of the Rev. Classis, in which, after the peremptory decision of Coetus, issued on the 15th and 16th of April, 1752, (See Extracts, 159, pp. 267, 268), it effects yet a new "Testamen Concordiae." See our Record Book, Vol. I, Nos. 163 and 164; and from the wording of the resolution itself, viz., that Arondeus can be no longer a minister in those five churches.

Section 2.

The Committee having maturely considered everything, are of the opinion that those who drew up and signed these two documents, handed over by Arondeus at the previous meeting of Classis, were incompetent for the giving of that dismissal to him, as their testimony is at variance with the truth. For the conduct of Rev. Arondeus has been very far from edifying, and far from a tendency to the pure maintenance of discipline. Wherefore, they decide that this request of Rev. Arondeus cannot be granted; and also that he cannot here be admitted to preaching, or any other functions of the sacred ministry.

Resolutions of Classis on the request of Rev. Arondeus.

This pre-advice, (or report), having been brought before Classis, was approved by the Rev. Assembly, and it resolved to order its Clerk, to endorse the conclusion of this pre-advice, as the answer of this Assembly, upon the two documents of Rev. Arondeus, that unknowing and simple people may not be misled thereby. This having been done, this conclusion was read to him upon his being called within, by the President. Whereupon the President handed the two documents back to him again.

Vol. xxiv, pp. 36-41.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Oct. ? 1755.

Letter to Rev. Van Sinderen.

There was also communicated to the Assembly a letter to Rev. Ulpianus van Sinderen, minister in Kings County. In this we ask—Where do the long promised Acta of the Coetus remain? And how has it gone with the call and installation of Rev. Antonius Curtenius, in Kings County, in the place of Rev. John Arondeus? For the call was made out by John Lott and J. Couwenhoven, who called themselves the old Consistory of Kings County, and who had protested against the decision of the Coetus on Rev. Arondeus; the call having been made in the beginning of the year 1755, and the installation by Rev. Ritzema, on May 8, 1755. He being finally requested therein, even though everything had not been done in the proper order, if it could be in any way tolerated, to overlook it so as at last to restore the peace. See this in our Record Book, No. 52, and compare the Extract from his letter, No. 219; and from the letter of A. Curtenius, No. 233.

To send the Acta of the Synod of North Holland to the Coetus of New York:

And finally it was resolved by a majority vote, notwithstanding we have not received the Acta of their last Coetus, and several among them seem disposed again to break up the (Coetus) Assembly, brought in being with so much trouble about nine years ago,—yet to send again to the Coetus of New York this year as heretofore, our Acta Synodi North Holland, held at Hoorn.

xxiv., 42.

CORRESPONDENCE FROM AMERICA.

The Classis of Amsterdam to Rev. U. Van Sinderin, October 6, 1755. Vol. 31, page —, No. 52, to be compared with No. 46.

To Rev. Mr. Van Sinderin.

Rev. Sir and Respected Brother:—We do not know why you do not send the Acta Coetus, lately held, or at least some notes of it, inasmuch as we are receiving many rumors about the changes which are taking place on Long Island by the calling of Rev. Curtenius from the church of Hackensack to the five villages in Kings County.

We kindly request that we may receive some message from you on these matters, and pray you to seek to restore order if possible, even if it cannot be done perfectly. Seek to end those quarrels which destroy families and churches. And you can the more easily do this because Mr. Curtenius is a man who loves peace. No dark stains can be observed in his letters. Hoping that you will thus act, and having prayed God to grant you wisdom, and to bestow the spirit of love upon you, with his blessing on you and your important work, and testifying our true brotherly affection for you, Rev. Sir and Brother, we remain, Your humble and obedient servant, In the Name of the Classis of Amsterdam,

W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
October 6, 1755.

ACTS OF THE REGULAR COETUS HELD AT NEW YORK, OCTOBER 7–14, 1755.

Portfolio "New York", Vol. ii. Abstract, xxiii, 436–9.

Session I.

The Rev. Coetus was opened with an edifying and appropriate prayer to God by the Rev. Reynhart Erickson, President of the recent special Coetus.

There were present the following members:

Rev. Reynhart Erickson	And elder	H. Voorhees
Ulpianus Van Sinderen	“ “	J. Sebering
John H. Goetschius	“ “	J. Leydecker
John Leydt		
John C. Freyenmoet	“ “	J. Westfael
David Marinus	“ “	J. Pieterson
Johannes Schuneman		
Thomas Romeyn	“ “	J. Durje

From Vacant Churches.

Simon Van Aarsdalen, from Raritan.
J. Gerritsen, from Staten Island.

From these members of this Assembly, there were elected as Officers—For President, Rev. J. Leydt; for Scribe, Rev. J. C. Freyenmoet.

The Minutes of the Special Meeting recently held were then read and approved.

It was proposed to send some one to Rev. Ritzema, and kindly ask him, if he would not please attend the Coetus as a member of it; and, in case a negative answer is given, to demand of him, in name of the Coetus, the Coetus Book of Minutes, the Classical Letters as well as other papers belonging to the Coetus; also his report, as treasurer. This proposition was agreed to without a dissenting voice. As a Committee for that purpose, there were appointed, the Rev. President and Rev. Reynhart Erickson, together with the elders, Voorhees and Van Aarsdalen.

Whereupon the meeting adjourned with thanksgiving to God. Time of meeting: in the afternoon, at 4 o'clock.

Session II.

Afternoon, 4 o'clock.

After calling upon the Lord's Holy Name, Rev. Benjamin Menima and elder, Isaac Brinkerhoff came in as members.

The minutes of the forenoon session were read and approved.

1. The gentlemen commissioned to see Rev. Ritzema, reported that they did not find his Rev. at home, and so could not carry out their commission. The Rev. Assembly continued the Committee, until its work shall have been accomplished.

2. The gentlemen commissioned to go to Long Island reported, that owing to an error in the date, the 3rd of July instead of the 3rd of June, being written in the letter citing Rev. Curtenius, they were unable to proceed with their commission. Rev. Curtenius was unwilling to appear on account of that error; and he, with his followers, called it a non-suit; and, in a brief letter to the Committee, he abused the Rev. Assembly. Whereupon, the Rev. Assembly heartily thanked the Committee for the many though fruitless troubles which they had taken.

3. The Committee on the affairs of Hackensack and Schralenburg brought in their report. The entire Assembly of the Coetus, not only approved and ratified the proceedings of the Rev. Committee, but also heartily thanked the Committee for the same.

Rev. Goetschius, having made a request to give further account of what occurred, in connection with Rev. Haaghoort and his chosen consistory, at Hackensack and Schralenburg, since the Committee last met there, the request was received for future consideration, because of the absence of brethren who were expected.

4. The President inquired whether Rev. Curtenius should be now cited to appear before this Assembly to reply to the complaints brought against him by Rev. Van Sinderen. It was resolved, without a dissenting voice, that this be done. Rev. Goetschius was asked to draw up the Citation, and to set the time for his appearing, on the day after the morrow, in the forenoon at 10 o'clock. For this, when it was done, his Rev. received thanks.

5. James Hyndslaw, elder at Smithfield, [Pike Co. Pa.?] and Johannis Westfael, elder at Minnesink, [Sussex Co. N. J.] presented to our Assembly for our consideration and our decision, a certain difficulty existing between the Consistory of the three churches of Rev. Freyenmoet, and the Consistory at Smithfield. This arose out of a misunderstanding about a certain ecclesiastical action taken by the Rev. Consistory of the four churches on April 16, 1750. Both sides have promised to acquiecse wholly in our decision to be given thereon.

The Rev. Assembly, having heard the reasons for and against, and having carefully considered the action itself, found itself in conscience bound to give the following unanimous decision: That, whereas it appears that the church of Smithfield has been legally and ecclesiastically separated from the three other churches, [Minisink, Walpeck and Mohakkemack], the Rev. Consistory of Rev. Freyenmoet's three churches are, according to the contents of the aforesaid action, obliged to pay to the Rev. Consistory at Smithfield thirty pounds. It will have to make every effort to secure that amount from the churches; and, should anything be lacking, to supply the deficiency out of the elders' treasury. Whereupon both parties thanked the Assembly for this decision.

Session III.

Wednesday, Oct. 8th, Forenoon

The meeting was opened with an earnest prayer by the Rev. President.

1. The following additional members were present:

Rev. Theodorus Frielinghuysen; and the elders,

J. Haring	from	Tappan
A. Hardenbergh	"	New Paltz
H. Visscher	"	New Brunswick
E. de Wit	"	Mormel [Marbletown] Rochester and Wawarsing.

A letter from Rev. Verbryck was read, giving his Rev's. excuse for not appearing as a member at the Coetus, which was perfectly satisfactory to the Assembly.

The minutes of the previous forenoon were then read and approved.

2. Isaac Romeyn, Joh. de Witt, Petrus Du Bois, elders, and Mattheus Dubois, deacon from Fishkill, representing, as they declared, all the members of the consistory, cited by Rev. Minema to appear before the Rev. Coetus, asked to know, whether an ex-elder, like Isaac Brinkerhoff, who has been allowed a seat, should keep it, when a ruling elder, such as each one of their number is, comes in?

1755

The Rev. Assembly agreed to ask the ruling elders, whether one of them was willing to take a seat in our Assembly in that capacity. The proposition, when made to them by the President, was accepted, and Isaac Romeyn was selected to take a seat. Whereupon the Rev. Assembly Resolved, That, whereas Isaac Brinkerhof had, owing to the absence of a ruling elder, the day before, enjoyed a seat, and the Assembly was allowed a ruling elder according to his desire, to take the seat, Isaac Brinkerhof was thanked for his assistance on the previous day.

3. Report of the gentlemen who were commissioned to see Rev. Ritzema: He absolutely refused to attend the Assembly as a member; or to let them have the Coetus Book of Minutes, and the papers, belonging to the Coetus; likewise he refused to give up the Classical Letter. He gave as his reasons, that he had received no orders to that effect from certain brethren with whom he had recently conferred;* and that the matter had already been brought where it belonged. He was also unwilling to make report as treasurer, because he did not hold us to be the Coetus.

Whereupon the Assembly adjourned with thanksgiving to God, to meet in the afternoon at 2:30.

Session IV.

Afternoon, 2:30.

After calling upon the Lord's Name, greatly to be feared, the minutes of the forenoon were read and approved, after being amended.

Rev. Theodorus Frielinghuysen made report to show how his Rev. Consistory would, not only have nothing to do with the Rev. Coetus, but also would in no wise consent to his Rev's. departure [to Holland]. His Rev., therefore, asked the Rev. Assembly whether it remained steadfast in its resolution to send him to Holland, as their legate, entrusted with several important matters. He offered to shape his course according to the decision of the Assembly. The Assembly, with one exception, persisted in its resolution.

It was moved to appoint a Committee to compose a letter to be sent to the Classis, giving a general account of the condition of our churches, of what circumstances had led to the formation of a Classis, of the progress therein, and of the opposition thereto up to the present time.

The proposition was accepted, and the Rev. Scribe, Rev. Erickson, with the elder Visscher were appointed said Committee.

It was further proposed to appoint a Committee for the purpose of drawing up and ratifying credentials for Rev. Frielinghuysen. This proposition was carried, and there were appointed as such Committee, the Rev. President, Rev. Marinus, and the elder Joost Durjee.

2. Rev. Goetschius gave the Rev. Assembly further account of what had taken place, in connection with Rev. Haaghoort and the Consistory chosen under his direction at Hackensack and Schralenburgh:

(1) Proceeding with the installation of that Consistory, so chosen.

(2) Forcible occupation of the churches by the members under censure, and their observance of worship in them.

(3) Numerous meetings of Consistory under the President, Rev. Haaghoort, and with the assistance of Rev. Van der Linden.

In reference to this business, it was the Rev. Assembly's opinion that a letter should be written to Rev. Haaghoort and the censured members at Hackensack and Schralenburgh, containing the following points:

(1) A notification of the ratification, by the Rev. Coetus in special session, of the acts of the Rev. Committee appointed by the Coetus in special session last May [1755], to investigate the disturbances at Hackensack and Schralenburgh.

(2) Also an earnest warning against every ungodly act of that kind.

(3) And the purpose of the Rev. Coetus to lay all that has occurred forcibly and truthfully before the Rev. Classis.

(4) Also a letter to Rev. Van der Linden, containing a faithful warning against his giving further assistance, in any church assembly, to those censured members

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*See letter of Sept 3, 1755. These "Conferring Brethren", took the name of *Conferentie*, a Conference, in distinction from the Coetus. But the word "conferentie" or "conference", as a common noun, sometimes occurs when it refers to a conference of the Coetus.

For this purpose were appointed as a Committee, the Rev. Erickson and the elder, Simon Van Aarsdalen.

3. Rev. Van Sinderen, persisting in his complaint against Rev. Ritzema, concerning the installation of Rev. Curtenius among the followers of Arondeus on Long Island, the Rev. Assembly resolved that Rev. Ritzema be cited to appear before us the following day at 3 o'clock in the afternoon.

By unanimous consent Rev. Minema took upon himself the drawing up of the citation which having been done, his Rev. was thanked therefor.

A Committee was appointed, consisting of Revs. Frielinghuysen and Romeyn, to draw up a representation to the Rev. Classis of the conduct of Rev. Haaghoort at Hackensack and Schralenburgh, as also of the acts done by the Rev. Committee there.

Rev. Erickson, having faithfully fulfilled his commission in writing the aforesaid letters, was thanked therefor.

Whereupon the Assembly adjourned with thanksgiving to God.

Session V.

Thursday, Oct. 9th; Forenoon.

According to custom, the Rev. Assembly was opened with prayer, looking up to God.

The Minutes of the afternoon previous were read and approved.

1. An answer was read from Rev. Curtenius, to the Citation served on him the day before. It was addressed, "To the Rev. Gentlemen, who are neither a Synodical, nor a Classical, nor a Consistorial Assembly, but who are holding their sessions at the house of Mr. Nego Hegeman, residing at New York". From this address, it appeared, and the Rev. Assembly so judged, that the communication did not belong on their table. Therefore it would have to be returned, under convert to his Rev's. house. From the contents of the answer, it was also plain to the Rev. Assembly, that Rev. Curtenius, because of his having been called to Long Island through the wonderful guidance of the Most High, [as he said] did, some time ago, bring his affairs to the notice of his "Competent Judges", namely, The Very Rev. Classis of Amsterdam; and that therefore, he refused to appear before us.

2. The Rev. Assembly was of opinion, that the power to suspend him from the ministry, (which, on certain conditions was given to the Rev. Committee appointed by the special Coetus last May to investigate his Rev's. call to Long Island), be now put into execution. This was done on account of his Rev's. persistent and utterly unecclesiastical action in this matter, his disregard for every ecclesiastical exhortation, and his disobedience; and, furthermore, that all the proceedings in this case be laid upon the table of the Rev. Classis of Amsterdam.

The form and expression of this suspension was taken into further consideration.

Whereupon the Assembly adjourned with thanksgiving to God; to meet at 2:30 P. M.

Session VI.

Afternoon, 2:30.

1. After the meeting, as usual, had been opened with prayer, it was proposed to send a Committee to the Rev. Consistory of New York, requesting its members to act as mediators in requesting Mr. Ritzema, their minister, and, if possible, to persuade him to deliver up to us the Coetus Book of Minutes, the Classical Letter or Letters, and other papers and books belonging to the Coetus, as well as the Coetus-Funds, etc. As such committee, there were appointed the President and Scribe of this Coetus, together with elder Visscher.

2. (1) Rev. Romeyn complained to the Assembly, that, by Rev. de Ronde's preaching for the dissatisfied at Newtown, he is being hindered in carrying out the salutary object which the Rev. Classis had committed to him, namely, the uniting again, in harmony of the four churches.

(2) Rev. Romeyn further asked our Assembly for advice concerning Church-members at Success and Newtown: Whether it might be permitted them, provisionally, to commune with those at Oyster Bay and Jamaica, if the Consistories at Jamaica and Oyster Bay agreed to it; inasmuch as they had formerly been combined with those churches, and had never been ecclesiastically separated. The Rev.

Assembly had not the least objection to their doing so. Adjourned, with thanksgiving to God, to meet 9 o'clock to-morrow forenoon.

Session VII.

Friday, Oct. 10th, forenoon; 9 o'clock.

The meeting was opened with prayer to God.

1. The Scribe reported that his Rev. had personally handed the letter of citation to Rev. Ritzema, and that Rev. Ritzema had replied that his Rev. had already given his answer to that letter to Revs. Erickson and Leydt.

The minutes of the previous afternoon were read and approved.

The Committee appointed to wait on the Rev. Consistory of New York, reported, that they had discharged their commission. The Rev. Consistory had advised them that this matter did not pertain to them, but belonged on a higher table.

The Rev. Assembly, having used every means in its power to obtain from Mr. Ritzema its Coetus Book of Minutes, etc., was unable to obtain anything else than the Classical Letter of January 14, 1755; and that was obtained from the hands of Mr. Joris Brinkerhof, under the express condition of its being returned to him.

The Rev. Scribe and Rev. Frielinghuysen, having once again gone to the house of Rev. Ritzema, to seek to induce him, by every conceivable reason, and in a friendly and fraternal manner, to give up to us, or, at least, to loan us, the Book of Minutes of our Coetus, found every effort in vain. His Rev. said that he was firmly resolved, cost what it might, to retain all the aforesaid records and papers, and to let everything come to a head.

2. Rev. Minema and his friends, as also the members of consistory, [of Poughkeepsie, etc.], representing forty-two church-members, being all of them either ruling members, or else ex-members of consistory, and cited by Rev. Minema to appear before our Assembly, were now asked by the Rev. President, whether, if the Rev. Assembly took it upon itself to judge of their disputes, they would, on both sides, be willing to submit themselves to its decision? Rev. Minema, with his followers expressed himself as heartily thus inclined. But those members of the consistory referred to, replied, that they could not leave the matter to the Rev. Assembly, because the churches had not authorized them to do so; and they were certain that, if sentence were pronounced against them, the churches would rise up against them, and be wholly disrupted. They requested, however, that the Rev. Assembly would devise some possible way to persuade Rev. Minema to resign his ministry among them. The Rev. President, therefore, asked Rev. Mineme whether he felt himself inclined to such resignation of his ministry of his churches, [Poughkeepsie and Fishkill], and would, to that end, enter into the proper negotiations with the Consistory? Rev. Minema showed himself disposed to do this also, on condition that the Rev. Consistories of Poughkeepsie and Fishkill

1. Would give him a certificate in due form.
2. And pay him, besides the arrears on his salary, a fair sum of money;
3. And recommend him to the Rev. Classis of Amsterdam.

The Assembly adjourned, with thanksgiving to God, to meet at 2:30, P. M.

Session VIII.

2:30, P. M.

The Rev. Assembly was opened again with prayer to God.

The Minutes of the last session was read and approved.

The Rev. Assembly, having put forth every possible effort in connection with Rev. Minema's negotiation with his Consistory of Poughkeepsie and Fishkill, concerning his Rev's. resignation of his ministry among them, finally came to the following agreement:

That the Rev. Assembly, by an individual expression of opinion, makes known what sum of money the Rev. Consistory of Poughkeepsie and Fishkill should be obliged to pay his Rev. on his dismissal. The Consistory aforesaid took it upon itself to raise the amount thus fixed upon, among the churches, if possible; or if not, to leave it to a Committee, appointed by this Assembly, namely, Revs. Leydt and Marinus, together with the elders, Haring and Hardenbergh, if both parties so desired. Both sides bound themselves to abide, to stand or fall, by the decision of that Committee. His Rev. reserved to himself liberty to consult further with his wife about it. The Rev. Committee is also to provide his Rev. with the necessary testimonials for a regular ecclesiastical dismissal.

The sum of money, by individual vote, adjudicated to Rev. Minema on his dismissal, was three hundred and ten pounds [$375.] in all; to be paid by next Christmas, or else sufficient security to be given to his Rev. therefor.

The ecclesiastical testimonial for the use of Rev. Frielinghuysen, [in Holland], drawn up by the Committee appointed thereto, was read, and approved by the Rev. Assembly.

The question was proposed by the Rev. President, whether our Assembly ought not to ask the German Reformed Coetus, in Pennsylvania, to join with us in establishing a Seminary. This proposition, the Rev. Assembly approved, and resolved to leave it to the care of Rev. Leydt, in name of this Coetus.

Whereupon the Rev. Assembly adjourned with thanksgiving to God, to meet to-morrow, at 9 A. M.

Session IX.

Saturday Oct. 11th, Forenoon.

The Rev. Assembly was opened with prayer to God. The minutes of the afternoon before were read and approved.

1. At the request of the Rev. Assembly, Rev. Romeyn and elder Sebering had asked Rev. Ritzema, whether he had fulfilled his promise, of sending on to the Rev. Classis of Amsterdam the minutes of last fall; [Sept. 1754, about a Classis]; also whether he had put the same on record. His Rev's. answer was, "As I promised, so have I done."

2. Rev. Frielinghuysen had received certain letters from Rev. Van Sinderen. These served to throw some light on what had passed on Long Island in connection with the calling of Rev. Curtenius. The letters were written to Rev. Van Sinderen by Rev. Ritzema. It might be necessary to exhibit them to the Rev. Classis.

3. Rev. Romeyn proposed, that as the Rev. Assembly had taken all pains to serve the churches at Poughkeepsie and Fishkill, it should now also, in a friendly and fraternal manner warn the Rev. Consistory, not to allow unauthorized ministers to preach before their congregations. This proposition was adopted by the Coetus; and accepted by John de Wit, an elder from Fishkill. He not only accepted it for himself, with thanks, but also bound himself faithfully to urge the same upon his brethren at Fishkill and Poughkeepsie.

4. At his request, Adrianus Van der Swan came in, to ask this Assembly for its assistance, in the furtherance of his promotion [to the ministry]. This had already been asked for, of the Rev. Classis of Amsterdam, or of the Synod, by Messrs. Erickson, Curtenius and Ritzema.

The form for suspending Rev. Curtenius, drawn up by Rev. Minema, was read, and by the Rev. Assembly approved, and sent off. A copy of it was given to Rev. Van Sinderen, for his Rev. to communicate to his consistory.

The certificates of Adrianus Van der Swan were read; also a copy of a letter from Rev. Ritzema. It was the desire of the Rev. President to have possession of this letter. The Rev. Coetus judged that it could not second his request, for the reason that, in Rev. Ritzema's letter, the Rev. Classis is requested that his promotion should be effected by certain ministers who received their qualification in Holland. But on the other hand, the business of qualifying for the ministry is something, which, by authority of the Rev. Classis, belongs only to the Rev. Coetus. It was decided that, the Lord willing, this Assembly of the Coetus be again opened on Monday, at 10 o'clock in the forenoon.

Hereupon, again with thanksgiving to God, the Assembly adjourned.

Session X.

Monday, Oct. 13th, Forenoon.

The Assembly opened again with prayer to God.

1. Adrianus Van der Swan, present again according to his wish, renewed his request, that our Assembly should be pleased, through Rev. Frielinghuysen, [when in Holland] to petition the Rev. Classis or Synod for his promotion, leaving wholly out of the question what had already been done in the matter by Rev. Ritzema. This request was again refused for certain reasons.

2. The Rev. Assembly, having considered the answer of Rev. Ritzema to the letter, unanimously citing him, Resolved to bring that whole matter to the table of the Rev. Classis, as well as some other matters, and to leave it to its judicial action.

So the Assembly adjourned with thangsgiving to God, to meet in the afternoon at 4 o'clock.

Session XI.

4 P. M.

The Assembly opened with a prayer to God.

A letter, drawn up to the Rev. Classis of Amsterdam was read and approved.

The Assembly adjourned with thanksgiving to God; to meet at 9 A. M.

Session XII.

Tuesday, Oct. 14th, 9 A. M.

The Assembly was opened with a prayer to God.

1. On motion of Rev. Frielinghuysen, it was Resolved, That on account of the opposition of his Rev's. Consistory at Albany to his mission abroad, his Rev. be supported by both word and deed, according to the agreement entered into and signed the year before; and that no call from Albany be accepted by any minister of the Coetus, until those matters shall have been properly settled. Meanwhile, the brethren offered the Church of Albany, if it so desired, every possible service during the absence of Rev. Frielinghuysen [in Holland].

2. Resolved, that the Rev. Classis be asked, through Rev. Frielinghuysen, to direct its several communications hereafter to our Assembly, under cover of Mr. Joris Brinkerhof, merchant at New York. He will forward the same to Rev. Erickson, at Nevesink, who, in conjunction with Rev. Leydt, will open such Classical letters, and decide, according to circumstances, whether or not they shall call a special meeting of the Coetus.

3. A paper was read, drawn up by Rev. Romeyn, regarding the disturbances at Hackensack and Schralenburgh. This was approved.

4. Rev. Van Sinderen reported that Rev. Curtenius had received the notification of his suspension on Saturday; but that, on the Sunday following, he preached twice. In this also he showed himself disobedient.

Whereupon the Assembly adjourned, with thanksgiving to God, to meet 4 P. M.

Session XIII.

4 P. M.

Again the Assembly was opened with prayer to God.

A paper was read, giving a historical account of what had led to the establishment of a Classis and an Academy; of the progress made therein, and of the opposition thereto. This paper was approved. [See Oct. 14, 1755.]

A letter to Rev. Schuyler was read, kindly and fraternally warning him against accepting the call from the seditious consistory at Hackensack, and exhorting him to remain in fraternal fellowship with our Coetus Assembly.

It was proposed to appoint a Committee, for the purpose of further perfecting, in the name of the Coetus all such things, as Rev. Frielinghuysen together with said Committee, might deem necessary, before his departure; and of corresponding with him after his departure. As such Committee, there were appointed, Revs. Erickson and Leydt; and, in addition, if need be, in matters of great importance, the Messrs. Marinus, Goetschius and Verbryck.

Whereupon, with hearty thanksgiving to God, the All-Sufficient One, and after having wished one another, and especially Mr. Frielinghuysen on his weighty mission; every blessing, the Rev. Assembly adjourned in love and unity.

Done thus in our regular Coetus, held at New York, beginning the 7th and ending the 14th of October, 1755.

Witnessed by us, in name and by authority of the Rev. Coetus, in regular session

Johannes Leydt, p. t. Praeses.
J. C. Freyenmoet, h. t. Scriba.

Collata Concordat quod testor,
Theodore Frielinghuysen.

No. 277; II. [This is a Classical annotation, as well as the following, as it seems.]

A Minute of the Acts of the Regular Coetus, as it is here called, held Oct. 7 and days following, 1755.

Praeses, Rev. J. Leydt.
Scriba, Rev. Freyenmoet.

Wherein, 1, Rev. Theodore Frielinghuysen was chosen to go on a mission to Holland in the interest of the New York Classis and Academy.

2. Rev. Minema, on certain conditions, resigned his ministry.

3. Rev. A. Curtenius, for his illegal call and departure to the five villages in Kings County was suspended from his ministry.

4. Rev. Ritzema was asked in vain to deliver the Coetus Minute Book, papers and Coetus Funds. The last two, it is to be noted, did not recognize that Coetus.

SUSPENSION OF REV. ANTHONY CURTENIUS BY THE COETUS, OCTOBER 11, 1755.

No. xiv.

New York, October 11, 1755.

Reverend, Learned Sir:—

The Assembly of the Rev. Coetus, having given careful attention to your conduct, as it has a right and is in duty bound to do, finds itself, to its heartfelt sorrow, obliged, according to the 79th and 80th Articles of the Church Order, to suspend you from your ministry, as it hereby does, on account of your disobedience to our truly christian and fraternal exhortation, schism and intrusion into another's office. We pray that God Almighty may give you a proper view of the evil you have done, clothe you with all humility, in order that you may walk worthy of the Gospel. With this we remain, Your Rev's. obedient servants, In the name of the Coetus ordinair,

John Leydt, p. t. Praeses.
Joh. Casparus Fryenmoet, p. t. Scriba.

Assembled at New York.

Subscribed: That this is a true copy of the sentence which the Coetus sent to Rev. Curtenius testifies,

John Leydt, Praeses.

CORRESPONDENCE FROM AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, October 13, 1755. Portfolio "New York", Vol. ii. Extracts, xxiii, 430.

Reference, xxiv, 51.

To the Very Rev. Classis of Amsterdam.

Very Rev. Sirs, Fathers and Brothers in Christ: Although no one stands or falls by the mere judgment of one man, yet it is a fact that a favorable judgment produces in one to whose ear it comes, love and inclination, while the opposite causes aversion. I, therefore, feel myself in duty bound to defend my good name against Rev. Theodore Frielinghuysen. Like his brother [John] before him, according to reports of certain of my friends in Amsterdam, he has, by letters, made it appear as though I, also, had, in a special manner taken up a position against true piety; that I was no longer what I seemed to be on my first coming here. This cannot but cause grief and sadness to those who once knew me in the Fatherland; to those who, according to the custom of love, have thought differently concerning me, even as they still do, and will continue to do, unless an opposite opinion can be pounded into them with heavy blows.

There is nothing that I am less inclined to do, than that which I am now compelled to do. And this is so because Rev. Theodore Frielinghuysen could not gain me over to his plans. He has, therefore, taken umbrage at me, although at first, he had thought well of me, in that matter of properly maintaining God's cause. But it subsequently happened, to his deep regret, that I chose, and have now for a long time continued to adhere to the side of the enemies of God and his people. I must confess that that opinion of his grieved me not a little; not that my own heart condemned me at all therein, but because such a charge came from a ministerial brother. I could have wished that he had practised piety a little better among his own followers; and that he had, moreover, shown it in his letters especially in that one, among others, of Jan 30, 1755, to Rev. Haaghoort, (who was so kind as to send it over to the Synod of North Holland); but that letter consisted remarkably with his own interests.

But let me give another instance. His Rev. having laid his plans for a Classis and an Academy also before our New York Consistory, I remarked, in consistory, concerning them:

1. I could not as yet thoroughly understand Rev. Frielinghuysen's proceedings.
2. As regards his proposal for an [American] Classis, I held that our consistory could not consent to it, because it had already represented to the Classis [of Amsterdam] the inexpediency of such a Classis here.
3. Nor could we give our consent to the proposal for an Academy because we had already made request for a Professor of Theology in the College [King's College] which the government was about to establish here. That for such reasons, not to speak of others, Rev. Frielinghuysen's proposal ought to be refused. Upon my advice this was at once done.

Whereupon the second day after, his Rev. came to my house, and immediately expressed himself in words like these: "How sad and pitiful it is, that in such a salutary and pious work, we cannot agree. But I suspected that I would here meet Tobias and Sanballat, etc." Who would not shudder and tremble at such allusions! If it were necessary, I could produce other instances of the same kind; but I turn aside from such things to pass to my more immediate object.

Let me now give your Revs. another example of my piety and impiety, according to Mr. Frielinghuysen's judgment.

I acknowledge that, immediately after my arrival in this country, I took sides with the little village of Gravesand, [Gravesend, L. I.] As I then understood things, and still understand them, this village was oppressed, by being put under censure, and deprived of every religious observance, by Arondeus and his party. But I tried to free it from that censure, and to bring it into union again with the churches [of King's County], as it was before. When this effort proved to be fruitless, I continued to use my liberty occasionally to preach there, until an opportunity for its restoration to its former conditions might occur. Such opportunity I sought at once, when Rev. Ulpianus Van Sinderen came. As the Rev. Classis may remember, the little village was excluded from his call. He was called to the five villages, to the exclusion of Gravesend. Then, with the elders, I went to Van Sinderen and asked him to take charge of it, although it had no part in his call, etc., but he refused to do so. Later on, Van Sinderen got into a dispute with his consistory and congregation about calling Arondeus a second time. Then, the people of Gravesend quietly fell into line, and subsequently, came out openly in all the proceedings against Arondeus. I deemed this course in them not to be right. For, as union had been refused in times of peace, it seemed that place ought not now to be received into a sort of union for the mere purpose of meeting, so to speak, violence with violence; especially since it was outside of the union of the five villages, and still is, so far as the calling of Van Sinderen was concerned. Also Van Sinderen has never yet preached there. Inasmuch as I neither could nor would justify those proceedings, I was at times subjected to every insult and contempt; my love and services were met with disfavor, and therefore, I am now declared to be an enemy of piety.

Similar treatment fell to my lot in connection with the troubles in Queens County, where Thomas Romeyn is now located. I had been commissioned by the Coetus, to try to heal the breach there, in accordance with the resolution of the Rev. Classis, to appoint a consistory acceptable to both parties. The trouble and labor which this cost me in dealing with each party cannot be described; for one wanted one thing, and another, another. If some agreement was reached in relation to Oyster Bay, to the effect, that in case the arrears on Goetschius' salary were raised, all would at once be well; notwithstanding the fact that the amount was but fifteen or sixteen pounds, and that no one felt himself obliged to pay it, the notion was suggested that, as these were but money matters, those who were in favor of peace for the church should, each of them, according to his ability, contribute his share voluntarily; that no obligation should be laid on any one; and that the amount which then might be still lacking, I should seek to persuade Goetschius to raise there. [Where?] To that end I undertook that difficult journey of between thirty and forty miles. I preached a sermon, exhorting, [to the best of my ability] each one, to love and peace; and at the close of it, I invited the congregation to come in front of the pulpit. I set a good example myself, by putting twenty shillings in my hat. This was followed by only two or three others, who together did not give as much as I had done alone. Whereupon I again addressed the assembled company, but only with this result, that some one of the so-called pious ones objected: "They would have nothing to do with the work of Simon, the Sorcerer; they were not inclined to buy the gifts of the Holy Spirit with money." With the utmost scorn and contempt I was turned away; so that, without having either food or drink offered me, I had to get home again as best I might. A letter was sent after me, to be read in the Coetus, a copy of which I herewith enclose.

I come now to Jamaica, not to speak of other places, because the troubles there are without end. In regard to those who at first submitted to the Coetus, and asked its help in choosing a consistory; (for Arondeus had, with a part of the Consistory, broken away from that church); and the first referred to did not know what else to do under the circumstances; it was, therefore, my object that those two consistories should be united into one; or else that both being dissolved, an altogether new consistory should be chosen. This was also the object of the Rev. Classis, as well as my own. Therefore, the heading, announcing the election, ran thus: "The Consistory chosen for the separate part of the church of Jamaica, on the etc." Rev. Joh. Frielinghuysen having in the meantime come into the Coetus, and things remaining as they were before, he together with others, wanted that election, at which I had assisted, to pass for legal; and that consistory to be held the legal one for that village, thus setting aside the other. Because I could not do that, and because I showed how it conflicted with the very facts of the case, Goetschius cried out in the Assembly, that I was one who strengthened the hands of the ungodly. Yet, this Goetschius owes his restoration to the ministry chiefly to me. And this is the consistory with which he called Thomas Romeyn, and which, subsequently, was by a majority vote, [in the Coetus] declared to be legal. Behold, then, Sirs, a fresh instance of my taking sides with the ungodly!

I should not know where to begin, much less where to end, if I were to give other instances of what has, from time to time, occurred in the Coetus. They were things which, I felt in my conscience before God, I was bound to oppose, because, although carried by a majority vote, they went against resolutions previously adopted by the Coetus, and the guilty were left unpunished. Such things made a meeting of the Coetus disgusting to me. This was one of the chief reasons why the church of New York as well as others came to be more and more averse to the Coetus. But I shall leave that matter entirely alone, until I am more urgently compelled to take it up. Nor shall I go into the matter relative to the case of Rev. Curtenius, whom I installed over the churches of Kings County.

Now as to the rest. As regards my state before the Lord, I do not stand in judgment before any man. This I may say, however, to the glory of His grace, that it has pleased Him to look upon me graciously, although so unworthy. For twenty-nine years already I have been gaining experience in the way of righteousness. By His grace I still stand, and, I trust that, by His power, I shall continue to stand. I exercise myself, that I may have a conscience void of offense before God. If testimony to that effect is required, I dare call upon my whole church, especially upon the godly people in it, and even upon such as are yet outside, to give it.

And I send this letter to your Revs. with no other object than that your Rev. Assembly—(before which Rev. Frielinghuysen, who leaves here against the will of his own church which called him and to which he has ministered for nine years,—of which, perhaps something more, later—expects to appear to seek the furtherance of his interests,)—may know that—(averse, as I am to all discord and quarreling, and desirous of having no difference with anybody,)—I differ with the brethren, not from favoring or opposing true piety, (there being nothing of that sort in the whole dispute,) but concerning their dealing with matters, which, I believe, ought to be carefully handled, according to Church Order). This should be done as far as it is practicable to apply such Church Order, as well as according to the resolutions and regulations adopted by ourselves. And this should be done with out respect to persons, whether one bears the name of being pious or not; because our action does not concern one's inward experiences, but one's actions, so far as these are known, and, (as I understand it) might come within the province of a Court of Justice.

Moreover, our condition [under the English Government] requires that we do not deprive any by our ecclesiastical decisions, of his civil rights; certainly not without the utmost carefulness. For, otherwise, we might get ourselves involved in difficulties from which it would be impossible to extricate ourselves without great losses. Thus, also, we might not only give occasion for, but even cause our own disruption. If, therefore, we cannot [safely] exercise such [ecclesiastical] judgments, I consider it to be much better to have no Ecclesiastical Assembly here at all. Let each church govern itself as well as it can. If a dispute arises, let it call in its neighboring churches. If the matter can not be settled thus, let it be laid before the Classis, and let both parties submit to its decision. Thus peace and unity will be preserved, and the bond with the churches of the Fatherland will remain unbroken.

Should Rev. Frielinghuysen [when in Holland] still speak of piety being involved, as I suppose he will, then I hope that the things already proved against his Rev., and others that can and will be proved, may exhibit most clearly what that piety of his really is.

Furthermore, I commit the cause of God, so far as it relates to my good name, which to me also is better than ointment, and more excellent than great riches, to the Lord, and to your Revs., to the extent to which it may come before your Revs. for defense. Labor and sorrow have well nigh exhausted me. I still catechize three times a week. One week I preach twice, and the next week, three times, without any assistance. Besides, there are many other things to do. And then, these difficulties, of which Rev. Frielinghuysen is the chief cause, yea, the sole author, grieve me most of all. I hope that, so far as I am concerned in them, they may come to an end before long, even if the Lord granted only a year's respite to me. But as long as I am able, I will try, in the strength of the Lord, to be faithful. He has thus far strengthened me and will further enable me to be faithful unto death.

With much respect, Rev. Sirs, Fathers and Brethren in Christ, I now sign myself,
Your Very Revs.' obedient servant and brother,
Johannes Ritzema, V. D. M. at New York.

New York, October 13, 1755.

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Correspondence from America.

The Coetus [or American Classis] to the Classis of Amsterdam, October 14, 1755.

Portfolio, "New York", Vol. ii. Extracts, xxiii. 431–2.

Very Rev. Sirs, Fathers and Brethren:

The Rev. Coetus, not hating the light, has thought it necessary to expose, according to truth the state of things pertaining to the Dutch Church of God in these regions, as is hereby done.

Heretofore, some years back, our churches were governed only by the consistory. Each one stood by itself. In later years, government by means of a Coetus was added thereto, etc. These things are all well-known. Notwithstanding, it has become abundantly clear to us, that government by a Classis has now become necessary, as reasons given in a previous letter, show. Hence the business was at once set in motion; but, as it met with more or less opposition, and that largely without the knowledge of the Coetus, the following simple account is herewith given to its origin and progress. The occasion, as causa prima movens in the Coetus, for seeking the organization of a Classis, was a proposition made by Rev. Gerardus Haaghoort, in the year 1753. He proposed to drop his protest which he had brought against Rev. du Bois and the Coetus, on condition that the Coetus devise some measures for the improvement of its organization. This proposition was adopted, as can be seen from the Minutes of that year's session. When the matter came up in the year 1754, a large majority of the votes of the churches were in favor of asking for a Classis etc.

Rev. Johannes Ritzema, however, in his reply, urged a return to the old economy, etc.; but, as he could do notning, when it came to a vote, he, too, voted for a Classis; so that there was actually but one vote in the negative. On this basis, the matter was further acted on, and a letter to the churches drawn up, making the result known, and asking for signatures, etc. It was then ordered that the Special Scribe, Rev. Ritzema, should send a copy thereof to each of the churches, and a Committee was appointed to receive their replies by the following April, [1755]. Then all the particulars were to be sent over, in a communication, to the Classis and to the Synod.

In the meantime, as we have been informed, (though we have not been allowed to see the paper), it pleased Rev. Ritzema, as well as the Consistory of New York, immediately upon the adjournment of the Coetus, untimely as that appears, to draw up a declaration, as they called it, and send it to the Rev. Classis. In this, they objected to a Coetus or a Classis or any kind of ecclesiastical body over here. Besides this, the Special Scribe, when sending the Plan of the Rev. Coetus, in its name, [to the churches] was so kind as to affix, by way of a postscript, a copy of the protest of the New York Consistory, accompanied by other letters discouraging approval, etc.

The following is an extract of one of these letters:

"To Rev. Ulpianus Van Sinderen: I send you the action of the Coetus to the church. Be not in too great a hurry about asking your church's consent; for I believe that there are other churches, besides that of New York, which will have nothing whatever to do with such a Classis. And to speak the truth, I myself think it is better to have no Classis than to have one. Especially for your Rev., it does not seem to me to be safe to give your consent, so long as the matters in your congregation are not settled." He wrote to others, in like manner; to how many, we do not know. Is this acting in good faith, and in honor, etc.?

I need not mention other matters, perhaps worse, of the same kind. But when this and similar things became known, Rev. Theodore Frielinghuysen took occasion to go around and visit all the churches. To the proposition for a Classis he now added that of a school for training young men for the ministry. To this, nearly all the churches, which he visited, gave their consent. This effectually thwarted the design of Rev. Ritzema. To him, now, Rev. Haaghoort seemed to have joined himself. They pitched upon one thing and another in opposition, but they dwelt chiefly

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upon the circumstance of Frielinghuysen's operations, claiming that thereby, "he had broken up the Coetus", etc.

The disruption of the Coetus was after all, the chief object; but accusing others of it, was the artifice employed. For before this, it had, in many ways been insisted (gewronge en gedronge, wrenched and urged) that the Coetus was disrupted; and this also seems to have opened the way for the wrong doings of Revs. Curtenius, Ritzema and Haaghoort. The one organized a church within a church at Hackensack, etc.—a case which, further explained and acted on, is now upon the table of the Classis. The other has accepted a call among the followers of Arondeus, with a consistory which the Coetus had emphatically declared to be illegal; and that without any approach to union between the parties. In every way and in every circumstance, it was as in the case of Arondeus, whom the Classis and the Cœtus declared to be an illegal minister, there, etc. The third did, by advising, and yielding, (raadgevinge en inlyvinge) fall in with it, [the plan for a Classis], etc. It became altogether necessary now to say, "There is no more any Coetus;" for otherwise things would come to light before the opening of Classis, and previous resolutions would take effect, etc. At this stage of the case a Convention was held last May [1755] for the purpose of inquiring whether the matters of a Classis and Seminary ought to be laid before the Synod, as the minutes of that meeting show. At this Rev. Haaghoort rises up with a protest against the meeting, against what had been done, what was being done, or what might ever be done. He had taken a great deal of trouble, also, to get his party to protest, but had not succeeded, save with the Trustees, the new heads at Hackensack. But the consistory of Paramus, its minister being absent, and his own consistory were not willing to protest. And he is still writing letters to consistories against their ministers, so as to cause divisions where there yet is peace. Such action had some foundation, in Rev. Frielinghuysen's going around among the churches, without having been appointed thereto by the Coetus, etc. But the idea especially sought to be conveyed, is, that the very object of the Coetus is broken up, by seeking the organization of a Classis; whereas it is, on the contrary, thereby confirmed and advanced. But this man is known of old, for his protesting character, and making trouble in the Coetus; yea, he is a man, who, from the moment of his arrival, has dealt deceitfully with churches; is filled with the love of honor and power, and is known to be an idle glutton. Being that kind of a man, the result is, that his church has nearly dwindled away; and another call he cannot get, much as he has sought it.

By reason of the restlessness mentioned, and the zealous urgency of the complainants, the Convention [of May, 1755] found itself, in conscience, obliged to call a special meeting of the Coetus. The character of this meeting the minutes indicate. The cavilers then fell upon that. It had not been legally called; the Coetus was thereby broken up, etc. But we thought differently, and we proceeded with the business as the circumstances required. Rev. Ritzema then, too, said, "There was still a Coetus, or there ought to be." But, as he has, more than once, acted and spoken deceitfully, or because he changed his opinion again, when he found that the Coetus would be held again at the regular time, he raised a new objection, which he made known in a correspondence with Rev. Leydt. To a friendly question proposed to his Rev., whether it would not be well for his Rev., as Special Scribe, to send a Circular Letter to all the brethren, members of the Coetus, to urge them to union again; and among other reasons, to press the importance of union with heart and soul, in order to seek the welfare of God's Church: to this he gave the following answer: "In reply to your question, this must serve as an answer; that, although I am still the Special Scribe of the Coetus, I neither shall, nor am I able to call a Coetus, for the Coetus has been broken up by you all. Do you still call yourself a Coetus? but call the child by its right name, for you are Frielinghuysen's Coetus; and, since you are such, the letter from the Classis belongs to us, and not to you; and will, as I trust, be opened by us, and afterwards used, etc." He took this position for reasons which are, possibly, best known to himself. In this state of mind the regular Coetus still found him; for, a week before the regular session, he, with two or three other brethren, had held a sort of a session. Consequently, he refused to send us, when assembled at the regularly appointed time, any of the books or papers that belonged to the Coetus, as appears from our minutes. He was told by the other brethren not to do it, [not to send books etc.], Which matter, therefore, we bring before the Rev. Classis of Amsterdam. When by letter asked to appear before us to explain his part in counseling Rev. Curtenius, and in installing him on Long Island, he refused to do so. This, too we bring upon the table of the Classis, asking what is to be done with him.

Be it further known, that he has acted in his own church in such a way, as also in the matter of the Episcopal College at New York, [Kings College], in which he intermeddled, making a request for [a Theological Professorship for] the Dutch, without having consulted his consistory, etc., that his consistory cited him to appear before them, and recorded in their Church Book several points that were charged against him, and protested against them. It is far from the truth, also, that the entire consistory of New York agrees with him in his opposition to having a Classis and a Seminary in this country. There are several of them, and they are by no means the least, who are in favor of these things.

Thus it is, therefore, that not only the peace, but especially the preservation of the Dutch Church in New York, keeping it from going entirely over to the English [Church] demand that we should have something more of organization than we now have. Such is the case also with several other churches. Their earnest desires are that our Mother-Church in Holland, whose sound Confession of Faith and excellent Discipline must be as precious to her as it is to us, will take compassion on us, consider our condition, and help us in furthering the measures for redress and improvement.

That these things are so, in very truth, we, the Regular Coetus, testify.

In name and by authority of the Rev. Coetus,

Johannes Leydt, p. t. Praeses.
John C. Freyenmoet, Aetas, 35.
h. t. Scriba.

This 14th of October, 1755, New York.
No. 245, I.

CORRESPONDENCE FROM AMERICA.

Rev. Theodore Frielinghuysen to the Classis of Amsterdam, Oct. 22, 1755.

Portfolio, "New York", Vol. ii.

To the Very Rev. Sirs, the Very Rev. Classis of Amsterdam:

Rev. Fathers, Highly Respected Brethren in the Lord, the Very Rev. Classis of Amsterdam:—

Peace and joy be multiplied unto your Reverences!

Although I had hoped to enjoy the privilege of appearing before your Reverend Body in person for the Rev. Coetus had charged me with a certain commission, (which with the help, and through the mediation of, the Rev. Classis of Amsterdam, I was to lay before the very Rev. Synods), namely, the matter of establishing among us a Classis and an Academy; I shall have to be satisfied, for the present, with this communication; for I am kept from going on my journey, partly by the unwillingness of my church to be without my services for so long a time, and partly by the rumors of war.

I take the liberty of laying upon the table of the Very Rev. Classis, the accompanying papers, in order that your Revs. may be able to form a preliminary judgment on the state of things among us. The minutes of the Conference [May 30, 1755,] and of the Special Coetus in connection with that occasion, are herewith despatched. The minutes of the regular Coetus [Oct. 7-14, 1755] I hope to send by the next opportunity, so that, in case these should be lost, [drift off, misdrobberen], the others may come to hand safely.

Our church matters here have reached an important crisis, and the only remedy that can heal our difficulties seems to be the one which we are now seeking. Should that remedy not be secured, it is likely that everything will fall into disorder and get beyond the hope of any remedy.

Since my church refuses to let me make the journey, notwithstanding the promise of the brethren of the Coetus to supply it in my absence, I humbly request that it may please your Revs. to give orders to my church to let me go to carry out the purpose for which the Rev. Coetus has delegated me.

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Many things I would call up to the remembrance of your Revs., if it were not that I still cherish the hope of soon appearing before your Revs. in person, to give a fuller account of everything.

Concerning the matter, now undertaken, in the name of the Lord, by us, I have no doubt that the Rev. Classis will give their approbation to it, if it be but truthfully represented. I trust, also, that nothing which may come from our brethren who may protest, will be considered unanswerable, until we shall have the liberty and opportunity to make our defense.

For, Rev. Fathers, our matter is of such a nature, that we are obliged to exert ourselves to the very utmost, and to bring everything into the clear light of day, as becomes those who are laboring to keep the ship from sinking, in order to save our Jerusalem, to deliver her out of the hands of those who are dealing treacherously with her, who seem to be willing to betray our Zion, and to deliver her over to such as are seeking her destruction.

The Rev. Classis will be exceedingly surprised at things which have occurred among us, when, at some time, all that is now kept concealed, shall be fully revealed.

With this goes also a letter from the Rev. Coetus, containing a humble request that two young Nazarites, Maurits Goetschius and Henricus Frielinghuysen may be ordained. The one is called and is already preaching at Stone Arabia; the other at Mormeltown [Marbletown], Rochester and Wawarsing, in the Esopus. Delegates from Stone Arabia were present at our Special Coetus, and presented a petition, signed by most of the members of that church, asking and beseeching the Rev. Coetus, to ordain the man whom they had called into the Holy Ministry. The delegates from the Esopus had also signed a petition requesting that the minister whom they had called, might be ordained in this country at the earliest opportunity.

When the Rev. Classis comes to consider the need of those churches and their earnest desires to have their ministers ordained, [ingehuldigt, as above], I humbly hope and trust that the Rev. Classis will be so good as to give the Rev. Coetus, as soon as possible, authority for their promotion. I add my humble request to that of those churches just mentioned. The refusal of their requests, would, I fear, have very disastrous consequences.

Hoping and expecting to obtain a favorable answer from you, and within a short time to enjoy the honor and the pleasure of meeting your Revs. face to face, and praying for Heaven's most precious blessings upon your Revs' persons, your Holy Ministry, and your honored families, I remain, leaving and submitting everything to the wise judgment of the Rev. Classis,

Your Revs. very humble and obedient servant and brother,

Theodorus Frielinghuysen.

New York, Oct. 22, 1755.

No. 246, iv.

[See Report in April, 1756.]

Meeting at Paramus, Nov. 3rd, 1755. See under Nov. 25, 1755.

THE CHURCH AND THE COLLEGE.

Trinity Church, New York, to the Society for Propagating the Gospel, November 3rd, 1755, on the founding of Kings College.

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"..........................We always expected that a gift so valuable in itself, and so absolutely necessary, (it being the only ground within the City properly situated, and of sufficient extent,) would be the means of obtaining some privileges to the Church; especially as the first promoter of the affair, in the House of Representatives, always proposed such a preference, at least, as is granted by the Charter; but we never insisted on any condition, till we found some persons laboring to exclude all systems of religion out of the Constitution of the College. When we discovered this design, we thought ourselves indispensibly obliged to interpose, and we have had the countenance of many good men of all denominations, and in particular the Ministers of the Foreign Protestant Churches in this city, who are appointed Governors of the College, and who, without the least hesitation qualified agreeable to the Church, and continue hearty friends to it.

But notwithstanding this, the opposition still continues, and has so far prevailed as to have hitherto prevented the application of the money raised by Lottery to the use of the College. To effect this, our opponents have been indefatigable, the most base disingenuous methods have been used to prejudice the Common People in the several counties, whom they endeavored to persuade, that the Test imposed on the president will infallibly be attended with the establishment of Bishops and Tythes, and will end in the loss of all their religious privileges, and even in persecution itself. Petitions have been drawn and handed about to be signed against the Charter Establishment; and weekly papers* have been published for two years past wherein all the Friends of the Church and the Vestry of Trinity Church in particular, have been abused in the most opprobrious terms; so that it is very uncertain when the money will, by the General Assembly, be vested in the Governors. In the meantime, they have begun to subscribe among themselves, and are daily purchasing materials to lay the foundations of a handsome, convenient Edifice, which, God willing, they propose to begin next spring; and they are induced to hope, that as the dissenting seminary in New Jersey" (Princeton) "has had the General Assembly of the Kirk of Scotland engaged in its behalf last year, as well as the dissenting interest in England, and as we are informed, have collected a very considerable sum of money; so our Brethren in England will be ready to contribute, to preserve the Church in this part of the world from the contempt its enemies are endeavoring to bring upon it. The Dissenters have already three Seminaries in the Northern Governments.† They hold their Synods, Presbyteries and Associations, and exercise the whole of their Ecclesiastical Government to the no small advantage of their cause, whilst those churches which are branches of the National Establishment are deprived not only of the Benefitt of a regular Church Government, but their children debarred of the privileges of a liberal education, unless they will submit to accept it on such conditions as Dissenters require, which in Yale College is to submit to a fine as often as they attend Public Worship in the Church of England, communicants only excepted, and that only on Christmas and Sacrament Days. This we cannot but look upon as hard measure, especially as we can, with good conscience declare, that we are so far from that bigotry and narrowness of spirit they have of late been pleased to charge us with, that we would not, were it in our power, lay the least restraint upon any man's conscience, and should heartily rejoice to continue in brotherly love and charity with all our Protestant Brethren, as we can appeal to all men we have always done, notwithstanding the late unmerited reproaches, calumnies and opposition we have met with."

See Digest of Proceedings of S. P. G. Dix's Hist. Trinity Church, i. 271-3. Berrian's Hist. Sketch, 102.

"The spirit of the (Episcopal) Church is well illustrated by that rule of the College which stipulated that the students should attend such places of worship on the Lord's Day, 'as their parents or guardians shall think fit to order and permit;' and also by a provision of the Charter which recognized the establishment of a Professorship of Divinity in accordance with the Synod of Dort."—*Dix's Hist. of Trinity Church*, 273.

This is hardly fair. The English Church College was largely dependent on the children of non-Episcopalians for a constituency; as nine-tenths of the population were non-Episcopalians. And then the Dutch members of the Assembly were deceived into voting for the Charter by the promise of a Divinity Professorship for the Dutch Church; but this was left out of the Charter when it was engrossed and signed: and the Governor and his party were deeply chagrined when compelled the next spring, to pass an amendment to this effect, but which was repudiated by the Dutch Church; and its minister, Ritzema was censured for the part he had in the affair. See Corwin's Manual of the Reformed (Dutch) Church, 3rd ed. 1879, pp. 32-44; 414-417; 4th ed. 1901, Chapter viii, and pp. 677-680.—See also special references under Oct. 31, 1754 and May 30, 1755.

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*The Independent Reflector; and articles styled "The Watch Tower" in the New York Mercury.

†Harvard, Yale and Princeton Colleges.

RELIGION AND THE TWO COLLEGES—THE ONE IN NEW YORK, EPISCOPALIAN; AND THE OTHER IN NEW JERSEY, PRESBYTERIAN.

Remarks of Rev. David Marinus of Aquackanonck, N. J., on the Disputes and Contentions in New York. Autumn of 1755.

"If any man in his right senses, who will not be duped, considers what hath happened among us, will he then any longer be at a loss to ascribe our strifes, quarrels and contentions to their real causes? Was there not a sum of money raised by our Assembly in order to erect a College or Seminary of learning for the education of youth? And did not a certain party petition for and obtain a Charter in which the President is appointed forever to be a member in communion with the Church of England? etc." Will not our youth by this Constitution be under the sole government of that party, (as yet not numerous in this Province), and thereby be imbued with their principles; so that High Church will be brought into a likely way to triumph over us? Will not the youth be tinctured with the principles of those who teach them? And will this not soon model Church and State? When these things are duly considered (which surely are very obvious to every thinking person) I hope they who belong to the Reformed Church as constituted by the Synod of Dodrecht will no longer suffer themselves to be so much imposed upon as they have been for some time of late. For my part, I am not more amazed, although I am much so, at the astonishing imposition of the encroaching party that would monopolize our intended College, than I am at our own infatuation, stupidity and lethargy." He then refers with approbation to the Independent Reflector and Watch Tower on this point, and inveighs against a pretended friend to the Dutch Church who had published an Article in the New York Mercury in favor of King's College and adverse to the establishment of a separate Classis in this Country. "But he seems," says Domine Marinus, "to be under a terrible apprehension when this (an independent Classis) is effected, that the Jersey College (then located at Newark under Rev. Aaron Burr) will be encouraged and ours (Kings) at the same time neglected I hope we will wish the Jersey College well, because their aim at grasping after all our Churches hath not hitherto been so glaring as that of the High Church College (Kings) in this Province. And I believe the religious principles inculcated in the former agree better with Holy Scriptures, and with the Confessions of our Church, nay, even with the doctrinal part of the Articles of the Church of England than I expect will be taught in the latter. Moreover those who erected it, have not as yet endeavored to impose the charge of keeping it upon us. But if our friend had not been hasty, and had waited but a little while longer he would perhaps have been informed *that we don't choose to have too near a connection with either; but intend, please God, an Academy of our own, for the free Education of our youth.*"—"And though this our resolution be but just and equitable in itself, and no more than what is manifestly our indispensable duty, we may notwithstanding, in a great measure, thank our kind sister Churches for it, who by the whole of their late conduct towards us, even by their dreams and prophesies, have shown us the necessity thereof, unless we resolve ignominiously to surrender, and give up our churches to them." He finally exhorts his brethren of the Reformed Church to be aroused from their lethargy, to awake to the craft and artifice used to despoil them. He doubts not that his Gracious Majesty King George will be pleased to "grant us a Charter too, for the education of our youth as well as any other religious denomination whatsoever." And he adds: "We have no business with their Colleges; they may erect as many as they please, and must expect to maintain them too, themselves. Let every one provide for his own house."

The above pamphlet is bound in Vol. V. *Miscellaneous Pamphlets,* New Jersey Historical Society.

CHURCH OF NEW YORK.

Chorister and Schoolmaster.

November 9, 1755.

Mr. Johan Nicolas Welp arrived from Amsterdam as chorister and clerk for the Old Church, and also as school-master. He delivered his testimonials, which were satisfactory to the consistory. It was resolved to pay him eight pounds for his freight and waste of goods from New London here, besides the fifteen pounds promised for the expenses of his voyage.

J. Ritzema, President.

MANOR OF FORDHAM.

November 10, 1755.

Mr. Elbert Haering related their experience on the Manor in measuring some farms, to which some of the tenants made objection. They were also informed that Adrian La Vordge had taken a lease under Lewis Morris. Thereupon the consistory resolved that this person should be ejected, and an action at law be commenced against said Morris.

J. Ritzema, President.

CORRESPONDENCE FROM AMERICA.

The Churches of Kings County, (of which Rev. Anthonius Curtenius is pastor), to the Rev. Classis of Amsterdam, Nov. 12, 1755. with documents.

Portfolio "New York", Vol. ii. Extracts, xxiii, 430. Reference, xxiv. 51.

(On the margin there was written:) Flatbush, Nov. 12, 1755. I sent the contents of this letter also on the 30th of October, 1755.

To the Very Rev. Classis of Amsterdam.

On the 8th of June, 1755, I sent your Revs. two letters, accompanied by a document, and, on the 12th of September, 1755, other letters of nearly the same import. In those, I made mention not only of the wonderful guidance of the Most High, in my being called to Kings County, Long Island, but also of the opposition of Rev. Van

Sinderen and his consistory because I accepted that divine call, as well as of their accusation against me before that Assembly which Rev. Theodore Frielinghuysen had called to meet at New York on the 27th of May, 1755. I mentioned also how that entire Assembly was smitten with blindness; for in their citation to me, they made an error of a whole month, as appears from the accompanying documents. The result was that the two gentlemen [appointed to deal with me] had to go away again without accomplishing anything. If it had not been for that error, I should have received my sentence even at that time; for Rev. Frielinghuysen's disciple, namely, Rev. Schuneman, told one of those commissioners on the ferry-boat, that he was going to Long Island to drive Rev. Curtenius away from that field.

On the 8th of October, 1755, I received from Rev. Frielinghuysen's disciples and adherents, as well as from Rev. Erickson, together with Revs. Minema and Van Sinderen, and their elders, in the name and by the authority of them all, a letter, citing me to appear. I made reply to that letter. I herewith send true copies. Finally, from my incompetent judges, I received the sentence, a copy of which also goes with this.

Now, it seems to me, that your High Revs. will understand well enough, that in my previous letter I hit the nail exactly on the head. In that, I mentioned that Rev. Frielinghuysen had been called to Long Island and that, although he acted as if he would decline, he nevertheless kept the call in his pocket. If, now, he can get that unjust sentence ratified, he will be sure to accept that call, as soon as he shall have secured that High School and that Classis, from one Synod or other,* for he is already relieved of his call at Albany. If upon his return from Holland, he should accept the call, he must not imagine that those who called me, will ever come to terms with him. For they will have nothing to do with a deceiver and a liar, which matters have already come upon the table before you. In case he should accept that call to Long Island, I think that your Revs. will, from time to time, have to hear, to your sorrow, that those churches are thrown into worse confusion than ever before. That unjust sentence which that Assembly pronounced upon me, has already brought many minds into a state of ferment. What the end will be, time must tell. If those gentlemen do already govern in that style, what would it be if they should once secure a Classis? Hoc est in transitu.

As the unjust sentence itself and my being made out for a schismatic—Am I a schismatic for letting Rev. Van Sinderen know beforehand, that if I should accept the call, I would, after having been installed in my ministry there, go about with him from house to house through the five villages, in order to testify to each one in all the congregations, that I had not come there to perpetuate those quarrels, but if it pleased God to bless my ministry, to make them utterly vanish?

Had the Assembly advised him to take this course, peace would have been restored in those churches. Did I rend those churches? Your High Revs. know better; for the sad divisions in those churches have often in previous years been brought before your Revs.

Concerning my [so-called] intrusion into that church, I wrote in my previous letter of Sept. 12, 1755, presenting two reasons in opposition. Your Revs. can look that letter over. Is he an intruder in a church, who is brought into it through the old and true consistory? By letter, my consistory set that thing before your High Revs. in a light as clear as day. It is true, that Rev. Van Sinderen refused to approve my call. But how often does a church call a second minister who is not to the liking of the first! Shall he, therefore, be allowed to say "Colleague, you are an intruder into my church?" The complaint which Rev. Van Sinderen made, was made before an Assembly, which, according to their own declaration, was neither Synodical, nor Classical, nor in any way even Ecclesiastical, etc., etc. Later, it became the Assembly of Theodore Frielinghuysen, which, by order of that great gentleman, met in New York, and began its sessions on the 27th of May, 1755. It was that Assembly, which, without any right whatever, pronounced that unjust sentence against me. Therefore, I and my consistory are now obliged to accuse before your High Revs. that entire Assembly, both ministers and elders, for having, by that shameful and unjust censure, publicly disgraced our peace-loving and dearly beloved minister, who, by the wonderful guidance of the Most High, was sent to us.

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*In Germany there are also Synods to which he may go, for Rev. Goetschius said to me—"If we only get it somewhere."

We doubt not that your High Revs. will give our minister and ourselves perfect satisfaction.

Wishing your High Revs. every conceivable blessing, not only upon your persons, but also upon your sacred ministries, we remain, Rev. Fathers and Brethren, Your High Rev's. obedient servants and brethren,

Anthonius Curtenius, V. D. M.

Elders.	Elders.
Jeremyas Van der Bilt	Joost de Bevois
Gerrit Van Duyn	Jan Couwenhoven
Johannes Lott	Cornelius Voorhees
Rutgert Van Brunt	Nicklaes Veghte
Nicolaus Folkertsen	Jan Noorstrant
Coort Van Voorius	Pieter Wyckof

(Documents.)

Consistory of Kings County, (anti Van Sinderin), to Rev. Van Sinderen and his Consistory, March 19, 1755.

Rev. Mr. Ulpianius Van Sinderen, together with his ruling church-persons (regeerende Kerkpersonen).

Some time ago we presented our call to Rev. A. Curtenius, who took four weeks to consider it. In case he accepts and comes over to us, we propose to your Revs. the following Peace Articles:

First: That we appoint two elders and two deacons from our consistories in each village, and that Rev. Van Sinderen do the same with his consistories in each village. These persons shall then, after previous announcement, be installed together, as the consistory of the church; that this be done in the Flatbush Church and by such ministers as shall be invited to officiate.

Secondly: That if the friends of Rev. Van Sinderen should not be able, by a new subscription to make up the full salary for Rev. Van Sinderen, we promise to raise the balance among our friends by voluntary contributions.

We await a written reply to these Articles by the hand of these three commissioners. We remain, Rev. Sirs and Brethren, Your obedient servants and brethren, Signed in name of the Consistory of Kings County, Long Island.

Nicklaes Wykof.

Flatbush, March 19, 1755.

Certificate of Consistories of Hackensack and Schralenbergh to Curtenius, April 15, 1755.

L. B. S.

The Rev. Mr. Antonius Curtenius, having under the Lord's guidance, received a call from Kings County on Long Island, and being inclined to leave us, did, on the 15th of April, 1755, desire of us, the consistory of the two churches of Hackensack and Schralenburgh, an ecclesiastical certificate of dismissal, and a testimonial of his teaching and conduct. This request, after mature deliberation, we could not refuse. On the discharge of his ministry among us, his Rev. has conducted himself diligently and assiduously; he is orthodox in doctrine; and, in his conduct, proper and blameless; that is, of course, so far as we know.

Besides giving expression to our gratitude which is due his Rev., we wish him every blessing for soul and body. May the Lord lead his Rev. by His Spirit and bless his Rev., and the members of his family. May He bless his going out and his coming in from now, henceforth, and forever. Amen!

This is the sincere testimony and hearty wish of us, the undersigned consistories of the churches of Jesus Christ, at Hackensack and Schralenburgh.

J. H. Goetschius, V. D. M.
Jan Bardan
David de Marest, Jr.
Hendrik (\\), his mark, Banta
Gerrid Hoppe
Abraham Leidekker
David Van Orden
Hendrik Blinkerhof

George Blinkerhof
Pieter Zabriskie
Johannes Vreiandt
Petrus de Baan
Sibad Banta
Jan Van de Roef
Jan Boongaart
David B. de Marest

Collata concordant testor, A. Curtenius.

Hackensack, April 15, 1755.

Testimony of Daniel Bodet, 1756 (1755?)

The consistory of Rev. Van Sinderen told me that Rev. Van Sinderen had publicly said from the pulpit, that Rev. Arondeus had taken his own life and was buried in an unsuitable locality. This he had said on the Sunday before Pentecost, 1756, (1755?); and on Pentecost Sunday he told me in the presence of his consistory that it was, indeed, so. This I testify with my hand.

Daniel Bodet.

(Note. This was not true. Arondeus went to Holland and documents relating to him will be found under the year 1772.)

The Coetus to Rev. A. Curtenius, May 30, 1755.

To the Rev. Anthonius Curtenius, at present at Flatbush.

Rev. Mr. A. Curtenius:—

Rev. Van Sinderen has brought heavy charges against your Rev. The Rev. Coetus has appointed a committee to investigate and judge of them. Your Rev. is, therefore, hereby notified, that the committee will meet on the 3rd of July, at 9 o'clock, in the church at Flatbush, and that your Rev. will have to appear before it. With greetings we remain, Your Revs. obedient servants, In the name and by the authority of the Rev. Assembly of the Special Coetus.

Reinhardt Erickson, p. t. Praeses.
Joh. Leydt, p. t. Scriba.

Copy—New York, May 30, 1755.
Collata Concordant, testor, A. Curtenius.

Rev. A. Curtenius to the Committee, etc. June 3, 1755.

Rev. Sirs:—

You were sent by an Assembly which is neither Consistorial, Classical nor Synodical, etc. You have been erroneously informed by the Assembly that delegated you to meet in the Flatbush Church on the 3rd of June, 1755; for they wrote me that it would be on the 3rd of July, 1755. I remain, Rev. Sirs, Your obedient servant,

A. Curtenius.

Flatbush, June 3, 1755.
Copy—Collata Concordant, testor. A. Curtenius.

Testimony of Leffertse, June 19, 1755.

In the year 1756, (1755?) on the 21st of March, Rev. Van Sinderen stood looking over the fence into Rev. Curtenius' garden, when he uttered these words: "The old rogue has a nice garden here already. He will have enough to do in keeping it clean." This, at the request of one of the elders, I declare to be true. Given under my hand, June 19, 1756, (1755?)

Leffert Leffertse.

Testimony of Waldron, Spring of 1755.

In the spring of the year 1756, as a burial was taking place in the Flatbush cemetery, I myself heard Rev. Van Sinderen denounce Rev. Curtenius as a rogue. I, Jan Waldron, testify that he uttered those words.

Jan Waldron.

Testimony of Wychoff, Ditmars, Hoogland, June 22, 1755.

New Amersfoort, in Kings County, June 22, 1756 (1755?). We testify that the new deacons, in the above named village, had in hand a promissory note, which the old and true deacons had in their time taken. The new deacons of Rev. Van Sinderen demanded the payment of it; but the man (who gave it) refused to pay it, and said to them, "you are not the true successors." They spoke to a lawyer about it, and he told them that they could not demand the payment of the note, because they were not the real successors. So, the new consistory of Rev. Van Sinderen surrendered the note to the old consistory. We testify that they did surrender the note to the old deacons.

Johannes Willemse Wyckoff
Jan Ditmars
Christoffel Hooghland.

Testimony of Bodet and Folkertson.

We have this to testify: That, at the time when Rev. Van Sinderen had his trial in the court against his elders, about his salary, Rev. Ritzema testified, that he had advised him to stick to his old consistory, and not to repel it, or to let it go.

Daniel Bodet
Folkert Folkertsen.

The Coetus to Rev. A. Curtenius, Oct. 7, 1755.

To the Rev. Sir, Mr. Anthonius Curtenius, at Flatbush in Kings County on Long Island.

Highly Rev. Sir, Rev. Curtenius:—

Whereas, The request of the Special Coetus, that your Rev. should defend yourself before the Committee appointed thereto, was wrongly dated, the Rev. Assembly fraternally exhorts and requests your Rev. to make your defense before the present Regular Coetus on the 9th of this month, October, which is next Thursday, at 10 o'clock in the forenoon, at the house of Nys. Hegeman, at New York.

Commending your Rev. to the Lord, we sign in the name, and by the authority of the Rev. Assembly,

Joh. Leydt, p. t. Praeses.
J. Freyenmoet, Aetas, 35.

Copy, New York, Oct. 7, 1755.
Collata Concordant testor, A. Curtenius.

(Suspension of Rev. A. Curtenius.)

New York, October 11, 1755.

Rev. and Learned Sir;

Sir:—

The Rev. Coetus, having deliberately undertaken the task of examining into your Revs. conduct, as it has the right, and is bound in duty to do, finds itself obliged, to its very great sorrow, to suspend your Rev. from the ministry. This is done on account of your disregarding the Christlike and fraternal exhortations given you. You have caused divisions, and you have intruded upon the ministry of another. We do, therefore, hereby suspend you, according to Articles 79 and 80 of the Church

Order. We pray God Almighty to give you a proper understanding of the wrong you have done. May He also clothe you with humility in order that you may walk worthy of the Gospel.

Herewith we remain,
Your Rev's. obedient servants.
In name of the Regular Coetus, assembled in New York.
Johannes Leydt, p. t. Praeses.
John C. Fryenmoet, Aetas 35. h. t. Scriba.

Copy. Collata Concordant
testor, A. Curtenius.

Addressed: To the Rev. Anthonius Curtenius, at Flatbush on Long Island.

Testimony of Boerum and Codwise, Nov. 20, 1755.

We, the undersigned, belong to the congregation of Rev. Antonius Curtenius, in Kings County, on Long Island, in the colony of New York.

Riding, on Sunday, Nov. 9, 1755, from the Brooklyn Ferry to the church at New Utrecht, to hear Rev. Antonius Curtenius preach, we met, on the way between Brooklyn and Flatbush in the woods, Rev. Van Sinderen. Stopping us, he asked us, "whither bound?" We replied, "To the church." Then he asked, "Did you not hear that Rev. Curtenius has been put under censure?" We answered, "Yes, we have indeed heard it, but we consider it of no effect." Then Rev. Van Sinderen said, "Then you don't want to listen to God, and obey His command?" (God, noch zyn gebod.) One of us replied, "That is no command of God." As we went on, he remained where he was and called out, "See here, See here, (hoorys, hoorys.) We gave him no further answer, but rode on.

This we the undersigned, declare to be the truth.

Simon Boerum
Christopher Codwise.

Brooklyn, Nov. 20, 1755.

Testimony of Van der Bilt and Remsen, Nov. 6, 1755.

On the 6th of November, 1755, Rev. A. Curtenius said to Mr. David Sprong, reader (voorlezer) of the Flatbush church, who, on the 2nd of November, was himself in that church, being a friend of Rev. Van Sinderen; "Does it promote peace in the churches, when Rev. Van Sinderen, from the pulpit, exhorts his congregations not to go and hear Rev. A. Curtenius, because silence has been imposed upon him? and when he sends around among the congregations copies of that unjust sentence?" We, the undersigned testify that Mr. David Sprong did not say a word against that.

J. Van der Bilt
Joris Remsen.

Testimony of Voorhees, Nov. 1755.

When, in the month of November, 1755, Rev. Van Sinderen was doing his family visiting, he came at length to the house of Roelof Voorhees and said to him: The Coetus has put Rev. Curtenius under censure; he is not allowed to preach any more. I testify that Rev. Van Sinderen said those words to me.

Roelof Voorhees.

Rev. A. Curtenius to the Coetus, Nov. 12, 1755.

Flatbush, November 12, 1755.

Very Rev. Fathers and Brethren in Christ:—

I must also complain about Rev. Van Sinderen. On Nov. 2, 1755, in the Flatbush Church, he sallied out against me, saying that silence had been imposed upon me. He then exhorted the congregation that they must no longer go to hear me. He also sent copies of that unjust sentence all around among the congregations. On the 9th of Nov. 1755, Rev. Van Sinderen accosted two men on the way, asking them whither they were going. When they said that they were going to church to hear

Rev. Curtenius, he asked, "Have you not heard, then, that he was put under censure?" "Yes", they replied, "but we do not mind that censure." "Well", he said, "then you are disobedient to God and to His commandments." Such and similar words did he speak to those two men. If I had the opportunity now to see those men, they would sign this statement with their own hands. Valete, Rev. Fathers and Brethren. Your Very Revs. obedient Servant and Brother,

A. Curtenius.

Testimony of Molenaar and Liquier, Nov. 1755.

In the year 1755, in November, Rev. Van Sinderen said from the pulpit that those persons who go to both churches are the worst of all. Because of his saying that, some persons, who before had been impartial, stayed away from church altogether; as with our own hands, we testify.

Abram Molenaar
Abram Liquier.

Testimony of Remsen, 1755.

In the year 1756, (1755?) in the month of November, when Rev. Van Sinderen was doing his family visiting, he addressed me as follows: "Your slave will go to heaven before you will, for the reason that you are running after that tramp. He is not allowed to preach. He was silenced and censured. He is a wicked man; he will not listen to right or reason. This I testify with my own hand.

Dirck Remsen.

CORRESPONDENCE FROM AMERICA.

The Churches of Marbletown, Rochester and Wawarsing, Ulster County, N. Y., to the Classis of Amsterdam, November 15, 1755.

Portfolio " New York ", Vol. ii. Extracts, Vol. xxiv. 51.

To the Rev. Gentlemen Constituting the Very Rev. Classis of Amsterdam.
Very Rev. Sirs and Fathers, the Rev. Classis of Amsterdam:

Grace be multiplied to your Reverences and Peace!

So it is at this time we take the liberty of approaching your Revs. with reference to the minister who we have called, Mr. Hendricus Frielinghuysen. For a year already he has been performing among us the whole work of the holy ministry, with the exception that he does not administer the Holy Sacraments. At the urgent request of our congregations he was appointed to this work by a Committee of the Rev. Coetus. It is now our humble and hearty request that it may please the very Rev. Classis of Amsterdam to direct that he be ordained and installed in the holy ministry by the Rev. Coetus in this country.

As regards his Rev's. gifts and talents, these have been tried among us and have proved a blessing to our congregations. His Rev. is by no means least endowed with talents suited for the holy ministry.

Let the extreme necessities of our churches plead for us. For a long time already we have striven to obtain a pastor and teacher, but we have been unfortunate; and we still feel the heavy blow that fell upon us, in the loss of our much beloved pastor and teacher, Jacobus Frielinghuysen, who, on his return voyage to us, entered into the rest of the Lord. His death caused uncommon grief in our congregations, giving us a wound which is not yet healed.

The unanimous voice of our people calls loudly for the ordination of our ministers in this country. We stood firm and immovable on that point, at the time when he [Jacobus] was called; and when he himself, and also his elder brother, the Rev. Theodorus Frielinghuysen, strongly urged his going over to Holland to be ordained there. But such is now the general condition of our Reformed Church in this country, that, if we cannot have the ministers whom we call, ordained here, many churches will be compelled to seek from other denominations what is refused by our own. For the expense is too great, the voyage is too dangerous, and the time it takes is too long.

Our Reformed Churches pine and languish for some improvement in our church affairs. We are struggling under unspeakable difficulties. It is our heartfelt prayer to the Most High God that He would be pleased to bless what is now undertaken by those who desire to see Jerusalem prosper, unto the healing of Zion's breach in our midst.

Therefore we submit our humble request to your Revs.' wise judgment, not doubting but that we shall be favorably considered, to the end that God's Church in our midst may not be broken down, but be built up. And we fervently pray Heaven's King to pour out abundantly His most precious blessings upon your Revs. while we sign ourselves,

Your Revs.' very humble servants and brethren, the elders and deacons of the Consistory of the combined churches of Marbletown, Rochester and Wawarsing in the county of Ulster.

Martin de Lametter
Hendrik Raskam
Matthews Nukerk
Isaac Hasbrouck, Jr.
Levi Pawling
Cornelius Brinck
Matthew Cantien
Jochem Schoonmaker
Jacob Hoornbeek
Jacobus Depue
Lodewyk Hoornbeek
Jan Oostenhout
Jacobus Depue, Jr.
Nicklas Kater
Elias Depuy
Conraadt Vernooy
Andres de Witt, Jr.
Petrus Low
Andries D. Witt.

Rochester, Nov. 15, 1755.
No. 246, II.

[See Report, April? 1756].

Church of New York.

Terms for Schooling.

November 16, 1755.

Consistory again held, after calling on God's name.

Mr. Welp was allowed to claim for his instruction of the children, per quarter: for reading, only, five shillings, for reading and writing, eight shillings, and six pence for pen and ink; and ten shillings for cyphering; and six shillings for those who learn singing.

J. Ritzema, President.

Address of William Livingston to Sir Charles Hardy, Knt., Governor, November 17, 1755.

The 52nd and last number of The Watch Tower appeared in the Mercury, for the 17th November, 1755, while the application of the governors was still pending. The last papers contain an address to the new chief-magistrate, Sir Charles Hardy, who had just arrived, going at length into a narrative of all the facts connected with the charter, and the measure then before the legislature. The paper thus closes.

As I had no other view in commencing writing than barely to defend the public rights of that society of which I am a member, it was always my intention to discontinue the publication of my weekly labours as soon as the safety of the cause in which I was embarked would permit. The apparent success my papers have met with in removing the vulgar prejudices of some, and exposing the latent injustice of others, rendered the task delightful to me, in spite of all the calumny of my enemies, or the power and interest of those whose measures I had justly undertaken to oppose. .... That I have been vigilant in my station, the event of my undertakings has sufficiently evinced. The highest hopes of my antagonists are entirely blasted, and our representatives, ever tender of the liberty and privileges of their constituents, have sufficiently demonstrated their aversion to a party-college; and even its most vigorous advocates have, in a manner, given up the cause. No valuable end can therefore be attained at present by the continuation of my labours; for which reason I shall suspend them for the future, reserving only my right of being heard with candour and impartiality whenever the interests of my country shall occasionally require my appearance in print. In justice to my printer, I must confess that he has promised me at all times a place in his paper, and as often as the conduct of an aspiring party renders it necessary to expose their measures, I am determined to sound the alarm, though I flatter myself that bigotry will hide its head in shame under the administration of Sir Charles Hardy. [See Sept. 12, 1755.]

—Sedgewick's Life of Wm. Livingstone. pp. 108-9.

CORRESPONDENCE FROM NEW YORK.

Rev. Benjamin Van der Linde, of Paramus, to the Classis of Amsterdam, November 19, 1755.

Portfolio "New York", Vol. ii.

Very Rev. Sirs and Much Respected Brethren:—

Your Revs.' letter to us, of the year 1747, intimated, among other things, that a watchful eye should be kept on the behavior of Rev. [John H.] Goetschius, lest he should become a separatist, etc. Since the time when your Revs. deposed him on Long Island, we, here at Paramus and vicinity, have, to our great grief, been obliged to put up with his misconduct. [Goetschius was now settled at Hackensack and Schralenbergh, N. J.]

One thing which he did, was, illegally to receive a certain member, who had for fifteen years belonged to the church of Paramus, to the church of Hackensack. This he did without receiving or giving any reason. Later, however, he promised certain brethren, that if that case was allowed to remain undisturbed, such a thing should not occur again.

But, some little time afterward, he strolled through this our congregation nearly every week, just as Jan Van Driessen had formerly done, in order to discover whether some people could not be inveigled into opposition to their own minister. Such people, then, he would attach unto himself, indeed, whole families of our congregation sometimes, who had been supporters of the church at Paramus. Then in houses and barns, he preached to them, and even administered the Sacraments. Finally, although he and his consistory had been admonished in a Christian spirit, he, together with a part of his own consistory at Schraalenburg, formed a [new?] consistory; and, what seems to make the wrong done even worse, is, that I received a double [another?] call, from those persons among whom Rev. Goetschius had intruded himself; inasmuch as the persons mentioned, *first*, without exception, signed my call, as did the others of our congregations; and, *secondly*, they unanimously requested me to come and catechize in their neighborhood, for a certain consideration, in addition to my old call, as the salary stipulated in it was but small. To this I consented, and now for nearly two years, I have conducted the catechetical exercises with much earnestness and without any troubles. But the time came, when, among those simple-minded folks, who do not fathom the depths of Satan, Rev. Goetschius gained an entrance too, and that by forcing himself into the very place opened for catechetical instruction by us; and, afterward, into still another place in the same neighborhood. The man, where I first catechised, was made to attend, by Goetchius, as it seemed; and then when he was taken back by him again, he spread the report that Rev. Van der Linde and the entire Ramapo region will, no doubt, have to give up the supporters of the church of Paramus, as well as of that church built recently at Panna (Ponds), in which also lies my call. [daar myn beroep onder ligt.]

1. We can now no longer complain to the Consistory of Goetschius at Schraalenburg, because, contrary to the promise they made to us, of preventing Goetschius from forcing himself in, they have helped to carry on that strife.

2. Nor can we complain to the brethren of the circuit appointed by the Coetus; because the Coetus has been broken up by itself. This appears from a communication sent by the Coetus to nearly all these churches, with a view to asking the Synod of North Holland to form a Classis here in America, and which contained also the following words: "Whereas the Coetus can give no sufficient reason for its existence being neither a Consistorial, nor a Classical, nor a Synodical Assembly; at any rate it is subject to contempt from without and to confusion from within." We would have given in our adherence to this petition, had we not, all of a sudden, come to understand the sad confusion which would surely arise from it. It was maintained that the Classis already had a sufficient footing here. Then, they wanted to promote the student, Hendericus Frielinghuysen, and to ask the Synod to ratify it. Then, at another time, they wanted to protest against the authority of the Rev. Classis of Amsterdam here. We have seen a large copy [geschrift—writing] of this Protest written by Goetschius. It implies that the Classis of Amsterdam has no ecclesiastical rights in this country, [belonging, as it does, to Great Britain]. It was, therefore, necessary to resort to the English Presbyterians or Independents; with them, Goetschius is in close correspondence, and has taken part in ordaining a German among them. We could give many facts to show that the Coetus is utterly broken, but we leave it to the other brethren to give your Revs. a written representation of that matter.

Now, in reference to this affair between us and Goetschius, we thought it safest to call together several men of the neighborhood. Rev. Haaghoort came with an elder. Rev. Marinus did not come, possibly because he was weary, having just returned home from a long journey. Goetschius and his three elders were also cited, etc. As we were laying our grievances before Rev. Haaghoort, Goetschius came storming in, and with fierce vindictiveness, cried out to Haaghoort: "God has condemned you to the lowest hell, and Christ has spewed you out of his mouth." He was unwilling, subsequently, to retract in the least these extravagant utterances, which had shocked many. Nevertheless, Rev. Haaghoort proceeded, with quiet freedom, to investigate the matter between us and Goetschius. He found it to be a case of intrusion into another's ministerial field, and a public schism. He informed the brethren at New York, how he had decided the matter, between Goetschius and his Consistory, on the one side, and Rev. Van der Linde and his Consistory, on the other side. The disciplining of Rev. Goetschius and the three members of his Consistory was delayed somewhat. Sometime after, he pretended that he wanted to be judged by two other certain ministers, but this was found to be only a trick to prevent us from writing to the Rev. Classis.

Therefore we make this friendly, and not less humble request of your Revs.: that, whereas the aforesaid person has become obnoxious, not only among his own people, but also among all the neighboring churches; and, moreover, has fallen in the hands of the civil justices because of his having slandered certain ones; [therefore that the Act of Censure] be, at the earliest opportunity, approved; and that we be further advised, according to your Rev's. wisdom, as to what is to be done further in this business. Would that your Revs. could so direct things, that this matter between us and Goetschius could be settled, either by the Rev. Classis of Amsterdam, or else, in this country, by ministers who are willing to keep in close touch with the Rev. Classis! But if the matter be not settled thus, we still submit ourselves to your Rev's. guidance in the same. We trust that God, the Lord in His good providence, will, in some way, through your instrumentality, grant us deliverance. Amen!

Very Rev. Sirs, We commend to the protection of the Most High all the members of the Rev. Classis. We pray for every grace upon your precious persons, and for lustre on the glorious work of your ministry,

I remain respectfully,

Your Revs.' obedient servant and brother. In name of the entire Consistory of Paramus and Panna (Ponds),

Benjamin Van der Linde, V. D. M.

Paramus, Nov. 19, 1755.

CHURCH OF NEW YORK.

November 24, 1755.

Consistory held after calling on God's name. In reference to a proposal made by domine Haaghoort, as director of a meeting held at Peremus, (Paramus), it was resolved, that if both parties will submit to the judgment of the consistory they will issue their case, but otherwise can do nothing therein.

J. Ritzema, President.

[See Nov. 3, 1755, and Nov. 25, 1755.]

CORRESPONDENCE FROM AMERICA.

The Consistories of Hackensack, Schralenberg and Second River (Belleville) to the Classis of Amsterdam, per Rev. G. Haeghoort, Nov. 25, 1755. (Relating to an Anti Coetus-Meeting, held at Paramus, Nov. 3, 1755. Compare Jan. 29, 1757.)

Portfolio "New York", Vol. ii.

Rev. Sirs and Much Respected Brethren:—

It is well known that there is no longer a legal Coetus here; for the Coetus has been repudiated by the Coetus itself. This is evident from the first reason, given for its repudiation and the substitution of a Classis, as proposed to all the churches for their approbation; and as also given in its address to the Congregations.* This contains the following words: "Whereas the Coetus can give no sufficient reasons from the Church Order for its present manner of existence, being neither a Consistorial, nor a Classical, nor a Synodical Assembly:" And also from the second reason given, namely, its asserted inability to act in many matters. (These are said) to show the necessity of a Rev. Classis here. The repudiation and disorganization of the Coetus has further become evident from the transactions and undertakings of the *majority* of our brethren. They have left *us* and separated themselves from *us*. This they have done, instead of making reply to the four Commissioners (Revs. Haeghoort, Ritzema, Schuyler and Verbryck) who were appointed by the Coetus to receive from the churches their several answers, and their approbation of the (American) Classis which was about to be organized.† All were then to meet in a Classis about the beginning of April, for the purpose of convincing them (any opponents) with reasons, and of asking their help in bringing the matter before the Synod (of North Holland) for its ratification. They were further, then, to come together on the first Tuesday in October to make report thereon.

But they did not wait for this nor for any other vindication. Rev. Verbryck himself, one of the four Commissioners, joined hands with Rev. Theodorus Frielinghuysen and others, who never belonged to our Coetus. But these were, nevertheless, recognized and notified by the Coetus about the (proposed) formation of a Classis, and they also signed the petition requesting the Synod to allow a Classis here; yea, also to allow an Academy. For that purpose they met in Special Convention.‡ No one needed to go to this Convention who did not desire to, just as was the case heretofore in reference to the Coetus, and which Rev. Frielinghuysen had also said to Rev. Haaghoort. At this meeting his Rev. (Rev. Theodore Frielinghuysen) was appointed to go to Holland, and make requests (for a Classis and

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*Sept. 19, 1754. †Sept. 17-19, 1754. ‡May 27-30, 1755.

Academy) of the Synod in person. All this goes to show clearly that the work undertaken in a regular and legal manner, by the Coetus, for the formation of a Classis, has, in an irregular and illegal manner, been taken out of our hands, and disgracefully crippled; and that we have been prevented from meeting together (according to arrangement) in April and October. Thus also the Coetus has been rendered contemptible, has been disorganized and broken up. But all this has been more fully set forth, and in all its aggravating circumstances, in the protest against their proceedings, now before the Synod;* and, in other ways already before the Classis.

Now suppose we had come together in October, as certainly we were obliged to do, according to the action taken by the previous Coetus, which action is also recorded in their Minutes. This would have been the regular Coetus to take the primary action to change itself into a Classis, and this would have been agreed to by nearly all the brethren, and thus the proposed Classis would have been placed upon a better footing. This would also have met the sole condition on which Rev. Haaghoort had dropped his previous protest against the Coetus, well-known to the Classis. It would have been the same Coetus also, which had addressed all the churches, requesting them to give their consent to a Classis. Under such circumstances, would that Assembly still have been a Coetus? Suppose the churches had given their consent for the Classis, which had been resolved upon, surely that consent would have made the Coetus a Classis, at once, and the four Commissioners would, in April, have simply notified the Classis (of Amsterdam) and the Synod (of North Holland) of that fact. And such was the honest intention. The Coetus would thus already have been changed into a Classis, and it would at once, have organized itself as such; and immediate evidence thereof would have been given in the promotion of the student, (Henricus) Frelinghuysen. Or, if the Classis, as proposed by the Coetus, had not received the approval of a majority of the churches, this was also a possibility which should have been considered; whereas, Rev. (Theodore) Frielinghuysen began his work (of getting votes for a Classis) already in the winter, long before April. In that case, (if the vote had been against a Classis), would not that Assembly have been a Coetus still,—that Assembly, at which the four Commissioners were obliged to make the fact known, as the answer of the churches?

Under all these circumstances, then, is there a Coetus now? If it be a fact, that the Coetus is no less than dissolved, then the student, (Henricus) Frielinghuysen, was illegally ordained. As to how he was allowed, by some of the brethren, publicly to preach as a candidate, we leave that to their own responsibility. Then, also, the protest of Rev. Haaghoort must still stand. The New York Consistory, too, had already refused its Consistory-chamber, (Kerkekamer) for the use of the Coetus, and ordered, or at least requested, its ministers not to attend its meetings. Thus the first reason, as to the present inconsistency, etc., of the Coetus, still holds; and, according to its own statement, the Coetus continues to be subject to contempt from without, and to confusion within. Who, then, ought not to be ashamed of wanting to uphold such a Coetus?

If, however, it is maintained that there is still a Coetus, and that it is not dissolved, because a Classis was simply asked for, (from the churches,) but not obtained by the Coetus, let this fact then be proved—that it was not obtained. For the Coetus itself interrupted its own career, and destroyed the consent of the churches to its request. On the other hand, however, it secured what it wanted, independently, and from itself, but in an illegal and fraudulent manner. The position is, therefore, that the request of the Coetus (for a Classis) was neither obtained nor refused (legally considered) but the whole business was entirely overthrown. Also, the churches were only requested to give their consent to the organization of a Classis by the Coetus; but it was never implied that this same request should then be made of the Synod (of North Holland), but only, that the Classis (of Amsterdam) should be informed of it, etc. But was not such a procedure, a violation of the (Constitution of the) Coetus, and a dissolution of the same? And, notwithstanding all this, in case it is the purpose still to hold meetings of a Coetus, as the facts seem to show, then it must be a new Coetus, one illegally scraped up; inasmuch as, in a manner wholly different to that proposed by the old Coetus, a CLASSIS, yea, even an ACADEMY is to be petitioned for of the Synod, through Rev. Frielinghuysen.

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* See under July 27, 1756.

But what does all that amount to, to those who will have nothing to do with this new body? And, then, for this new body to sit in judgment on the action of others! and to exercise authority and government over others! and especially, if it be merely a Convention, as indeed it was called in the letters of notification! But how can it then, be at the same time, a Coetus, possessing and exercising authority, either special or regular? But it was contrived to meet a special emergency, and then set itself up over others, whose rights have been wrested from them, and whose authority has been usurped! But, as the Coetus had utterly fallen into ruin, the Consistory of New York protested against the Classis thus formed, shortly after this had been done. That is, indeed, no rule or reason for others doing the same thing, or for not going on with the organization of the (American) Classis. It was necessary, however, to abide the proper time for doing that thing, and for the four Commissioners to present the matter to the Assembly in October. Even, if the formation of a Classis had been refused (by the churches), the Coetus should be considered as having ceased to exist for the reasons given. And, even though it be thought that the formation of a Classis failed, because of the protest of the New York Consistory, while yet the Coetus continues in existence; why does not the establishment of both the Classis and an Academy, undertaken by them in such an illegal way fail, because of the many protests that have come in against them? Why was not that whole business stopped, and the (old) Coetus allowed to take its course, instead of adding a Coetus that is illegal? And especially, inasmuch as Rev. Haaghoort had previously, in those days of the Convention, asked Rev. Frielinghuysen for permission to stop the work so badly begun, and had urged him to do so, and to bring the matter first to the attention of the Synod?

In the meantime one could easily have understood how that Plan for a New York (Episcopal) College with a Dutch Professor (of Theology) placed in it, would turn out. Instead of that, however, they went madly on, and he (Frielinghuysen) was not willing to listen to anything. The protests were shoved one side as though they did not at all concern him. No copy of their action, and no credentials, were given him as had been requested. Yea, indeed, inasmuch as the Coetus, in spite of all this, was by them still kept up,—both as a special Coetus at the time when their Convention was held and as a regular Coetus of the first Tuesday in October, when complaints were heard against those who did not belong to it,—a committee was appointed; before this Committee the accused were cited to appear for examination. Sentence was pronounced, discipline was exercised and ratified, and thus power was wielded over other churches and brethren. All this, in the proper place, will speedily be further set forth.

Rev. Van der Linde is minister at Paramus. He, together with his Consistory, is also among those who protested against Rev. Frielinghuysen and his enterprise. Also, like ourselves, he does not belong to that illegal enterprise and Assembly. He has declared himself on these sad and lamentable circumstances. He and his church did not know whither to turn themselves, and then finally came to us, their neighboring Consistories, that is to say, the Consistory of Second River (Belleville) and of Acquackononk; also to the Consistories of Hackensack and of Schralenburg of which two, Koertenius (Curtenius) was (one of the) ministers. They asked us to judge, after a previous investigation, between them and Rev. Goetschius and his Consistory. They were obliged to pass by Rev. Goetschius's own Consistory, because it was sharing in his guilt in the case. So we came together on the 3rd of November, 1755, at the house of Christian Zabriskie, (Sabriskie), at Paramus. Rev. Curtenius excused himself from attending. The Consistory of Acquackononk would not promise to take part. Rev. Haaghoort was present with his elder, Hendrik Coeymans, (Koeyemans), as delegates from the Consistory of Second River; also were present part of the Consistory of Hackensack and Schralenburgh. The object was to investigate and pass judgment on the misconduct of Rev. Goetschius and his Consistory, in relation to the wild schemes which they pursued in their congregation. Rev. Haaghoort was chosen Manager of the meeting. After the meeting had been opened with prayer, Rev. Van der Linde and his Consistory were asked why they had invited *us*. Their answer was, that as there was no longer any legal Coetus, they had turned themselves to us, as neighboring consistories, etc., etc.

I. Complaint of Rev. Van der Linde against Rev. Goetschius and his Consistory.

The complaint and grievance which Rev. Van der Linde and his Consistory brought in, was as follows:

1. Rev. Goetschius, with his Consistory, namely, Abraham Lydecker, and ex-elder, David Van Oudr and Joris Blinkerhof, elders still in service at Schraalenburg, did, in their congregation at Paramus, form and install a (new) consistory, and thereby carry on public worship there. They thus caused a public schism; and he (Goetschius) intruded himself into ministerial service there, contrary to their promise of preventing him, unless the Classis should give him the right to do so. Yea, he did this notwithstanding he was very often in a most Christian spirit, and in a variety of ways, exhorted to desist therefrom.

2. Rev. Goetschius, with only one of his deacons, Pieter Zabriskie, (Sabriskie), thus impertinently intruded himself among us, although he had never been invited to come. And, when remonstrated with, instead of giving us a decent answer, he detained us with brawling, raving and slandering. He made us out to be fit subjects of discipline; that we were shut out from the Kingdom of God, that we were spewed out of Christ's mouth: persons whom he could not possibly recognize. At last he declared that he recognized the (newly) installed consistory as his own legal consistory; but he was willing to give that consistory over to Rev. Van der Linde on condition that Rev. Van der Linde should choose some additional members; and that then every minister should have the liberty to go and preach there.

II. The judgment of the Assembly thereon.

1. This matter having been carefully investigated, and considered in all its bearings, we could not see our way to find otherwise than that the Consistory of Rev. Goetschius, which is still in power, deserve to be at once deposed as such; and that those thus excluded, should be declared unworthy of ever again serving as members of a Consistory. Also that Rev. Goetschius should be suspended from the ministry, leaving it to the Classis to decide whether he shall be wholly deposed therefrom. This is all according to Articles 79 and 80 of the Church Order.

2. Confirmation by additional reasons: Especially because Rev. Goetschius, as also to some degree also his Consistory, has during his ministry, conducted himself in his own congregation, as a schismatic; and as a minister, he is unworthy in his teaching and his life. The proofs are the following:

(1) Rev. Goetschius did, with his Consistory, nullify his own call. It was not Rev. Curtenius who did that. Curtenius's salary, according to the contract made in Coetus, had to be paid first, so that Rev. Goetschius would have to be satisfied with the balance. On the contrary, Rev. Goetschius received his full salary (first), while Rev. Curtenius was deprived of what was due him. He (nullified) also the old order of choosing a Consistory, in order to get one to his own liking, that thus he might rule. Having accomplished that, he did the choosing with his own men, from time to time, and so he played the master.

(2) Both by word and deed his Rev. then made a distinction between his own adherents, and others. He with his own adherents, would not recognize Rev. Curtenius as an orthodox minister. He called himself and his adherents the truly regenerated ones, or God's people. The others were the family of Cain, men of the world, and children of Belial, those who had been rejected.

(3) From time to time his Rev. has tried to introduce, and did at one time introduce, and allow others to introduce and hold special conventicles and meetings. Thus many persons have assumed official functions, and have been permitted to preach publicly at private houses, even up to the present time.

(4) In his teachings, his Rev. behaved in an uproarious and offensive manner. He taught that where there was division and discord, *there* was the true church; that what he preached, men must believe. His was the true doctrine, and whoever disbelieved it, was lost. Upon such an understanding, he received members. Indeed, he indulged altogether in slanders, scoldings, and in judging and condemning others.

(5) His Rev. denounced and scolded his congregation as the very dregs of the people. When, however, he was spoken to about this, he declared before God and the congregation that he had never said anything of the kind; yet the truth of this declaration was testified to under oath. Then Peace, yea, Eternal Peace was made. But shortly after, he broke the peace again. He has, therefore, not conducted himself among us as a worthy minister.

(6) Besides all this, the odium yet remains of his former tarnished life. Up to the present time, he has never been able satisfactorily to clear himself of those charges, although his Consistory has spoken to him about them. This matter at least in part has been already for some time known to the Classis. The Rev. Curtenius will exhibit fuller particulars about it.

Now all these facts, which more fully show his unworthiness, we consider ourselves obliged to present, and at this time, to make known to the Classis. This we do by reason of a Classical letter, received at the time when his Rev. was, by your order, about to be promoted and ordained as a minister called to Hackensack and Schralenburgh. You then ordered us to keep a watchful eye on him. And all the more do we feel that we must make such a report, because this has not yet been done by that Committee which was appointed, by the re-formed Coetus, to go to Hackensack to examine his complaint, and to pass judgment on it. No inquiry into his conduct has been made, although the Committee had special orders from the Coetus, to find out whether, according to the testimony of the then president, Rev. Erickson, given to Rev. Haaghoort, he had in any way caused schism. Yea, indeed, nothing has been done, although Rev. Haaghoort, in his reply to their citation, recommended them to find out how he had conducted himself in Rev. Van der Linde's congregation. But who are better warranted, and who are more competent to do this than his neighbors, especially, Rev. Curtenius who has been his colleague hitherto? And where can the facts better be found out than among those who have previously been in his church and even in his consistory? Yea, where, than from those who, as a neighboring consistory, have at this very time been invited and have come together in this place, for this very purpose? Yea, where, than from those who are now, by the departure of Rev. Curtenius (to Long Island), released of his; and who have openly declared that they will never have anything more, either directly or indirectly, to do with such an unworthy minister (as Goetschius?) as will be further shown.

(7) Then, also, it is chiefly for the reason that, he, Rev. Goetschius, together with his consistory, is the source, and is at the bottom of all the mischief, offences and disturbances which are now prevalent. All these things have been brought about by the formation of such a Coetus as now exists, and, therefore, we desire to set this matter in its true light, and thus give your Revs. a clear idea of the whole affair. The Classis (of Amsterdam) should know that the call of Rev. Goetschius to this place never gave general satisfaction. Indeed, it was done against the wish of many and not without much commotion and disturbance, (but finally submitted to), to preserve rest and peace on the whole. But forty families never gave their consent, nor signed in his favor. The document in evidence of this is in the hands of Rev. Haaghoort and has been seen by us. Moreover, before his Rev. was called to Hackensack, he (Goetschius) had in his pocket a call from the church at Schemminy (Neshaminy, Bucks County), Pennsylvania. But he wanted to try Hackensack first, and when he got what he wanted there, he disappointed the other church shamefully.

His call to Hackensack was signed on this condition—that if either of the ministers went away, or became unable to preach, the signers were thereby released from their obligations. This was so understood by Rev. Curtenius. He maintains that *this* condition applied to himself, as well as to Rev. Goetschius; so that, if Rev. Goetschius went away, etc., the signers would thereby have been released from their signatures to his own call. It is true, indeed, that the little word "*this*" is interlined, above their signatures. Therefore it has no force in law, because the interlineation is not also confirmed by the two witnesses. Were it not for such a provision, anything might be interlined (in any document). It appears, therefore, that any "discharge" has reference to both ministers. It cannot refer to Rev. Goetschius alone, as then it would of course be unnecessary. Nevertheless, as the condition further reads, the minister who remains is obliged to conduct preaching services, one Sunday at Hackensack and the next Sunday at Schralenburg. Therefore he who continues to be the minister there has still a right to preach in the churches by turns, to those who are his adherents, and who renew their subscriptions for him.

The Rev. Curtenius has never demurred to this, or disputed with them about it. And that the adherents of Rev. Goetschius would so have understood this in case Rev. Goetschius had gone away, has beyond all question already appeared from the open rupture they have made, and from their own proposal, that each party would pay and keep its own minister. That they so understood this, at once and in fact, is plain from the circumstance that even before Rev. Curtenius went away, they went around to get new signatures for Rev. Goetschius alone, and not including therein a second minister. This the followers of Rev. Curtenius, with right and reason, refused; because they had now been released from him, (Goetschius?) and they neither could nor would have any thing more to do, directly or indirectly with such an unworthy minister. They have now, therefore, to take care of themselves, even as the others had taken care of themselves. To that end, they (the adherents of Curtenius) chose four TRUSTEES. They gave them power to do everything that would be conducive to the welfare of the church. To that end, also, these (Trustees), not without consultation with their other (former) very worthy, but long oppressed minister, Curtenius, chose for their moderator (or adviser, consulent) the Rev. Haaghoort, minister at Second River, one of the oldest neighboring ministers.

The strongest proof, which is also irrefutable, of their discharge of Rev. Goetschius, is the Fourth Article of a certain form of Church Articles which reads thus: "When one of the ministers dies, or goes away, or no longer continues his service, the one who remains shall then supply by turns, the two churches for the entire year; and each church shall pay half of the salary, besides all other expenses."

Now for what purpose was this Article framed? Surely for the purpose in case the discharge does not go into effect, of nullifying those conditional signatures as to discharge in his call, and of putting each church under obligation, etc. Now it is none the less sure that that Article cannot stand, because those Church Articles have never been signed by any one, nor ordered to be placed on record in the Church Book of Schralenburgh. Rev. Goetschius, however, recorded them in that book, but not in the book of Hackensack. Furthermore, eight persons, who were in the Consistory at the time, took oath before a Justice of the Peace, on the Holy Gospel, that they had never had any knowledge of such a Fourth Article, and never gave their consent to it, although they did know of, and consent to, the other Three Articles. They had never heard of it up to the time of Rev. Curtenius's departure. Nevertheless, one of them says that it had indeed been spoken of, but that nothing had been done about it.

Another says, that he had seen, indeed, a copy of it at Rev. Curtenius's before that time. A certain Justice of the Peace, also, Rynier Van Giese, affirmed before another Justice of the Peace, that it is a hard thing to be tied down to one minister; that he had been taught that the Church exists by the bonds of genuine love. He had understood that it was stated at the bottom of Rev. Goetschius' call, that after the departure of Rev. Curtenius, Hackensack and Schralenburgh should each be obliged to raise for him one half the salary. He therefore felt bound to say, that at the beginning two men had come to see him. They with one mind, declared that that statement was not there; but that the whole purport and import was, that in the event of the death or departure of Rev. Curtenius, we should be released from both. He had himself read it (the call) twice or three times, but had not found such a statement therein. He had never had anything to do with calling Rev. Goetschius, nor had he given any suggestions with regard to it. But, from time to time, he had been robbed of his religion, so that, since the time of Rev. Goetschius's coming, he had received the communion but twice a year, because he could never commune with Rev. Goetschius. He had long been under constraint, and had to pray the Lord that he would remove from him this yoke and burden, and be pleased to give him an unhampered (free) religion.

The four Trustees at Schralenburgh, also, those who had once been elders and deacons, the first ones under Rev. Goetschius, declared over their own signatures, that they never came to this church with that Fourth Article nor did they ever make it known. They have, however, a faint remembrance of there having been some talk of it, but not of its ever having been recorded in the Church Book. It is without the signatures of the Consistory or of Church-members; for we never knew of it until the day the Trustees were elected. Yea, all the church-members of Rev. Curtenius's party, both at Hackensack and Schralenburgh, declared to us, church-members, over their own signatures, that they had never given any consent or signature to that Fourth Article, or made any contract of that kind. All of these documents and proofs are in the hands of Rev. Haaghoort, and with our own eyes we have seen and read them.

But let it be granted that that Fourth Article had been drawn up in consistory, as is affirmed and as has been sworn to by five of Rev. Goetschius's consistory, and once published in the newspapers, yet it cannot be binding on the congregation. This is so, not only because the congregation never knew of it, but also because it held itself solely to the document of the original signatures; but from this, we are now by the departure of our old and very much respected pastor and teacher, the Rev. Antonius Curtenius, released, as in the documents of proof is more fully stated. Then, no consistory has any power that extends thus far. For such a purpose, there is required in this country a special right and authority granted by the (Civil) Assembly, the government of the country, and Rev. Curtenius has, hitherto, always so understood and explained it. From all of this your Revs. can easily understand and judge just what there is of this matter.

Furthermore, the four Trustees of Schralenburgh had some negotiations with the Consistory of Rev. Goetschius. During that time they gave that Consistory to understand, that as it had left them and provided for a minister, they, two, had it in mind to provide a minister for themselves. To this Goetschius' consistory replied: "Do you want a minister and a consistory by yourselves? That is impossible. We are willing to call any minister for you." Afterwards Rev. Marinus mentioned this proposition to Rev. Haaghoort, and expressed his surprise that the offer had not been accepted. They would call for them any minister they desired, and each party should then support its own minister. Well may your Revs. judge whether such things can be! can a certain consistory call a minister for another church and that minister then stand subject under that other consistory? Is not that a return to the old domination? Does it not involve the declaration, on the part of such a separate church, that it is released from Rev. Goetschius, and is not obliged to raise its half of the salary. How can they have a church by themselves, supporting their own minister, without a consistory of their own to call said minister in a legal way? No wonder, the Trustees replied: "Then things will be just as bad again as they have been." Besides, the church has told us, that we should, in no respect, unite with it, because it wanted to be a church by itself, as proved by the documents which we have seen.

Whereupon those who were authorized, went forward and called the churches together. They fixed upon the time, and upon the Hackensack church as the place, for the purpose of proceeding to the election of a consistory. They notified Rev. Haaghoort, their moderator, and requested him to be present. The party of Rev. Goetschius then kept the church door shut, and refused to give up the key. With his consistory, and assisted by three ministers, Verbryck, Marinus and (Jonathan) Du Bois, he sought to hinder this work in every way. But it was in vain, because the church, being in part their own, was opened with violence, and the consistory for those churches was, under the direction of Rev. Haaghoort, as moderator, chosen in an orderly and legal way. Whereupon the three ministers named, not only gave a written certificate to the effect that Rev. Haaghoort had caused sedition in church affairs, they being present as witnesses to the fact: (a thing of which they themselves are far more to be accused, seeing that they had no business there:) supported Rev. Goetschius in his evil, and sought to hinder the good work; but they also devised the special Coetus, and contrived, with Rev. Goetschius and his consistory—as appears from a letter, written by Rev. Marinus to Rev. Haaghoort that same week—to persuade the latter to be present at their special Coetus on Tuesday following. This was really the time set for the Convention called by Rev. Frielinghuysen. At that Coetus, at the request of Rev. Verbryck, meddling—as Rev. Frielinghuysen remarked to Rev. Haaghoort—in another man's matters, Rev. Goetschius brought a never before heard of and somewhat disturbing complaint against him (Rev. Haaghoort). A committee was appointed, consisting of four ministers, Leydt, Frielinghuysen, Freyenmoet and Vrooman, before which, in the church at Hackensack, he would have to defend himself, as well as the Trustees and the consistory chosen by him. Goetschius was not ashamed to designate the consistory thus, and which was done in a superscription publicly, as the consistory chosen by Rev. Haaghoort. It was his desire and in fact, his order, that (the names of) that chosen consistory should not be published; or, if published, (its ordination) should be put off until the Committee had given its decision on the matter. On that false testimony, and the complaint of Rev. Goetschius and his consistory, and on the false proofs he advanced, they censured Rev. Haaghoort, and suspended him from his ministry, as a public schismatic and as an intruder into another field of ministry. They used severe language, as though his Rev. were a most scandalous fellow. By letter they gave their sentence to him personally. In a separate letter they informed all of his consistory, as also the Trustees, and the chosen consistory of Hackensack and Schralenburgh that they were all forbidden the use of the Holy Supper, until his Rev. and all of them, should, before them as the Coetus, and before his own (Goetschius') consistory, show penitence, and desist from these their doings.—All this, notwithstanding the fact that, in his answer to their citation, he had declared to them that he could not appear before them, as he could not recognize their Coetus or Conference as legal; but that he was willing to talk over and act in the matter with some one who is impartial. The Trustees and the consistory declared the same thing. Yea, they could not consider their matter as a question or a dispute seeing that it was all too well known, and indisputable.

Rev. Haaghoort did not attempt to do anything to help along those people, now released from Rev. Goetschius, without the knowledge, advice, and even encouragement of his consistory at Second River. They carefully investigated everything, and both by writing and by word of mouth they received from Revs. Van der Linde and Curtenius the assurance of their release from Rev. Goetschius and his call. And having been many a time urged to go forward, as there was not the slightest difficulty in doing so, they came to know all these facts, and brought them before its meeting. The Trustees of Hackensack and Schralenburgh, being on hand, were allowed to come in to the meeting. All documentary evidence in the case was carefully looked into, examined and considered. Instead of requiring from their minister, Rev. Haaghoort, that he should show penitence, and have nothing more to do with this matter, they justified all that he had done, and ordered him to continue on the same path; and so he did. On the Sunday following, he installed the lately chosen consistory, in the church at Hackensack; for Rev. Goetschius and his followers had closed against them, the church as well as the pulpit, at Schralenburgh, with an iron bar. Yea, the censure, imposed at Hackensack, was declared to be illegal and without foundation, according to the Acts recorded July 17, 1755.

Now notwithstanding the fact that all this was known to that irregularly called (picked-up) Coetus; and that Rev. Haaghoort had complained to four of the consistories represented in it, about Revs. Marinus and Verbryck, for giving false testimony, and for their disgraceful acts; so that he demanded of them justice and satisfaction, as well as of Revs. Frielinghuysen and Erickson; of the former for his conduct in that business of the Committee, and of the latter as President of that special Coetus; and that he received no answer or satisfaction whatever, although he had set the whole matter before them in its true light: yet when the regular Coetus was held, it completely ratified what the Committee had done, only making the declaration that all the action on these matters should most earnestly be brought under the eye of the Rev. Classis. It is for that reason that Rev. Haaghoort is now under the necessity of complaining to your Revs. about these consistories, as also his Rev. informed them that he would.

That that Coetus was, in general, illegal, has already been made clear. Of that special (Coetus), it is hardly worth while to prove its illegality in particular. This has been already shown, and does still more fully appear from its entire irregular mode of procedure. The president of the preceding Coetus was not recognized. But this was necessary because he must notify the members by circular letters, and he must inform them of the person who makes the request for the meeting, and of the matters to be considered, and of the time when the meeting is to be held. Four new members were received, without credentials, of whom Rev. (Theodore) Frelinghuysen himself was one. Two of these members, namely, Revs. Verbryck and Marinus, were witnesses and accusers, and at the same time judges. Only one then remained, Rev. (Jonathan) du Bois; but all this was at variance with 1 Tim. 5:19, "Against an elder receive not an accusation, but before two or three witnesses," and that accusation was false. Rev. Haaghoort's consistory was passed by; yet there was imposed upon him the duty of showing penitence before his consistory, and so before the Classis also; for according to Church Order, the Classis is to judge whether such a one shall be entirely deposed, in case the censure is found to be legal and just. (Church Order, 1619, Art. 76.)

From all this the Rev. Classis can understand what sort of a man Rev. Goetschius is; and how he has gone to work recklessly, rashly, violently, and—what is more than probable—against his own better knowledge; and how he has been the cause of the split in his own church, yea, of all the evils and mischiefs which have now befallen the Church. His Rev., therefore, deserves to be suspended from his ministry, and his consistory to be immediately deposed, etc., etc.; especially as they have been arraigned before the Higher Authorities as worthy of punishment. One is astonished at seeing such a man, his character known no less to other brethren than to us, thus shielded and strengthened in his evil way. Especially is one astonished at Rev. Erickson, the eldest of us all, for placing himself at the head of such defendents—one who even denounced Rev. Haaghoort once in his own house as a very Judas and a church-traitor. Your Revs. ought to take notice of this. But the Rev. Classis understands as well as we do, what the upshot of all this matter is, namely, domination, playing the master, taking advantage of circumstances, (lit., using the present occasion,) now that they begin to have a majority. This is intolerable, coming, as it does, from those who, most of them have been ordained (promoted) by us here and have only recently come in, and who in a variety of ways, have been helped along and favored, and all this done to men of Gray heads, advanced in years; men who were sent over here by the Classis, and who have been serving the Church of God here, blamelessly, for such a long time.

However, as only Rev. Haaghort with his elder was present, (for Rev. Curtenius was unable to be present, and Rev. Marinus did not appear), we, by the advice of the Consistory of Hackensack and Schralenburgh, and with their consent, suspended our judgement on the censure of Rev. Goetschius, and on the deposition of his consistory. We resolved to lay this whole matter before the consistory of Rev. Curtenius and the Consistory of New York, or their Commissioners, as our neighbors, in order to obtain their advice, assent and concurrence.

We have thus felt in conscience bound to defend our good cause against the injurious and disgraceful treatment of this assumed Coetus of our brethren; and, at the same time, to pour out our bitter complaint, about its violent domination and assumed authority, into the bosom of the Rev. Classis. We are saddened by the disturbances, divisions, reproach among the churches, and the ridicule from the world, and especially from those that are without. So we are moved to make this, our humble request; that it would please the Rev. Classis, by its authority and power, to put a stop to all this trouble, in order that far greater evils may not result therefrom.

Done, and thus resolved upon, at Paramus, on the day and at the house above named.

Holout Winter
Jacob Kip
Laurens Ackerman
Hartman Blinkerhof
Pieter Dury
Caarel D B (his mark) De Baan
Roelof R M (his mark) Martense
Pieter Da-demarest
Trustees of Hackensack
and Schralenburgh.

Gerard Haaghoort, Director
Hendrick Coeyemans
Hendrik HK (his mark) Kip
Ary de Groot
Joris Van Gesin
Benjamin B W (his mark) Westervelt
Jacobus Demarest
Joost V (his mark) Sobrisko
Jacobus Peek
Cornelius Leydecker
Elders of Hackensack
and Schralenburgh.

Jacob Cors. t (his mark) Banta
Paulus P M (his mark) Martense
Jan Coenelis Bogert
Abraham Westervelt
Deacons of Hackensack.

Silvester Earle
Jacobus Lozier
Jan Durie
Marten Roelofsen
Deacons of Schralenburgh.

On Nov. 24, 1755 this matter was laid before the Consistory of New York. Rev. Curtenius, who had been requested to be present at its meeting, excused himself, chiefly on the ground that he had been put under censure by that Assembly which now called itself a Coetus; and because the consequences of his attending might make matters worse in his church. The Consistory gave hearing to this document from beginning to end, but took the following verbal action thereon:

"On motion of Rev. Haaghoort, as Director of a conference held at Paramus, etc. Resolved, That, if both parties will leave the matter to the decision of our Consistory, (of New York), they will then give their judgment on it. Otherwise they can take no action on it."

Signed in the name of all,
J. Ritzema, p. t. Praeses.

Thus it is clear that, on our part, we carried out our purpose, yet we have been unable to attain our object. We have, therefore, delayed the execution of the censure imposed on Goetschius and his followers; and give the whole matter, as thus presented, into your Revs. hands.

Gerard Haaghoort,
In name of all, as Director.

P. S. We confirm by our signature the truth of all this, and also of what this document contains with reference to the conduct of the newly organized Coetus.

Joan. Ritzema
Lambertus De Ronde.

New York,
Nov. 25, 1755.

(See Report on this paper in April, 1756. This was the beginning of those sad troubles which led on to Rev. Solomon Froeligh's Secession, in 1822. See also July 10, 1756, and Article, Froeligh, Solomon, in Corwin's Manual.)

CORRESPONDENCE FROM AMERICA.

Petition of the Consistories, the Elders and Deacons, of the Dutch Reformed Churches at Hackensack and Schralenburgh, to the Classis of Amsterdam. Nov. ? 1755 ?

Portfolio "New York", Vol. ii.

Very Reverend Classical Assembly :—

From the previous report, sent by our neighboring ministers, if it has, indeed, come to your hands, your Revs. have already learned of the action so offensive and painful to us, of Rev. Gerardus Haaghoort. Supported by Rev. Curtenius, who has removed to Long Island, and by Rev. Van der Linde, and in opposition to our earnest dissuasions as well as those of the neighboring ministers, he appointed a (new) Consistory for certain ones of our (distant) separated members, in each of the two churches; and occasionally he has preached for them. His action, having been examined by our Rev. Coetus, was repudiated, his Rev. himself was suspended, and the leaders of those separatists were forbidden the Lord's Supper. This was done, first, by a committee appointed by the Rev. Coetus; and later by the Rev. Coetus itself which approved their action. (You have also learned) of the unjust treatment accorded us as well as the churches under our care, by the above mentioned ministers.

Concerning this, we might have kept quiet, but, following the example of the turbulent Long Islanders, by whom also they were stirred up, we have learned that our said opponents were also about to attack our minister, J. H. Goetschius, with a very elaborate complaint. This it is said, must have been already dispatched to your Revs. Wherefore, in order that, according to our oath and duty as elders, we might not neglect to do what conduces to the saving of our already disrupted church, we beg of your Revs. not to take this very weighty business out of the hands of the Rev. Coetus, as is the desire of our enraged opponents; but we request you to oblige

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them, as well as ourselves, to submit to the judgment of the Rev. Coetus. We belong to the Coetus, and you yourselves have instituted that body.

All our ecclesiastical Acts, even to our calling and ordaining ministers, are founded upon its authority. We cannot in good conscience throw the Coetus overboard, as our said opponents are doing. For, we are sure that, if we should return with them to the old regime, our New Netherland Church would be a field without a fence. We most humbly beg of your Revs. to give us the opportunity to defend ourselves here at home and before the Coetus; and to send back the original (eigenhandig) complaint of our opponents (tegenparty), to the Rev. Coetus. The whole affair on both sides, will be so elaborate, and tedious, that it will cost your Revs. an inexpressible amount of trouble and time.

Please do not take this request, as if it were prescribing laws for your Revs., or did not want to entrust you with dealing with this matter. Not at all. It is only with the design that our opponents may not by their misrepresentations gain an advantage over us; and also, that besides our own churches, other churches may not be ruined by the said ministers, and that our minister, (Goetschius) may not suffer any more injustice to his good name notwithstanding Rev. Haaghoort's many efforts to bring about such results. We have a right to expect that your Revs., as defenders of the Church of God, will in no wise be able to endure such confusion and injustice. With good conscience, we bear our testimony to Rev. J. H. Goetschius, both as to the purity of his teaching and the blamelessness of his conduct. His ministry among us has been blessed, and will be honorably remembered forever.

We abominate unjust dealing with our ministers. We are sure it is a great sin to rob them of their good name; to withhold from them their just dues; to seek to drive them away, as, alas, our opponents are doing. Already too many ministers are treated in this unchristian way in this land of ours. Should our opponents find the least hearing with your Revs., then, in a very short time, our ministers and churches would be in a bad case, and even a legal consistory would be of little value to a church. In short, as your Revs. very well understand, if a number of dissatisfied members are permitted to rise up against their minister and consistory, and be formally organized as a (new) consistory and church by other ministers, in opposition to the legal minister, consistory and church; and if the houses of God may then be violently taken possession of, and "Readers" appointed, and the calling of another minister contemplated, and so on—things which, in fact, as God knows, has taken place among us—such a course of action, (if permitted) will be the shortest way of destroying God's Church altogether.

We must also include in our complaint to your Revs. the inconsiderate action of Rev. Van der Linde. He, on the 3rd of November last, cited our minister and consistory at Schralenburgh to appear before those members of ours who were under censure, and whom his Rev. had called together at his house, as though they were neighboring consistories, with Rev. Haaghoort as president. Before such a Church Assembly, his Rev. pretended that we, according to Church Order, must answer his Rev's. charges. These were to this effect: "That, (we) had, with (some of) our church members, gone to make a new settlement at Spitsberg (?) in the midst of all sorts of sects, a place more than thirteen English miles distant from his Rev's. church at Paramus; and having obtained from the proprietors a grant of Church-land, for the planting of a new Dutch Reformed Church, we had, in a fraternal spirit, invited Rev. Van der Linde and his consistory to co-operate therein; but that then, inasmuch as they refused, we had, according to Church Order and custom, although much against Van der Linde's wish, chosen two elders and deacons."

But since that time, the Rev. Coetus has been in session three times, and his Rev. was present at the first session, yet he made no complaint; but only now, and before such an assembly as mentioned above, consisting of eight of our censured members, and Rev. Haaghoort, a suspended minister, (he makes complaint). These members, now, the President and Van der Linde recognize as neighboring consistories, despite the fact that his Rev., a few weeks before, had by the Rev. Coetus, been fraternally exhorted, in writing, not to unite in sin with Rev. Haaghoort and those people, lest he should also participate in their punishment. And not only did his Rev. do this, but he now sustains and promotes that separation, by marrying and baptizing the children of those people, etc.

All of these things we now earnestly present to your Revs. We humbly ask your Revs. to be pleased to oblige him to appear before the Rev. Coetus and to let that body judge of our respective complaints, according to Church Order. This will give us satisfaction, and will compell him also to place himself under the supervision of the Rev. Coetus from which he has withdrawn. This is the just thing to do. It will also certainly prevent him and our dissatisfied opponents from carrying out their evil design; but more than this; it will be wholesome to his church and ours, as well as other churches.

In closing, we commend ourselves, in our miserable condition as a church, and with all the injustice done us in our official action, we commend ourselves, next to God, to your Revs.' Christian care and supervision. We wish nothing more heartily than that your Revs. may thoroughly understand the condition of our New Netherland Church, and the behavior of the said ministers and of their followers; also their injurious designs; so that you may protect the better-minded against them; and also, in order that truth and piety, without which we cannot be a Church of God, may abide among us.

Meanwhile, may it please the Almighty to be your Revs.' shield and very great reward! May He bless your persons, your labors and your families, your going out and your coming in, from now, henceforth and forever! Pray for us, that the Word of God may have its free course among us, and that it may be the blessed means for promoting the Confession not only, but also the experience and the practice of true godliness.

We, the undersigned, with all respect and humility, are your Very Revs.' wholly subordinate servants, the consistories of both the churches.

Gerrit Hoppe
Jan Berdan
Hendrik Blinkerhof
Johannes Vrelant
Pieter Zabriskie
Johannis Van der Hoef
Jan Bougart

Gerrit Lydecker
George Brinkerhof
David Van Orde
Johannes Christie
Sieba Banta
David B. Demarest
William Christie
Samuel Durai.

No. 246, V. (?)

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Abroad.

1755, Dec. 9th. Art. 3 ad Art. 8. The Committee are thanked for the commission carried out in regard to the Assembly of the xvii, (the Board of Directors of the East India Company), whereto a reply was amicably made, but only in general terms; and was further recommended to the Committee.

An extract was read from a letter of certain of the delegates of the Coetus of New York, of September 30, 1755; with the Acta of Coetus of September 1754. The answer thereto was approved. xiii. 80.

New Netherland.

1755, Dec. 9th. Art. 2, ad Art. 2. The Committee reported the sad condition of New Netherland. The church there was much agitated, and threatened with ruin by reason of the disputes, disagreements and dissensions, caused by novelties introduced. To show the condition, the Deputies read an extract from a letter from Curtenius and Ritzema, ministers on Long Island and New York, of September 3, 1755, about an Academy (or College) proposed to be erected by Rev. Theodore Frielinghuysen. There was also a letter from the Consistory of Kingston, of July 27, 1755, on the same subject, and a copy of an announcement of a meeting of the Conferentie.

Whereupon an answer to the Consistory of Kingston, which had been drawn up by the Committee, was read and approved.

There was also read a letter from Rev. Ritzema, dated Aug. 20, 1755; together with a lengthy account of a meeting at Peremes (Paramus) on Nov. 2, 1755. Also a postscript of Rev. J. Ritzema, as President of the Consistory of New York. A reply by the Committee, was read, and the Assembly thanked them for this draft of a reply and adopts the same. xiii 81.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Coetus of New York, Dec. 9, 1755. Vol. 31, page 97, No. 55. (Addressed to all, without recognizing the schism which had taken place, but favoring the Conservatives.) Reference, xxiv. 47, 51.

To the Coetus of New York, (See Acts of Classis, Vol. xxiv. 47.)

Rev. Gentlemen, Much-beloved Brethren, Members of the Coetus of New York:—

The Classis beholds at last, not without surprise, the long-awaited Acta Coetus, held on Sept. 17, 1754, together with a document relating to the change of the Coetus into a Classis, dated Sept. 19 of the same year; also a letter, written and signed a full year later, by five ministers and four elders. The contents relate mostly to a proposal toward the improvement of the Rev. Coetus. Some of the members are in favor of leaving it in statu quo, and only correct its defects. Others think that an entire reconstruction is necessary; that a change should be made which would transform the Coetus into a Classis, as the proceedings show, and this was finally unanimously concluded according to the Acts of the second meeting. (May, 1755.) It is also said that a Committee

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has successfully formulated a plan for the organization of a Classis. This must be that certain annexed document, without title or heading, signed by the President and Secretary, Sept. 19, 1754. It is stated that after this had been read twice in the Coetus, it was at last approved on the 18th of September; and again unanimously, on the 19th of September.

Furthermore, we read in the letter of September 30, 1755, as follows: " That Rev. Frelinghuysen and certain of his followers, have resolved to act in an entirely different way, that they frustrate your plans; that he makes visits without consent of his Consistory, and that there are many other irregularities too tedious now to repeat; and that all this is done not only to establish a Classis, but a University for the Dutch Reformed; also that he, according to your letter, has organized a separate Coetus! "

How large an undertaking! What wonderful plans! We are, gentlemen, not only overwhelmed with amazement, but also deeply grieved at all this discord, which, notwithstanding all our efforts to establish peace, still abounds among the foreign churches, and especially in the Church of New York. Moreover, the communications we receive, and the phraseology of the Acta Coetus, are so defective, often, that we must sometimes only guess at the leaning of them. After the closest scrutiny we are not able to know what the opinions of the churches are, to which the Circular was sent, about this matter. We cannot ascertain how large the number is of those who declare themselves on your side, (Ritzema's), nor the number of those who side with Rev. Frelinghuysen and the Coetus.

We learn from a letter of the Consistory of New York, dated Oct. 17, 1754, that they are not at all in favor of changing the Coetus into a Classis, and for reasons which cannot be ignored. The idea of Rev. (Theodore) Frelinghuysen is indeed grand, and if it is as important as it is thought, the best. But the Classis, with all the acuteness it possesses, is not able to imagine in what place, or by what authority, or by what means, or out of what treasury, that University is to be established; neither where the Professor will be found who is to teach in that University.

Indeed, the Classis, not having been at all consulted in the matter, is not obliged to weary its brains in seeking to interpret this enigma; especially since the opportunity is given to exercise our patience, and to wait for the time when this new phenomenon shall appear in the American Ecclesiastical Heavens. In that country there seems to be the right, if indeed it be true, and some seem to have the boldness and even take the liberty, without consent of their Consistory, to travel about for ten or twelve weeks. Further, we cannot hide our fear, that the disturbances and divisions, with which this airy castle begins to be built, can be destroyed any sooner than the (airy) building itself.

It is not only these things which displease us, brethren, (but also the very act of attempting to establish a Classis); for we cannot see sufficient reasons why the Coetus should be changed into a Classis at all. All changes, especially in church-matters, are important and should be very carefully considered, before they are made, in order to avoid worse conditions than existed before. Indeed, you can already see, at the very beginning of these changes, that it would have been better not to have entered upon them at all.

And we pray you, brethren, (to consider): Are not the reasons of the New York Consistory important, when they say:

1. That the power, in that country, of a Classis would be less than that of a Coetus:

(1) Because it is only the ambition of some that has given occasion for it.

(2) Because the power of a Classis without the power of government* is just as little as that of the Coetus.

(3) Because greater power, (if possessed) would give an opportunity of diminishing their power, by a limitation of their liberty.

2. They disapprove the making of candidates and ministers in that country:

(1) Because there is no opportunity to pursue a proper course of study.

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*This, no doubt, refers to the fact that they could not enforce anything, because the civil government was English. The idea of entire separation of church and state was yet quite incomprehensible.

(2) Because they would become too much alienated from the churches of the Mother-country, especially because there are some who do not much regard the formulas of subscriptions when they have entered upon the ministerial office.

3. It is feared that the party-spirit which has heretofore prevailed in the Coetus, according to them, (Ritzema and his friends) would not cease if a Classis were formed.

Such are the reasons why they (Ritzema and his friends,) have not been able to consent to the formation of a Classis. To these reasons of theirs, we have not seen any reply from you.

You, however, give two reasons for such a change:

(1) Because the Coetus cannot give sufficient reasons from the Church Order, for its existence; for it is neither a Consistory, nor a Classis, nor a Synod. But a reply can easily be made to this. Your Assembly is indeed neither a Consistory, nor a Classis, nor a Synod; but it is a Coetus: that is, an Assembly which gives counsel in certain matters, being itself subordinate to the Classis of Amsterdam. That the name COETUS is not unknown in the Church Order you may discover in the Register of Ministers. Similar Assemblies, although not with the same name, exist in Cape Colony, in Batavia and in Surinam. In a word we consider that we have nothing to do with the mere name, or the simple matter of consistency, but with the authority and extension of power.

(2) The second reason is obvious enough in your communication, viz.,

(a) That the Coetus has no power either to make final decisions, or to ordain candidates. But this, Gentlemen, is the very reason why we fear such an Assembly (as you propose,) why we, not only, do not give the name, much less the character of a Synod (Classis?) to your Assembly. For, Sirs, would such a course be safe? Would it not be as good as cutting you entirely loose from our Church? Can the examinations of candidates and ministers be as properly done in your country, as here under our Synodical authority in the large Classes which here exist? Considering your conduct as well as the style of your composition, (excuse us for so speaking), have we good grounds for believing that the Coetus, if it became an independent Classis, could sustain itself in such a character?

(b) On the subject of the difficulties involved, and the tediousness of proceedings under the present arrangement in that matters have to be referred to the Classis of Amsterdam and then returned again, we answer: The same difficulties not only exist in the churches of the East Indies, but those churches are more ready to accept the resolutions of these our Synods than even our own Classes here in our country.

Now from all this you can easily learn what our opinion is, namely, to preserve the Coetus, (for a Coetus was indeed the original desire of the majority of you), and to purify it from its evils.

Finally, there is your argument against the enterprise of Rev. (Theodore) Frelinghuysen before the Synod of North Holland. We received a letter for that Synod on this subject. The Classis is of the opinion, (always giving attention to the Church in general, and especially to the church of New York,) that your argument cannot be presented more advantageously than by the living voice of their committee, next year, in the Synod. The Classis promises to prevent all such extraordinary plans in the future, (as have appeared in the past,) and to support you with all energy as the Coetus of New York. We do so especially, because you say in a postscript to your letter " that in order to avoid a duplicate writing to the Synod, a sufficient report is given by Domines Curtenius and Ritzema, with which you are satisfied."

Finally, we recognize you as a United Coetus. It will be agreeable to us to keep up a brotherly correspondence with you, in order to promote the welfare of your churches. This we show by sending you the Acts of the Synod of North Holland for the present year. (1755.)

Concerning the action of Rev. Mancius in the affair of Queens County, we have already expressed our opinion in a letter which we hope may bear fruit. We also pray God to bless you in your attempts to adjust the troubles with Rev. Meinema at Fishkill, as well as the considerations in the matter of Jacob Outwater.

We commend you to God and the word of his grace, while we wish you all wisdom, light and assistance. We consider ourselves, Rev. Sirs, and much-beloved brethren,

Your obedient and humble servants and brethren,
In the Name of the Classis of Amsterdam.
W. Peiffers, Depp. Cl. h. t. Praeses.
R. Schutte, Depp. Cl. h. t. Scriba.

Amsterdam, in our Classical
Assembly, Dec. 9, 1755.

This letter with the Acts of the Synod of North Holland are sent on January 10th, 1756, with Capt. John Woldrong.

CHURCH OF NEW YORK.

Schoolmaster Welp.

The Church of New York to Messrs. Jan Dreves, T. Schoute and Christian Bording, Dec. 29, 1755.

Mr. Cornelius Clopper, one of our members, has already informed you, by an unexpected opportunity of writing, of the safe arrival here of Mr. Johan Nicolas Welp, with his wife and children, all in good health. We, however, feel ourselves further bound in the highest degree to express our obligations to you, and thankfully acknowledge your trouble and care for us; and we are quite ready to reciprocate, if there is anything which can be done on our part. As to the small costs mentioned by Mr. Bording, we send herewith by Capt. Anthony Rutgers, four Spanish pieces of Eight, with the direction to pay, in our name, whatever else may be due.

You justly expect to learn from us whether Mr. Welp meets our expectation. We can say, although the matter is new as yet, that there is nothing to give us fear that we shall regret the heavy and unusual cost of obtaining a man from Holland for such a service. His testimonials are laudatory, and the experience of his work, being so far satisfactory, gives hope that by his example and his labors, he will be of great use to our congregation, if it pleases Heaven to spare him some years. This also for his own sake we desire.

The consistory, according to promise, have paid his passage money from Holland, as well as the expenses from New London, which were little above eight pounds. Further, considering the loss which Mr. Welp suffered in the sale of his goods, in consequence of his removing from Amsterdam at short notice, the consistory made up among themselves a present of twenty pounds, which he very gladly received. We, therefore, trust that he, exerting himself in his teaching, will feel satisfied with his situation, and find reason for thanking the providence of God which brought him here. Of this he has already given some tokens.

This, we think, gentlemen will satisfy you for the work you have done. We pray God to bless you, and the land of your residence, that it may not become a prey to selfish tyranny, especially not to the anti-Christian King of France. His impious cruelties, many, especially on the borders of our neighboring Provinces, experience, in the murders and burnings which are perpetrated by heathen savages, who are bribed and urged on to the work.

We subscribe ourselves, with great respect, and with affectionate salutations to Mrs. Bording. Your obedient and obliged servants, In the name etc.

J. Ritzema.

New York, Dec. 29, 1755.

ACTS OF THE DEPUTIES OF THE CLASSIS OF AMSTERDAM, JANUARY 13, 1756.

The New York Disputes.

Further, a brief account was given of the still daily increasing schisms and dissensions in New York, by the separation (of certain ones) from the Coetus, of which they would have made a Classis. Rev. Theodore Frielinghuysen and his party are in favor, not only of the organizing of such a Classis, but also of instituting an

Academy. When this tendency was observed, the others opposed themselves to it. There then arose a newly organized Coetus, by Rev. Frelinghuysen and his followers. They gave themselves the name of "Coetus", and exercise authority as of a Coetus. Rev. A. Curtenius, recently called from Hackensack to the five villages of Kings county, which was not done in any too regular a manner, but which the Classis would rather see tolerated for the sake of peace,—was censured, even as this same (Coetus) has also laid the censure upon Rev. Haaghoort, minister at Second River. And this last named again, (Haaghoort) at a meeting at Paramus, on the complaint of Rev. Van der Linde, pastor there, about an intrusion into his congregation, has declared Rev. (J. H.) Goetschius, minister at Schralenberg, and his consistory, worthy of censure. The consideration of this, when brought before the Consistory of New York, was postponed, and came before the Classis of Amsterdam. Thereupon were read (to the Classis) the extracts; and the letters bearing hereon. These were approved.

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ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. G. W. Mancius and the Rev. Consistory at Kingston, Jan. 13, 1756. Vol. 31. p. 102.

No. 56.

Rev. Gentlemen and Much-beloved Brethren:—

We received your letter of June 27, 1755, in safety. From it we learn with satisfaction that you have submitted yourselves to our decision concerning the troubles between your congregation and that of the Paltz. Yet we wish that it had been done with more gentleness and love,—things so seldom seen in (the Province of) New York!—Meanwhile the Church at the Paltz has effected its separation from you, (against which you did not object), and declared itself independent. The Classis adheres to the decisions written to you on July 17, 1752, by which they expect the matter to be finally ended.

Concerning the rumor of changing the Coetus of New York into a Classis, and the actions of Rev. Frelinghuysen, who is attempting to found a University in your country,—the Classis has expressed its disapproval, (as it is the reason of all the discord), and has written elaborately to the Coetus on the matter.

We thank you for the information that Rev. Rubel of Philadelphia, subordinating himself to the Classis of Amsterdam, has been called by the churches of Rhinebeck and the Camp. We trust that he may receive all necessary light, wisdom, love and fidelity, that he may be useful there for his own sake, and for the sake of the immortal souls entrusted to him.

May the Lord abide at your right hand, and ever remain near unto you. We consider ourselves, having given our salutations and service, Rev. Gentlemen and Much-beloved Brethren, In the name of the Classis of Amsterdam,

W. Peiffers, Dep. Cl. h. t. Praeses.
R. Schutte, Dep. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
January 13, 1756.

Acts of the Classis of Amsterdam.

The Classis of Amsterdam to Rev. Ritzema and other members of the Consistory of New York, Jan. 13, 1756. Vol. 31, p. 103, No. 57.

Rev. Sirs and Respected Brethren:—

We have received several letters and documents from you; also certain ones from Rev. Ritzema, dated Aug. 20th, 1755; as well as one from the Meeting held at Paramus, Nov. 3rd, 1755, and whose Acts were presented to the Consistory of New York Nov. 25, 1755, where the following action was taken, signed by Rev. Ritzema as president, viz. That the Assembly at Paramus had done, on their part, all that they could, nevertheless they had not accomplished what they intended. On the subject of the execution of the sentence on Rev. Goetschius and his adherents, who had been accused of bad conduct and illegal intrusion into the congregation of Paramus, etc., the Assembly postponed action, and present the whole business to the consideration of Classis. This is signed by Gerard Haeghoort in the name of all. At the end there is a postscript, in which the signature is confirmed, as well as the contents of the document which relate to the Acts of the newly established Coetus. This was signed by Revs. Ritzema and De Ronde.

When we read this long and generally unintelligible account of affairs, we are obliged to say that we were affected with feelings of sadness and pity, and not without some indignation. We cannot understand how there can be men, Christian men, even Christian ministers, who are able not only to originate such acts—biting and devouring one another, but who can continue in such conduct for years. They are men who profess to be followers of the meek and lowly and the loving Jesus; but who do not seem rightly to understand that LOVE is the livery of Christianity, and that hate, envy, wrath, evil passions and selfishness are of the devil; who seem never to ponder that enmity, quarrels, jealousy, anger and discord exclude from the kingdom of heaven.

Brethren, what shall be the end of such things? Whither are you traveling? We assert that we do not know of any other part of the world where affairs go on so badly as in the churches of New York. Your part of the Church keeps the Classis more busy than all the other parts together. Is there to be no end of these troubles and soul-destroying disturbances? These have continued now for so many years, corrupting the church, the state, the household, and bringing down the wrath of God upon the Church. Do you never have a thought, that probably the Judge now stands at the door, not only in a general way, but particularly at the gates of the church of New York? Can we not perceive when thunder storms are rising? Can we not discern the wrath of God from heaven approaching in an awful manner? Have we reason to believe that He, whose judgments so often begin at his own house, will spare us, who, possessing more light than others are guilty of worse sins? No, dear breth-

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ren! There is nothing to lead us to such a conclusion. Therefore we pray you, we beseech you again, for the sake of the salvation of your own souls, for the welfare of the churches, for the sake of the loving-kindness of Jesus Christ, that you would, all of you together, earnestly strive to extinguish these fires of discord, to avoid the enkindling of new strifes as well as the continuance of old ones.

From the letter of Rev. Ritzema, written Aug. 20th of last year (1755), we perceive with grief that the disturbances on Long Island did not cease with the removal of Rev. Goetschius (to Hackensack) and the call of Rev. (Thomas) Romeyn to Oyster Bay and Jamaica; and that the godly advice of the Classis, which we so earnestly desire should be followed, was not accepted. The affairs of 1746, now again revived, are not worthy of further consideration; we should get rid of them forever. The Classis considers that business ended. Resolutions were certainly then passed. Let these stand firm. Therefore we most earnestly beseech you, in order to fulfill that plan, to co-operate with us. Do not oppose us by even seeming to listen to those who are disobedient, much less do not unite with them.

In reference to those documents composed at Paramus and which have recently come to the Classis, we have this to say: In general, on account of their obscurity of style, bad spelling and wonderful prolixity they are not thoroughly understood. The Classis, however, cannot give a better general answer than this: That she declares all censures inflicted by one on another to be null and void; that she can do nothing before that the rightful Coetus is re-established; that then that whole business must be discussed anew in that Assembly in a different manner, and a minute report must be sent to Classis, but only of facts legally proved. We request you to give notice of this to the members of that Assembly at Paramus, who brought this business before your Consistory (at New York), and we will, therefore, not write to them personally. In closing this letter, after again urging you to peace and love, to frienship and reconciliation, and with prayer to our Savior to give you his Spirit with light and life, and with sincere love, we subscribe ourselves, Rev. Sirs and Brethren, Your obedient servants and affectionate brethren, In the Name of the Classis of Amsterdam.

W. Peiffers, Depp. Cl. h. t. President.
R. Schutte, Depp. Cl. h. t. Scriba.

In our Classical Assembly,
January 13, 1756.

FURTHER AMENDMENTS TO THE MINISTRY ACT OF 1693.

An Act for the further Explaining and rendering more effectual the two Acts therein Mentioned So far as they relate to the City of New York.

(Passed, February 19, 1756.)

WHEREAS, in and by an Act made and passed in the fifth Year of the Reign of King William and Queen Mary Entituled "An Act for Settling a Ministry and raising a Maintenance for them in the city of New York, County of Richmond Westchester and Queens County" (1693) it is provided and Enacted, Among other things, that a Roll of the Tax to be raised for the Purposes in the said recited Act Mentioned, Shall be delivered into the hands of the Respective Constables of the Said City, Counties, Parishes and Precincts therein mentioned, and Signed by any two Justices of the Peace, impowering him or them to Levy the said Tax, and upon refusing to destrain and sell by Publick outcry, and Pay the same into the hands of the Church Wardens: And it is therein and thereby further provided and Enacted, that if the said Constables or any of them fail of their Duty herein they Shall respectively forfeit Five Pounds Current Money of New York:*

AND WHEREAS in and by Another Act made and passed in the fourth Year of the Reign of Queen Anne, Intituled "An Act for the better explaining and more Effectually putting in Execution an Act of the General Assembly Entituled An Act for Settling a Ministry and Raising a Maintenance for them in the City of New York County of Richmond Westchester and Queens County", (1705) It is Enacted that all and Singular the Fines Penalties and Forfeitures mentioned in the same Act, shall be recovered before any of his Majesties Justices of the Peace for the respective Counties for the time being Where such penalties Shall be incurred, Notwithstanding which, no particular Provision is made nor power given or Method prescribed in case where the Constables having had the Tax Roll delivered unto them and have been Remiss in Collecting, or having Collected the same, have refused or delayed to pay the Monies by them Collected into the hands of the Church Wardens, as by the first above Recited Act is directed;†

IN order therefore the more effectually to prevent the Neglect or Remisness in Constables for the future in the City of New York and to compell them to Collect and Pay such Sum and Sums of Money as Shall hereafter be laid and assessed on the said City and County for the uses Ends and purposes in the Aforesaid Recited Acts of either of them Mentioned and Expressed:

BE IT ENACTED by his Excellency, the Governor, the Council and the General Assembly, and it is hereby Enacted by the authorty of the Same, That if any Constable or Constables of the said City and County of New York, to whom the Roll for Collecting the Taxes in Virtue of the above Recited Acts or either of them,

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* See p. 1076 of this work. † See p. 1595 of this work.

Shall not Collect, or having Collected the Monies in such Roll or Rolls Assessed or Set down, Shall Neglect, refuse or delay to Pay the amount or Total Sum in Such Roll or Rolls mentioned, except retaining in his or their hands so much Money as in the above Recited Act or Acts for his and their Collecting Receiving and Paying, is Allowed, and Also so much as by a Committee of the Justices and Vestrymen Shall be allowed for Poor and Insolvent Debtors, and that on or before the Twenty fifth day of March next Ensuing the Publication hereof and so on or before every Twenty fifth day of March forever hereafter: Then, and in either of such Case, it Shall and may be Lawfull. and the Church Wardens of the City and County of New York aforesaid are hereby Strictly Commanded and Required, to Apply to the Mayor or Recorder and one or More Aldermen, Who are hereby respectively Authorized and impowered in a summary Way to hear Try and determine the Same, and Upon Conviction, the sum so unpaid by such Constable or Constables respectively shall be raised and levied on the Goods and Chattles of the offender or offenders, by Warrant under the hands and Seals of the Magistrates before whom Such offender or offenders shall be convicted; and if no Goods or Chattles Shall be found on which to destrain, it Shall and may be Lawfull to the Magistrates who heard and determined the Cause to Commit the offender or offenders to the Common Goal, without Bail or Mainprize, there to remain untill the Sum of money found to be in arrear by the Magistrates before whom the Tryal and Conviction was had, together with the Costs Attending the Same, be paid and Satisfied; and the Said Magistrates Shall be and hereby are fully impowered, directed and Required to hear Try and determine these Matters in the Manner Aforesaid, and to give Judgment, and if need be to Award Execution thereon, and to Issue a Warrant or Warrants for Commitment of Such Offender or Offenders as the Case may require; Which Sum or Sums of Money So to be recovered by Virtue hereof Shall be paid into the hands of the Church Warden of the said City and County of New York to be by them Applied and disposed as in the Several Acts Above recited or other acts respecting the Maintenance of the Minister and Poor are directed and required Anything in Any Act or Acts touching the Settling a Ministry or Maintaining the Poor to the Contrary hereof in anywise Notwithstanding.—The Colonial Laws of New York. pp. 36, 37, 38.

Correspondence from America.

Rev. Theodore Frelinghuysen of Albany, to the Classis of Amsterdam. Feb. 20, 1756.

Portfolio, "New York", Vol. ii. Extract, Vol. xxiii. 425.

Rev. Fathers, Highly-respected Brethren in the Lord, the Very Rev. Classis of Amsterdam:

Peace and Blessing be multiplied unto your Revs!

It so happened that last Fall I had the honor of writing to your Revs. concerning certain important matters relating to the condition of the Church in this country. I, therefore, trust that I shall be excused the liberty of my present writing.

It is well known that it was by means of our Reformed Church that the light of the blessed Gospel first fell upon these regions; yet it is only too true that we, whose duty it was to be very zealous for the doctrine of the truth which is unto godliness, have let our hands hang down useless too long.

Our brethren, the Presbyterians, have for a long time already been holding their Presbyteries and Synods; and in later years they have founded a College in the province of New Jersey. These things have put them in a condition to provide their churches with pastors and teachers, and to manage their own ecclesiastical affairs.

The Episcopal Church, although but few in numbers, is also taking long strides forward; and there can be no doubt, if it gains its object in respect to the College now opened in New York, that that denomination which is bound to have the rule among us, and adheres to Arminianism will gain a strong position.

Our Reformed Church, numerous as it is in membership, is in a desolate condition. It has neither Classis nor Synod, nor any nursery for instructing those who would give themselves to the study of the learned languages, the sciences and arts, and especially Sacred Theology. Many churches without pastors do not know how or whence they may obtain help. They will be obliged to go and seek in other denominations what they cannot find among ourselves.

The time is now come, Rev. Fathers, for our eyes to be opened somewhat; and the Lord has put it in the heart of those among us who are concerned for the breach of Joseph, to seek some good thing for our Zion, in order that truth and godliness may not be utterly lost among us. By far the largest number of the congregations of our Reformed Church, in this Province of New York, and in the neighboring one of New Jersey, have already entered into a Union or an Alliance and Covenant, in order, in the fear of the Lord, mutually and with one accord, to exert themselves to the uttermost to become organized as a Reformed Classis in this country, according to the tenor of God's Holy Word and the Articles (of Church Government) adopted by the Synod held at Dordrecht in the years 1618 and 1619; and to establish an Academy or a Seminary or Nursery (Kweekschool) for the promotion of pure learning, that thereby the Temple of the Lord may be built in our midst.

But Rev. Fathers, we are in no wise lacking for strong opposition which has been raised against us, by a Tobias, an Ammonite servant, a Sanballat, the Horonite, a tamed Arabian. These mock us and derisively say, "What is this thing that you are doing? Will ye rebel against the king?" The Great Consistory of our Reformed Church, which is first in rank, has dealt treacherously with us. It intended, as it indeed, succeeded, in conjunction with the dominating Arminian party, (Episcopacy) to suppress the truth and godliness, and to exercise lordship over the Lord's heritage. But the Lord has so far brought to naught their counsels, that they have been disappointed by that very party with which they meant to combine. And so now, they want to return to the old regime; that is, (virtually), to throw everything into confusion, as much as possible, and then justify the ungodly and condemn the righteous.

It seems to me, the Very Rev. Classis must see all this, in what has been done by that side, to protect the intruder, Arondeus, and oppress the legal minister of the place. Now what is still worse is being done, and the hands of the ungodly are terribly strengthened on Long Island, and at Hackensack and Schralenburgh. We have the greatest reason earnestly to beseech the God of Heaven, that it would please Him to convert or restrain that Elymas-minded troop (die Elymas-gerinde bende); for Heaven only knows to what a desolate condition they may otherwise reduce us! My Church, as the Rev. Classis knows of old, is very much of Gallio's mind; it cares for none of these things and is little concerned for the "breach of Joseph."

So it is our humble request that it may please the Very Rev. Classis to assist us in seeking the good of Jerusalem, with good words and deeds, in order that in these new regions of the earth truth and godliness may grow and flourish yet for many days.

We are occupied now with seeking deliverance from the aggressions of the French, (of Canada); but would that we might be delivered from those who are the enemies of Zion!

The Minutes of the Coetus are sent herewith. From these the Rev. Classis will be able to judge of our condition.

In closing, I leave everything to your Rev's. judgment, and pray that heaven's most precious blessings may abundantly descend upon your Revs. I remain, Your Revs. very humble servant and brother,

Theodorus Frielinghuysen.

Albany, Feb. 20, 1756.
No. 247, I.

RELIGION AMONG THE MOHAWKS.

Sir William Johnson to the Lords of Trade. March 8, 1756.

(New York Papers, Ll., No. 37.)

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It would be very necessary to provide every Castle (especially where there is a garrison) with a worthy person in the character of minister of the Gospel, I need not repeat how much the French have done by their Priests even among the Indians in our Alliance that we ought to counteract them in all their measures I think quite obvious therefore humbly beg leave to recommend this measure to your Lordships consideration particularly with regard to Onondaga & Oneida, that, two proper persons of unblemished Character might be sent as Chaplains for those Garrisons, and at the same time serve as Missionaries to the Indians, how much may be done in that way, may be easily gathered from the success the Gospel has had among the Mohawks, who are our most hearty friends.

I beg the liberty to mention to your Lordships the Rev. Mr. Ogilvie missionary to the Mohawk Indians who has upon all occasions done every thing in his power for the promotion of true Religion. This Gentleman's Salary both for this place and the City of Albany is very inconsiderable, some further encouragement to him by some addition to his Sallary would be of service to the common Interest, as it would enable him to proceed in his mission with greater spirit, and to support the expences that must attend the keeping up common hospitality among so mercenary a people.

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My Lords, Your Lordships' most obedient Servant,
Wm. Johnson.

Fort Johnson, March 8, 1756.

—Col. Docs. N. Y. Vol. vii. pp. 42, 43.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, March 19, 1756.

Consistory held after calling on God's name.

Inasmuch as Jacob Dykman, Jr. bought at private contract, one of the places on the Manor, on the same terms as those sold at public vendue, yet is not to be bound by the purchase; therefore the consistory have come to a farther agreement with him, that he shall have a lease of the place for three years, at twenty pounds a year, and the purchase shall still stand. The writings shall be ready by the first of May, 1756. Then he shall give a bond with security for one fourth of the consideration money; and also three bonds, each for one fourth of the purchase money, payable in the years 1760, 1761 and 1762, with a mortgage for the same. Thus done in consistory. Date as above given.

Signed in name of all,
J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

New York, April 1, 1756.

Consistory held after calling on God's name.

1. A request was presented by Mr. Adriance Van der Sman, for his present and further support, as a just compensation for his services in the congregation as visitor of the sick and catechist. This being read, it was resolved, that in place of a collection in the church at Easter, twenty pounds should be paid to him this once out of the church-moneys. In the autumn, instead of making his house visitations at the usual time, he should do it fourteen days earlier, and then a new subscription should be made for him for three consecutive years.

2. The consistory waited during the morning and afternoon, with the papers prepared for those who had bought places on the Manor at public vendue, but no one appeared. However the writings were completed by Mr. Pieter de Lancey and sealed with the church seal, and then signed.

3. Respecting the letter formerly received from domine Theodore Frelinghuysen, it was resolved to send the following answer:

Rev. Sir:—Your letter of the eighteenth of February, 1756, came to hand, and was read in consistory, and we are still by no means of your opinion.

As to the answer to your proposal of last year, that has been already given in writing. This now appears to be the ground of further correspondence, as if it were not such, (i. e. an answer). For the rest, we have made no promise to give our view of the proposal, since it is a matter which was brought before us by yourself, and we have no desire to have any dealings with you thereon.

So we end with salutations.

The consistory of New York, Signed April 10.

L. De Ronde, President.

ACTS OF THE CLASSIS OF AMSTERDAM.

William Jakson.

1756, April 5th. Art. 2. William Jakson, called to Bergen and Staten Island in New Netherland, requests that he may be examined, finally, at the next Classis. xiii. 83.

New Netherland.

Art. 3, ad Art. 2, precedentis Classis. The Committee report a letter from Rev. Curtenius of Flatbush, being of the same contents as one written by that gentleman Jan, 21, 1755; also another letter from him from the same place and of the same date; and still another from him in conjunction with certain ones who sign themselves Elders of Flatbush, Nov. 12, 1755; also a letter from Rev. Ritzema, of New York, dated Oct. 13, 1755.

A letter was received from Thomas Romeyn of Aug. 12, 1754, and another of later date, but both of which are absolutely unreadable.

Also one from John Leith, (Leydt), as president of the so called Coetus, and J. C. Fryenmoeth, as clerk, dated New York, Oct. 14, 1755, with the Minutes of that Coetus, held at New York from the 27th to the 30th of May, 1755.

Also a letter containing a petition from Elders and Deacons, written by Rev. (Theodore) Frielinghuysen, Nov. 15, 1755.

Also an authentic letter written by the members of some churches, Rochester, Nov. 15, 1755.

Also a letter of May 30, 1755, nomine Coetus; and another from Rev. (Theodore) Frielinghuysen, dated New York Oct. 22, 1755; and then again:

A petition from Elders and Deacons at Hackensack and Schraalenburg, without date.

The Messrs Committee are requested to give heed to all these letters and to communicate their opinions thereon at the next Classis.

They have already reported a letter, drawn up by them, and addressed to the Messrs. Erikson, Frielinghuysen, Goetschius, etc., calling themselves "The Coetus". This letter was approved, and the Committee was cordially thanked by the Classis. xiii. 84, 85.

ACTS OF THE DEPUTIES OF THE CLASSIS OF AMSTERDAM. PROBABLY APRIL, 1756.

No. 238. See Answer No. 57.

A long and confused paper of nineteen pages, signed at the house of Christian Sabriskie on Nov. 3, 1755. It is about a meeting at Paramus, N. J., under the direction of—N. B.—Domine (Gerardus) Haaghoort. This tends, in part, to oppose the conduct of Rev. Frelinghuysen, as do so many others; in part, it contains a suspension of Rev. J. H. Goetschius and the Consistory adhering to him; it also complains of a censuring of Rev. Haaghoort by Rev. Frelinghuysen, and his followers. These call their illegal Assembly, a Coetus, and request the complete deposition of Rev. Goetschius. They speak also of a censure of Rev. Curtenius by said illegal Coetus of Rev. Frelinghuysen.

After this there is a Postscript from Revs. Ritzema and de Ronde. They declare that what is represented, regarding the conduct of the newly erected Coetus, is true, but that they pass no judgement as to the other matter, signed New York, November 25, 1755. Herewith there is a letter from Rev. Van Sinderen, (Van der Linde?) signed at Paramus, November 19, directed against Rev. Goetschius, full of confused unproved complaints.

N. B. Classis cannot answer otherwise, then to declare all the Acts and Censures on both sides, to be unlawful and void; that it can do nothing until the former lawful Coetus be resumed; and affairs be treated therein in an orderly manner; and a brief and careful report be made to Classis, only of actual points, whereof lawful proofs must be given. This should be done in an earnest and tender report.

N. B. Although Classis long ago resolved to pay no attention to private letters, but only to those sent by the Coetus; and therefore the following letters, as well as some previous ones might well be entirely passed over; yet in order to preserve the chain of events for the memory, while all is in confusion with the Coetus, these extracts will be useful:

No. 239. See our answer to consistory of New York, No. 57.

Further Extracts.

They complain of the misconduct of Rev. Goetschius and his Consistory.

1. He is accused by Rev. Van der Linde, minister at Paramus, and his consistory, (1) That Rev. Goetschius and his consistory had instituted a consistory at Paramus, and up to the present, had held public worship there.

(2) That he and his deacon, Peter Sabriskie, before he (Van der Linde) was called in, impertinently intruded himself there, and made a quarrel, etc. Whereupon this Assembly judges: That the Consistory of Rev. Goetschius deserves to be at once deposed, and those who have separated, are not worthy ever to rejoin; and that Rev. Goatschius is such a one as deserves to be suspended from office; and that the Classis shall judge whether he shall be wholly deposed from the ministry.

2. He is further accused as follows: (1) That he (Goetschius) and his Consistory have violated his call; in that, instead of paying Rev. Curtenius in advance, according to the contract made at Coetus, his full salary, and (Goetschius) being satisfied with the remainder: they have, on the contrary, paid to him, Goetschius, the full salary, and withheld that of Curtenius. (2) That he makes a distinction between his own adherents and others. (3) That he permits conventicles, where there is preaching. (4) That in his preaching he has behaved himself offensively and uproariously. (5) That he had described his congregation as the dregs and scum, (Schorri-Morri). (6) That he still lay under the charge of a certain scandal, without ever having cleared himself. (7) That he and his Consistory are at the bottom of all the harm, offences and agitations which are now in vogue, and which are caused by the organization of such a Coetus.

To prove this, they recall the following circumstances: How that before his call to Hackensack he had already in his pocket a call to Schemmeny (Neshaminy, Bucks Co.) Pennsylvania, but he wanted to try Hackensack first. That before his call to Hackensack, the signers had signed on these conditions: That if one of the ministers should leave, or be disabled from preaching, that they (the signers) would be discharged from their obligations. Whence they conclude that now the adherents of Curtenius after his departure, are not obliged to contribute the half of the salary, but are discharged therefrom, as regards Rev. Goetschius. They further say that since Revs. Goetschius and Marinus did not appear, therefore upon the advice and consent of the Consistory of Hackensack, their judgment on the censure of Rev. Goetschius and the deposing of his Consistory is suspended; and they have resolved also to lay this whole matter before the Consistory of Rev. Curtenius, at New York, as their neighbors, to receive their advice, consent, and concurrence.

xiii. 429.

No. 245. See an extensive reply in No. 61; and compare No. 55.

Letter signed by Revs. J. Leydt, as President of the so-called Coetus, and J. C. Fryenmoet, on October 14, 1755; besides a Minute from the Acta of a previous extra Coetus, as they call themselves, held at New York May 27-30, Anno, 1755.

The members are, of the Ministers:

1. Erickson
2. Mynema
3. Mancius
4. Van Sinderen
5. Goetschius
6. Fryenmoet
7. Frelinghuysen
8. Leydt
9. Verbryck
10. Marinus
11. Vroman
12. Schuneman
13. Romein

Therefore, there are here lacking, on account of the schism, four of those members of the Coetus held on September 12, 1754. See No. 235, to wit; of the ministers, Haaghoort, Curtenius, Ritzema, and Van der Linde.

I. As regards the letter: Therein is recited—

1. So much as relates to the erecting of the Classis and the Academy.

(1) How that the resolution to change the Coetus into a Classis was initiated (gebooren) at the Coetus of Sept. 17, 1754; the plan was then to be sent around among the churches, and the answer thereto were to be delivered to a Committee to meet in the following April, (1755). The results were then to be transmitted to the Classis (of Amsterdam) and the Synods. How that, thereupon, the Consistory of New York had written against this plan to Classis, desiring neither a Classis nor a Coetus, but only the old footing; and also how Rev. Ritzema, in the transmission of this Resolution of Coetus, and the reception of the answers of the congregations, as special Clerk, had added the Protest of the New York Consistory, and some private letters advising against it, in a Postscript, contrary to all good faith.

(2) That these circumstances were really the occasion of that journey of Rev. Theodore Frelinghuysen, about which so much has been said, intended to secure the consent (of the churches) to a Classis, and at the same time, to an Academy. (Academie, in Dutch, means University.)

2. That, meantime, those improprieties (onordentelyk) of Revs. Curtenius, Ritzema and Haaghoort had taken place. They said that, now that the Coetus had been broken up by the others, there was no more any Coetus. That thereupon a Convention was called, in May 1755, but against this Rev. Haaghoort had protested; and according to its resolution, this was an Extraordinary Coetus to transact business. The Minutes of both these bodies are at hand.

Further, they complain of Rev. Ritzema: that when it was amicably submitted to him, "Whether he, as Extraordinary Clerk should not send out notices for a Coetus, to see whether hearts and souls might not yet be harmonized for the general good?" He wrote: "That in answer to yours this shall serve; that although I am yet Extraordinary Clerk of the Coetus, I neither can nor will call a Coetus that was broken up by your united efforts. If you still call yourselves a Coetus, let then the child have its proper name. For you are the Rev. (Theodore) Frelinghuysen's Coetus; and as such, the letter of Classis belongs to us and not to you, and, as I trust, will be opened and made use of by us," that he, (Ritzema) was also the adviser and installer of Rev. Curtenius, (on Long Island); and that also, independently of his Consistory, he had made a certain request, (for a Professorship) in behalf of the Dutch in the English College of New York (Kings, now Columbia). In conclusion they call themselves the "Coetus Ordinaries", which makes these statements, and in whose name they sign.

II. Relating to the Minutes. From these, it appears—

1. That in the so-called "Brotherly Conference" (Conferentie here refers to the Convention, the matter of a Classis and Academy was with the necessary instruc-

tions to further the whole affair, at the Rev. Synod of North Holland. He was also to make a collection, (*Colectie—collecte* they mean to say), but against this, a Protest came from Rev. Haaghoort and others. And it further appears from these Minutes, that at the so-called "Extraordinary Coetus", (but which Rev. Ritzema opposed as unlawful, and gave up the Coetus Minute-Book with great reluctance), the matter of a Classis and an Academy was urged, (pushed, gepousseerd) and a Petition for a Collection for an Academy was signed.

2. Also that a Committee was appointed to act on June 2nd, in the churches of Hackensack and Schralenberg, in a case of Rev. Haaghoort and some members of the church, who call themselves Trustees, (Trustjes), who, with Rev. Haaghoort as Consulent, wished to organize a new consistory.

3. Finally, that the Messrs. (John) Maurice Goetschius and Henry Frelinghuysen, had been called by committees of churches over there, to be their ministers. They had accordingly, requested to have their ordinations (promotions) there. In this, the Coetus had promised to aid them before Classis.

4. Furthermore, Rev. Van Sinderen had brought the well-known case of Rev. Curtenius's Call, etc., before the Coetus, which was to be acted upon in due time.

xxiii. 431-433.

No. 246.

See Answers, Nos. 61 and 55.

Herewith the following papers were brought, all referring to the foregoing, Nos. 245 and 239.

1. A request from the elders and deacons of the three combined Reformed Churches of Marmertown or Marbletown, Rochester and Wawarsing, that Mr. Henry Frelinghuysen may be ordained (gequalificeert) as their pastor by the Coetus, *Nota Bene,* not desiring to call him on any other condition. This request is written and signed by Rev. Theodore Frelinghuysen, (of Albany) Nov. 5, 1755.

2. The authentic letter itself about this affair, signed by some members of those congregations, Rochester, Nov. 15, 1755.

3. A letter of May 30, 1755, nomine Coetus, requesting the same, as also for Mr. (John) Maurice Goetschius, called to Stone Arabia. Both of these, they say, gave good satisfaction in a special examination, (tentamen).

4. One more letter from Rev. Theodore Frelinghuysen of the same import, and also about the matter of a Classis and an Academy. He complained that his Church (at Albany) would not let him go on his mission to Holland. He asked that the Classis would order it to give permission. Signed, New York, October 22, 1755.

5. A petition from the Consistories, the elders and deacons, of the two Dutch Reformed Churches of Hackensack and Schralenberg, without any indication of date when, or place where, it was sent from; (Nov. ? 1755?) with a letter from Rev. (J. H.) Goetschius to the Rev. Mr. J. Temmink. In this they complain greatly of the offensive and grievous conduct of Rev. Haaghoort, who is sustained by Revs. Curtenius and Van der Linden. He (Haaghoort) had organized, for some of their distant (afscheurende) members, of each of the two Churches, a consistory, and had occasionally held service with them as their minister. Although this was forbidden by Coetus, the resolution was disregarded. The Rev. (Haaghoort) had been suspended, and the ringleaders of those distant members. (abgescheurende hoofden) were denied the Lord's Supper. This was done, first, by a Committee appointed by Coetus, which was subsequently approved in Coetus itself. They praise their pastor, (J. H.) Goetschius, for his purity of doctrine and blameless deportment. They declare that they have a horror of faithlessness toward ministers, in withholding their salaries, and seeking to hunt them down, as they assert their antagonists are doing. In particular, they complain of the action of Rev. Van der Linde. On Nov. 3, he had cited their minister, with their consistory of Schralenburg, to appear before those very members whom they had censured. but whom he had called

together. He represented that they were a neighboring Consistory under the President, Rev. Haaghoort, and before this church-meeting, they, according to his representation, must answer, according to Church Order, to his Complaint. This was, that at the Spitsberg, more than thirteen English miles distant from his church at Paramus, they had according to Church Order and custom, but very much against Van der Linde's wishes, appointed two elders and deacons among the members of Hackensack and Schralenberg who had moved thither as a new "*settlement*", as they express it. They were living among all sorts of sects. They had had church-land donated to them by the Hon. Proprietors (of New Jersey) for the planting of a Dutch Reformed Church. But they had first fraternally asked Van der Linde and his Consistory to do so, (organize a new church), but which they had refused.

They further say, that Coetus has since then been in session three times. And that although he (Goetschius) was present at the first session, yet no complaint was then made. But that now, and before such a meeting as is described above, consisting of eight censured and suspended members, with Rev. Haaghoort presiding, and which was recognized by Van der Linde as a neighboring Consistory, although he had been fraternally warned in writing some weeks before, by the Coetus, not to unite with Rev. Haaghoort and these people in their sins, so that he should not share their punishment: That he has not only done so, but supports and encourages the schism. He marries and baptizes these people and their children.

6. All of these things they lay before Classis. They pray that Classis will compel him to place himself before Coetus, and let their mutual complaint (5) be decided according to Church Order, that they may have satisfaction; and further that they may return under the jurisdiction of Coetus, from which he has severed himself.

xxiii. 433 434.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Revs. Erickzon, Goetschius, Theodore Frelinghuysen, etc., who call themselves the regular Coetus, in reference to the establishment of a Classis and University in New York, April 5, 1756. Voll. 31, page 109, No. 61.

Rev. Sirs and Beloved Brethren:—

How many are the wretched troubles and the soul-destroying discords which afflict unhappy New York! It is with the greatest surprise and astonishment, yea, with a grief that harrows our very souls that we observe your condition. Instead of the old quarrels being healed, new ones are continually arising. We are obliged, moreover, to recognize the fact that these evils cannot be ascribed to the church members chiefly, but to the *ministers*. One attempts to accuse another in order, if possible, to vindicate himself. There is no one, however, who has read the communications from the churches of New York, who can be unacquainted with the cause of all these troubles. It is, gentlemen, nothing else but the vainly-conceived idea of transforming the Coetus into a CLASSIS, because there was a little talk of simply improving the Coetus. It is generally acknowledged that this improvement was needed. Indeed, most of the members eagerly advocated this idea. And then, in addition to this project, as is always the case when selfish motives and personal ambitions dazzle men, another delusive notion prevailed, namely, the founding of a UNIVERSITY, in New York. It was expected that funds could be raised in Holland for this purpose through a delegation sent to the Synod there. But the Classis is overwhelmed with amazement at the proceedings of the Coetus, of the Conferentie, and of other Assemblies; as well as at the communications, essays and letters which are written. She cannot tell whether all these writings are the cause of the deplorable troubles, or whether it is the vehement passions of men. It can be readily enough discerned from the documents, for nothing could be clearer, that it is the desire of innovation which urges this matter on, rather than a calm consideration of the results which will follow such changes. This is by no means the least reason that a Coetus, undergoing gradual improvements, would be the most useful (form of government), and that the immediate formation of a Classis would be less advantageous.

But is it a conceivable thing that there should be a Classis in New York with powers of absolutely deciding matters, such as the ordination of candidates, and so forth, without a real separation, sooner or later, of the churches there, from the Church of the Netherlands. And do we deserve such a reward, after having given you so much disinterested advice, after having endured so much trouble in your behalf, after experiencing so much grief at the establishment of your Coetus? And why should such a change be made? Why should you invite so many embarrassments upon yourself, (as would ensue). Suppose the right were granted you. Would there be no danger that the peculiar liberties (privileges) which the churches of New York have hitherto enjoyed, might be taken away from them* (by the English Government.)

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* The Dutch churches were to maintain all their ecclesiastical rights by the terms of surrender, 1664, and charters were granted them accordingly. Being a National Church, from the Continent, they could not be considered "dissenters".

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The Classis thinks that the last reasons which the New York Consistory presented, were just objections to these schemes. The disturbances also, which might easily have been foreseen when that Consistory opposed these plans, ought to have led to very different results—indeed to the entire surrender of these enterprises.

That the Coetus had no ground of existence in our Church Order, an argument which was brought up as a reason for the changes proposed, is contrary to the truth. It was said, "It cannot be called a Consistory, nor a Classis, nor a Synod." Suppose that to be true. What of it? The only answer is, (it does not profess to be either of these bodies, but) It is a Coetus, that is, an Assembly subordinate to the Classis of Amsterdam. And such bodies, with the same name, are also found in Surinam, Java and Cape Colony. We have already written this answer to your letter, sent with the Acts of the Coetus, of Sept. 17, 1754.

Is the Coetus subjected to the contempt of outsiders and to discords within, as has been said in plain words? But what is the reason of this? Could it be otherwise, when a spirit of contention reigns within the body itself? One wants one thing, and another, another thing. Matters once determined on are quickly reversed. In order to become a Classis, or to possess a little more authority, the authority of a previous session is ignored. And then, in order to perfect the sublimity of the whole thing, (or should we rather say the ridiculousness of these plans, which hardly any one can expect to see realized), there is added to the idea of a Classis, a UNIVERSITY!

Yes, a UNIVERSITY! what queer notions! With no consideration of the treasures necessary for its support; or the place where it should be located; or the plan for its government; or the protection necessary for its welfare; or where Professors for New York could be found. We consider this whole business to be such a character, that we can use our time in no better way than opposing it. For the plans proposed would only increase the flames of jealousy, discord and strife; would only destroy the remaining bonds of brotherhood. For your brotherhood, once the

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unity of the Spirit, with true humility and with the guilelessness of the Savior, has now become armies with banners—O how powerful and splendid!

Gentlemen you will understand, therefore, that the Classis cannot give its consent to any of these plans. This is her decision in order to avoid an increase of disturbances in New York. It is also impossible for the Classis to permit the Coetus, on account of its divisions, to qualify the young gentlemen, Henry Frelinghuysen and Mauritius Goetschius, who are called, respectively, to Marbletown and Stone Arabia, as ministers for those congregations. We advise you first to re-establish the Coetus in all sincerity and as a matter of necessity. The Classis, moreover, declares all Assemblies, decisions, censures and plans of the one party as well as the other, to be null and void, on account of your divisions. Meantime the Classis can utter no decisions of importance on anything before the Coetus is re-established and all things are restored to their former condition.

Dear brethren, let us soon hear in a letter from you that the breach is healed. Where discords and strife prevail God cannot dwell. But you are well aware that such evil actions and disturbances exist among you. If such things are allowed to continue, we to our great grief, plainly see that the churches of New York, already so sadly divided, notwithstanding all our good counsels, will soon be completely annihilated. Ponder these things conscientiously, dear brethren. When you consider the welfare of your congregations, can you vindicate your conduct? or will you be able to do so before your own consciences in that great day of the Lord?

We beseech you, therefore, (not for our sakes, although we would be only too happy to be relieved of the examination of your tiresome affairs, if we consulted only our own advantage, and did not consider the importance of the case,)—we beseech you to search diligently the directions of the Gospel for your case. Do this for the sake of the love which you profess to have for the Order of the Netherlands Church, and her pure doctrine; for the sake of the salvation of the souls under your care; for the sake of the Savior's love which you proclaim. For the sake of all these things, you, especially, ought to practise that love which is the bond of perfectness, and which is the very constitution of the character of the people of God, for LOVE is itself the very Image of God. Oh! that you could be moved by such principles in order to realize your oneness with the heart of Jesus Christ. May the life-giving Jesus grant unto you this love unto the true unity of your hearts!

With sincere love, we consider ourselves, Rev. Sirs and Beloved Brethren, Your obedient servants and brethren, In the Name of the Classis of Amsterdam,

R. Schutte, Depp. Cl. h. t. Praeses.
J. Boskoop, Depp. Cl. h. t. Scriba.

In our Classical Assembly,
April 5, 1756.

ACTS OF THE CLASSIS OF AMSTERDAM.

William Jakson.

1756, June 14th. Art. 1, ad 2. The following request was made by Mr. Michel, by letter, in the name of William Jakson: That the said William Jakson by reason of persistent weakness, may have his certificates and letter-of-call returned to him, with an accompanying paper (stating) that he was to have been examined on April 5th last, but being prevented by a fit, could not be present at Classis; and that therefore the Classis at his own request, restored his papers to him.

This was accorded to him but in such a way that in the returning of those certificates, etc., nothing shall be added or written. xiii. 99.

CORRESPONDENCE FROM AMERICA.

The Consistory of Kings County, (adherents of Curtenius) to the Rev. Classis of Amsterdam, June 22nd, 1756.

Portfolio "New York", Vol. ii. Extracts, xxiii, 448–451.

To the Very Rev. Classis of Amsterdam.

Very Rev. Fathers and Brethren, both ministers and elders, constituting the Rev. Classis of Amsterdam:—

Our beloved and peace-loving minister, A. Curtenius, came to us by the wonderful guidance of the Most High. His Rev. had informed Rev. Van Sinderen, that, if he (Curtenius) accepted the call, he would go with him from house to house, through all the five villages, for the purpose of declaring to every one, that he had not come as the minister of the church to keep up the divisions which had so long prevailed among them, but to cause them to vanish altogether, if God should bless his ministry.

This fact appears from his letters sent your Revs. last year, as well as from these enclosed "Peace Articles" which were laid before him (Rev. Van Sinderen) and his consistory, (ruling members, regeerende kerkpersonen) and which, as your Revs. can see from last year's letter, they declined. It came about, however, that our beloved and peace-loving minister came to us, nevertheless, during the past year, because a sufficient majority of the church had authorized us to call a minister. Your Revs. must know that in this country no consistory (kerkpersonen) has a right to call a minister unless the churches have authorized them to do so.

From experience, we are bound to declare in regard to our peace-loving minister, that what he proposed to Rev. Van Sinderen, was not mere talk. On the contrary, we are bound to say, and many of Rev. Van Sinderen's friends will testify to the same fact, that he (Curtenius) is constantly and earnestly exhorting us to peace. We are also proposing Articles of Peace to Rev. Van Sinderen and his consistory, (kerkpersonen). If they are willing to make peace, the consistory (kerkpersonen) at Flatbush is willing, in turn, to allow him his full salary. This is 28 or 29 pounds a year for the village of Flatbush. Van Sinderen's consistory, (kerkpersonen), however, declines such a proposal. With many friends of Rev. Van Sinderen, who are not of the consistory, it goes very much against the grain that Rev. Van Sinderen and his consistory continue to be so stubborn.

Moreover, Rev. Van Sinderen's best friends feel very uneasy about this—that often he inveighs publicly from the pulpit against Rev. A. Curtenius; namely, that that Assembly, which, according to its own declaration is neither a Synodical, nor a Classical, nor a Consistorial assembly, has imposed silence upon him, and dissuads the people from going to hear him. In the month of November, 1775, in his family visitation, he said to several church members, that Rev. A. Curtenius was under censure. In the same month he stopped two men on their way as they were riding to church to hear Rev. A. Curtenius. In the Spring of 1756 he buried Rev. A. Curtenius, as if he were a dead man, in the Flatbush cemetery and denounced him as an old rogue, etc.

All these revilings Rev. Van Sinderen put on our beloved minister; and we must declare that when the latter was told of it, not a word of abuse fell from his lips. On the last Sunday in May, 1756 Rev. Van Sinderen said openly from the pulpit that Rev. Arondeus had taken his own life, and was buried in a spot where such people are now usually buried. Judge for yourselves, therefore, Very Rev. Sirs, whether such things can serve to bring peace to the church. True, he will raise the objection against us that we are unwilling to pay the arrearages on his salary. For that we have good reasons; for he turned us out, who were the old and true consistory. Rev. J. Ritzema has declared under oath that he had advised Rev. Van Sinderen that he must keep, and not let go, the old and true consistory. Before the law he could effect nothing because he had let the old and true consistory go.

Had we not made it clear as the sun in our last year's letter to your Revs. that we are the old and true consistory, we might bring further proof in connection with his new deacons at New Amersfoort. These have in their possession a bond, taken by the old and true deacons, during their term of service. When these new deacons of Rev. Van Sinderen demanded payment, it was refused them on the ground that they were not the rightful seccessors. They consulted a lawyer about it, and he said that they could not demand payment because they were not the rightful successors.

So your Revs. can see how he has treated our beloved minister and how he is keeping the church in a state of unrest. We doubt not but that your Revs. will set those sins in order before his eyes, so as to make him feel heartily sorry for having treated us and the church as he has done. We and our minister will then forgive him; and when later he shall make it appear by his conduct that he wants to live in peace with us and the church, it may well be that, in case he is content to leave it to our free-will, we shall give him a goodly sum even, because we know that he needs it.

In closing we wish your Revs. all conceivable peace, not only upon your sacred ministries, but also upon your Rev's. persons and families. We remain Fathers and Brethren, your Revs. obedient servants and brethren.

In the name of all,
Johannes Lott, Elder.

Abram Blom, Elder
Barent Anderiese, Elder
Jurey Blauw, Elder

Rutgert Van Brunt, Elder
Anderies Stockholm, Elder
Jeremias Remsen, Elder

Flatbush, situated in Kings County, June 22, 1756.

P. S. Herewith go the documents proving what we have written in this letter.

CORRESPONDENCE FROM AMERICA.

Rev. Ulpianus Van Sinderen to the Classis of Amsterdam, June 22, 1756.

Portfolio "New York", Vol. ii. Also in Vol. xxiii, 455-8. xxiv. 55.

Very Learned Sirs and Much Respected Fathers and Brethren in Christ:—

Your very Revs. letter of October 6, last year (1755) I received with great pleasure on June 12, of this year. I understand its contents and hope that my reply to it may be satisfactory.

First, as regards the long delay of the Acts of the Coetus, held in the year 1754, which were promised so long ago, (I am obliged to say) that Rev. Ritzema is to blame for this. He did not send them over, as was his business and duty, but he purposely held them back. He did this, together with his party that he might thus more easily break down the Coetus, and then, as to other matters, do their own pleasure.

In the second place, there sprang therefrom that great stir on Long Island, by the unheard of introduction, by the gentlemen just mentioned, of Rev. Mr. Curtenius. And as, according to our Savior's saying, the children of this world are wiser in their generation, and it is better praevenire quam praeveniri, I do not at all doubt but that a great deal has been already written about this matter which may possibly differ considerably from what I am now writing.

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In order, therefore, that the Rev. Classis may, as it desires, obtain some light from this, our side, it will be necessary for me to inform your Revs. to some extent of my dealings with that party, which differs from me, for the purpose of seeking again to unite it with us.

Mr. Arondeus was condemned, together with his consistory, as can be seen from the extract of the Coetus Minutes, now in my hands. A copy of this, marked No. I, goes herewith. The action, as I think, was approved by the Rev. Classis of Amsterdam in a certain letter, part of which reads about as follows: "Further, that your Revs., in the affair of Arondeus, did, on September 12, 1753, finally decide the matter, without any hope of restoration (restructie), in spite of the appeal of John Lott and four others"......... Whereupon several persons handed me a letter in English, a Dutch copy of which accompanies this, marked No. II.

Not long after, Arondeus left Long Island. I then wrote a letter to the party differing with us of which I enclose a copy, marked No. III, but which that party left unanswered.

But meanwhile I made use of Rev. Ritzema, as counselor, although heretofore he had been very obnoxious to them. It was a long time after that he wrote me a letter of which a copy is enclosed, marked No. IV. To this I wrote a reply, a copy of which also I send your Revs., marked No. V.

Thereupon, on Nov. 5, 1754, three delegates came to my house, asking me to draw up a Plan with a view to peace and union. To which I replied, that I would gladly do so to the best of my ability, and this, I think I did. A copy of this Plan goes herewith, marked No. VI; also a copy of their reply, marked No. VII. But this reply was without signatures, the reason of which, any intelligent man who reads it, can guess.

Meanwhile, they were all the time secretly at work about getting a minister by themselves. To this fact the Messrs. Vrooman, Marinus and Freyenmoet can bear witness. But as these gentlemen were eager only on giving satisfaction to both parties in the best way, as the last named himself told me, they were dropped by them. And that faction of those who had always boasted that, for their money, they could get the best minister, found themselves deceived in the end. In the meantime, a report was spread that, at Hackensack there was a minister who, upon the arrival of a second minister, lost a considerable portion of his followers, and was obliged most of the time to conduct service before a very small congregation. I was told of this on good authority, Mr. Goetschius being present. Now, the fact is that his Rev. was the one who has the large following. Such a circumstance is, indeed, a hard thing for flesh and blood to bear; and so, if there was any minister to be got for them, that would be the man, (Rev. Curtenius), especially if, instead of eighty pounds, his Rev. were now promised one hundred and seven pounds, New York money, although it is this [illegible] . The matter was inquired into, though this was done against the wish of some, and the result was favorable. It is no wonder that some did not want the inquiry to be made, for the man, as I hear, is hard to understand, and this infirmity will doubtless not grow better with age. So far as I am informed, however, a difficulty had arisen about a call, which had been mismanaged, and about which complaint has been already made to the Rev. Classis.

But when it comes to carrying out the matter in the best way, a difficulty presents itself. Counsel was taken with Ritzema, a man who has the name of having an eye to gain, a man who carries away also the funds of our Coetus, and was unwilling to render an account. Report has it that, for one sermon, he took twenty-five pounds, but I do not undertake to prove this, as it was a work of darkness. What I believe of it I keep to myself. That man's own communications will sufficiently exhibit him to the very Rev. Assembly, as will also a letter which he wrote me about that matter, a copy of which accompanies this, marked VIII.

To return to the business proper: Shortly after the sending of that letter, three men came to my house, and, as I think, not without his advice, asked me to call a meeting of the consistory, saying that they had something to lay before that body. I consented, and it was done. The time for the consistory having arrived, again three men came who presented a certain writing, but they refused to give a copy of it. Whereupon the meeting declared that, under such circumstances, it did not care to hear it read. The men then, going aside for a moment, resolved that a copy of it should be given, and with the request that, as soon as possible the simple answer of yes or no should be given. A copy of this I enclose, marked No. IX, as also a copy of the answer of the consistory, marked No. X.

Meanwhile, a wonder! what happens? A report springs up to the effect that Rev. Curtenius is about to come (to Long Island). He allowed his name to be published by a certain Reader, (Voorleser) in one of the five churches, but not, as was proper, by me, as the minister, though a preaching service was held there every Sunday. The Rev. Consistory, hearing of this from both sides, delivered to the Reader a protest, a copy of which accompanies this, marked No. XI. They also send two men to Hackensack, kindly to tell Mr. Curtenius, both orally and in writing, to be careful about what he was doing. A copy goes herewith, of this also, marked No. XII.

But all was in vain. The man earnestly wanted to be on Long Island. Rev. Goetschius gives him a sort of testimonial, but it was never shown me nor my consistory. I asked Rev. Goetschius why he had done such a thing. He answered—"To be rid of ballast." To which I replied that the whole thing had been badly done, and that I would not have done such a thing. Of this I gave sufficient proof in the case of Arondeus, who more than once expressed his desire to have it, and that not without consideration, saying that he was willing to pay liberally for it. My answer to his Rev. was, that for that reason, I was the less inclined to do it.

Mr. Curtenius being neither able nor willing to draw back, again two men came to my house, and not, as I have reason to think, without Mr. Ritzema's direction, asking me if I would introduce Mr. Curtenius in one of the five churches. I gave those men a reply, of which I send a copy, marked No. XIII.

Meanwhile, Mr. Curtenius arrived on Long Island, on May 5th. On the 8th of the same month he had himself publicly inducted into office, with the words from Isaiah xxxii:18, 19. I kindly consented to offer prayer, after reading Numbers xiii. But all was in vain. That man, eager for reward, in one day, made a hateful church faction in a church. O tempora! O mores!

As for Mr. Curtenius, he never wrote a letter, nor spoke a word to me on this whole business. And although, being now here, where he can see my house from his, he has never yet set foot in my house. And thus also his Rev. has acted toward all those whom he himself made bitterly hostile toward him. For that reason I, too, am opposed to his perversity, having no (blank) for his person (blank—worn off at bottom of page).

It will, therefore, be in vain to attempt to secure for that gentleman, as a minister, a place in their hearts. Nevertheless, his adherents talk as if, already, in response to their communications, the Rev. Classis had expressed satisfaction with the arrangement. They further greatly comfort themselves with the thought that Rev. Curtenius has a near blood relation in the Rev. Classis, who will do his best for him, etc. (Referring to Prof. Peter Curtenius).

For the rest, the reason why I did not write about this business is that I brought it before the Rev. Coetus. That body has already given its utterance on it, and, in writing, prohibited his Rev. from preaching, as the accompanying document shows, marked No. XIV. He did not, however, regard this action of the Coetus, and so, in some respects, did worse than Arondeus; for he, when he was forbidden to preach, did keep quiet for a while. This fact Mr. Curtenius knows, for he himself helped to enforce the action.

I thought I would keep quiet hereafter, as I am very tired of disagreements with these stubborn and unchristian people. With them I have had troubles now for nine years, and I desire also to relieve the Classis of the business. I want to avoid any more excitement; for it is a comfort to me to remember the words of my father,—if I do not deceive myself—"That I may find favor with those who fear the Lord." I am going to communicate to you, Rev. Fathers, my father's words on that subject:

"As to your long journey, I can easily imagine how difficult it must have been. I am easily troubled at the thought of it, but hope that, in answer to our united prayers, you will, by God's guidance, reach, at last, the place of your desire. You will then have reason to magnify the Most High with thanksgiving for your successful voyage. Should God permit me yet to hear of that in my old age, it would cause me to rejoice with my whole heart; I would feel indebted to glorify His adorable and matchless name, not only with the mouth, but also with the heart. My earnest and humble prayer to the Most High is, that He may bestow upon you more fully out of the abundance of His grace, and make you ever more fit for your ministry; that He may cause you to find favor with the inhabitants of Long Island, and particularly with those in your place who fear the Lord," etc.

My aged father was permitted to hear this before his death. But of all my many adversities I never wrote my father, well knowing that such information would be of no comfort to him in his old age. The time for him to hear such things is now past; for, at the age of eighty-two, he fell asleep, and his place is already filled again. I doubt not but that now he is enjoying the reward of the upright, which I, too, am striving for. Henceforth I commend my way to God, and to His adorable providence, assured that He knows better than I do what is for my good and happiness. For surely we know that "He that spared not his own Son, but delivered him up for us all, how shall he not with Him also freely give us all things." Rom. 8:32.

Did the Rev. Classis have something to ask of me? I too have something to ask, namely, that it may please the Rev. Classis to give me its helping hand, so that I may get my salary, in amount, five or six hundred pounds, in order that I may not only support my family, but also, if it please God, bring up my son, who is now at the end of his seventh year, in the sacred ministry; for he is of a line of christian ancestry. His father is a minister, and so was his grandfather, after whom he is named. The latter had also two uncles, already deceased, who were ministers, and three nephews, who are still living, (in the same profession).

N. B. Rev. Sirs, there would be no difficulty, if I were but willing to take part in their iniquity, and if I did but side with them and against the other party, as indeed I have been asked to do. Mr. Curtenius ought, humanly speaking, never to have come here, but the people—(blank—illegible).

Ulpianus Van Sinderen, V. D. M.
In Kings County on Long Island.
Flatbush, June 22, 1756.

CORRESPONDENCE FROM AMERICA.

The Consistory of New York to the Classis of Amsterdam, July 10, 1756.

Portfolio "New York", Vol. ii. Also in Vol. xxiii. 453–5.

New York, July 10, 1756.

Very Rev., Much Respected Sirs and Brethren:—

Your Revs. writing under date of Jan. 13, 1756, signed by the Rev. W. Peiffers and R. Schutte, came duly to hand in the latter part of June, and was read in our consistory. But every one of us listened to it with extreme astonishment. We were not able to understand what could have moved your Revs., or what reason we could have given your Revs., to write us in such a strain, with such severe expressions and undeserved rebukes. What have we, the Church of the City of New York, done? In what have we sinned so heavily, to be reprimanded by your Revs. in such a way?

1. We have never meddled in the matter of Rev. Haaghoort concerning Paramus, either to favor or to injure him. We have never given a final decision on that case, but declined to do so. With your own eyes, your Revs. can see this from the minutes of our consistory, which Rev. Ritzema has forwarded to your Revs. for the purpose of showing your Revs. how we have conducted ourselves in this affair; also, at the request of Revs. Haaghoort, Ritzema, and de Ronde we wrote only at the end of his Rev's. letter. It is, indeed, true, that that affair about Paramus came only from one side before our consistory; also, that in regard to the newly organized Coetus, (that is true?) of which mention was made in Rev. Haaghoort's letter; but not that our ministers or the consistory approve and hold to be true that communication which was signed by Rev. Haaghoort as Director, as your Revs. seem to understand it. (See Nov. 25, 1755.)

On the contrary, our ministers have, with us, been unwilling to give any decision in that matter. We did not want to enter into it, unless both parties should desire to leave it to us for judicial action. For that reason also we did not try to improve the style or spelling (of that document) but paid attention only to the points which were presented to us, without giving a single opinion on them. Therefore, if your Revs. will take it in good part, it was simply a misconception (on your part) that our ministers and consistory had given their approval (to that document.)

2. Moreover, Rev. Sirs, what have we to do with the quarrels and disputes of churches outside of New York? Or how is it that the church of this, our city, should, with your Revs., come into such special consideration, as if all the churches were under our jurisdiction. That would be just as if we should by "Amsterdam", understand all the seven Provinces with the cities and villages belonging to them, together with their churches. It seems to us that the Rev. Classis does not yet quite understand the situation in this our country. We have reason, also, to ask, how it can be consistent with prudence, righteousness and christian discretion, such things as christian ministers ought especially to practice, to treat their brethren thus; to charge them with such evil-doings as though they were destroyers of that Temple which, day by day, they are jealously endeavoring to build up.

Can we help it, that in other churches, outside of this city, as those on Long Island and elsewhere, affairs are in such confusion? And that people bite and devour one another? We are heartily sorry for such things, and often put forth our efforts to quiet them, although for the most part we come off with ingratitude and vexation. And are we the New York churches to be counted among those churches, by your Revs., as though we strengthened them in their disputes, and conspired with the disobedient? Whereas, here in New York, we are enjoying such rest and peace that we may boldly say, there are to be found few churches, whether here or elsewhere, in which things are done in such a peaceful and orderly manner. How then must it grieve all of us to be counted with the multitude of such refractory ones, haters, envious persons, self-seekers, and such as keep up, and continue in quarrels and disputes—things in which we have no part nor lot.

3. Then for you to bring up again those old matters of the year 1748! What has the consistory of the city of New York to do with them, that they should be called to account for them? It has never meddled with those things. If Rev. Ritzema wrote your Revs. privately, about them, why not reply privately? In a word, so long as there has been a church in this city, we do not think that the Rev. Classis has ever ventured to write to our consistory in such a way before. Surely, we might write much, and that justly, in reply thereto; but, since we seek to live in peace with your Revs., it must suffice that WE—who are glad to show your Revs. all proper respect, and are willing enough to listen to your fraternal counsel as occasions arise, but who can, nevertheless, not bear to fall under your Revs. suspicion,

and to have our good name violated, that WE REQUEST your Revs. most kindly, not to take us, who are in this church, for such a quarrelsome and uncharitable set of people, etc.; and not to accuse us of such unchristian doings; also that you would apply such severe rebukes to the right subjects who are justly deserving of them.

Your Revs. may rest assured that we, looking up to God, shall use every possibly means for the preservation of the love, peace and edification of the church. We also hope that your Revs. counsels and admonitions may cooperate to the same end in the other churches of this country, in order that the true Zion may be built upon right and immovable foundations.

We conclude with the hearty wish for Jehovah's salutary blessing upon your Revs. persons, assembly and sacred ministry, naming ourselves, with all respect,

Very Rev., Much Respected Sirs and Brethren?

Your Very Revs. obedient servants and brethren,
Lambertus de Ronde, Ecc. h. t. Praeses
Joannes Ritzema, V. D. M.

Elders.
Abraham Lefferts.
Joris Brinckerhoff
G. Johnson
Jas. Roosevelt
Corn. Wynkoop
Elbert Maering

Deacons.
Theodore Van Wyck
Cornelius Clopper, Jr.
John Breevort
Anthony ten Eyck
Peter Keteltas
Peter Bogert
Richard Van Dyck
Gerard Wm. Beekman.

Church Masters.
Isaac Roosevelt
Dirk Brinckerhoff
Johannes Durje

ACTS OF THE CLASSIS OF AMSTERDAM.

Signing and Reading the Formulae of Concord.

1756, July 19th. Art. xxxiii ad 33. The Classis is careful that this article be maintained. The Classis also wishes that the Synod of Gelderland would be content among themselves, as the circumstances of their affairs require. Let them manifest their own watchful care, without further urging the concurrence of the Synod; for it is to be feared that this would give occasion to disturbance rather than edification. The Classis charges its delegates, in case a resolution should be adopted in regard to this, contrary to its expectation, to take it ad referendum. Further, this Assembly awaits the report of the Rev. Deputt. xiii. 109.

Report of the Committee ad res Exteras.

Art. xi. The Messrs. Committee ad res Exteras reports an extract from a letter of Theodore Frielinghuysen, minister at

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St.(?) Albany, of February 20, 1756. This letter serves as an accompaniment to the Acta of the Coetus, as they call it, held at New York October 7, 1755, and following days. xiii. 114.

The Synod of North Holland, July 27–August 5, 1756, Condemning the Action of the "Coetus," in Turning itself into a Classis.

Article 46, Second Part, pp. 35–37, Vol. 63. [First Part relates to Pennsylvania.]

(NEW YORK.)

Further, Rev. Boskoop put into the hands of the Committee a bundle of sealed papers, addressed to this High Assembly, which the Committee thought related to the Pennsylvania Church, but on opening, found that they were sent from New York in North America. Although the Committee could well enough have withdrawn itself from this difficult work, seeing that the New York churches, subordinated, as they are, to the Classis of Amsterdam, have no connection with those of Pennsylvania, and to this matter might have been put into the hands of the special committee, yet to serve the Christian Synod and to expedite its business, the committee consented to take it in hand.

I. These papers contain:

A. Three letters written by Rev. (Theodore) Frelinghuysen, minister at Albany, to Rev. Haaghoort, minister at Second River—all relating to a Plan, or Project, devised, as it seems by Rev. Frelinghuysen, not only to form among them an Ecclesiastical Classis, but also to establish an Academy or Seminary.

1. The first letter dated Jan. 27, 1755,

(a) Serves to make known this purpose, (as voted on by several churches), to Rev. Haaghoort, and to show him the benefit of it;

(b) To ask Rev. Haaghoort to attend the meeting called for the 29th of that month at Hackensack for the purpose of conferring about it.

2. The second letter, written Jan. 30, 1755 is designed to get Rev. Haaghoort to consent to that Plan.

3. The third letter, dated April 17, 1755, contains

(a) A notification of an action taken by the churches with a view to presenting that Plan to the Christian Synod and asking that very Rev. Assembly for its ratification and support.

(b) A request addressed to Rev. Haaghoort, that with an elder from his church, he would go to New York to attend the meeting or Conference called there for the 27th of May, and to help in promoting that matter and bringing it to completion.

B. Some documents that related to those letters, such as—

1. A protest of Rev. Haaghoort against the Conference Assembly,

(a) Showing the illegality, the baseless nature, the bad faith and the undue haste which characterized Rev. Frelinghuysen's Proceedings in this matter; likewise the consequences which, he feared, would result in the event of its being carried out;

(b) Protesting, therefore, against everything which had been, and further might be done in that matter;

(c) Demanding a copy of the transactions of that Assembly and of everything that related to it, with a view to his setting forth the matter before the Synod of South Holland, and especially that of North Holland.

2. This protest was fortified by yet two other documents.

(a) A certificate given by the consistories of Philipsburg and Cortland Manor, dated June 18, 1755, serving as a closer construction of what Rev. Haaghoort had taken exception to, in his protest against Rev. Frelinghuysen;—requesting to be considered as taking part with Rev. Haaghoort in protesting against it.

(b) A letter accompanying this protest sent to the Synod, signed by Rev. Haaghoort and by four other ministers, and four members, besides. In this letter they—complain that in that Conference no attention was paid to the request of Rev. Haaghoort; that, having broken down the Coetus, it had at the same time changed itself into an extraordinary Coetus, and had taken such action and exercised such power, as must bring in its wake the destruction of many churches; they request that, not only for themselves, but also for the churches of Second River, Paramus, Tappan, Hackensack and Schraalenberg, they may be considered as likewise protesting, as did also the Consistory of New York; they refer themselves to what has been more fully written to the Rev. Classis of Amsterdam.

II. The Committee, after having read and discussed these papers,

A. At first thought that this matter had not yet come to its full maturity, because Rev. Frelinghuysen, while he seems to have been appointed by that so-called Conference Assembly to cross over to Holland and to present the known request to the Christian Synod, had not yet arrived, and so the matter might as well be postponed until more light had been received from Rev. Frelinghuysen.

B. Nevertheless, having afterwards, to gain more light, conferred with the Brethren from Amsterdam, they changed their mind, and, in order to heal the disruptions of those churches as soon as possible, they have, upon the information given by the said Brethren from Amsterdam, come to the conclusion that the scribe of this Synod might write to the churches of New York:

1. That the Christian Synod can in no wise allow a Classis to be formed in that country—for the very same reasons which the Classis of Amsterdam had at length laid before them:—to go to work thus out of concert (de concert) with a Classis (independently) to which they seem indeed to stand in the closest relation.

2. That the project of establishing an Academy or Seminary must be held to be impracticable, and not much more than an idle fancy, because, without doubt, capable persons are wanting for Professorships; or, if such might be found there, or later come there, there is not the least fund for their support.

3. That the Christian Synod advises them to continue in correspondence with, and subordination to the Classis of Amsterdam, and to turn back as one man, to restore the unhappily broken Coetus; and they add, that the actions which have been, or in future might be taken by the one or the other separate part thereof, must be declared void and held as of no value.

4. For the rest, the Committee are of opinion that they ought

indeed to be sharply rebuked for all their quarrels and dissensions—which are but fed the more by these and such like things; and earnestly exhorted to restore the observance of peace, mutual love and harmony, in order that the Zion of God may be built up in those places without the sound of the hammer.

This report was unanimously adopted by Synod, and the Committee on this matter were thanked for their trouble by the president.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Le Fevre Called to Surinam.

1756, Sept. 6th. Art. 3. There was read a letter from Mr. van Meel, as secretary of the Suriname Society, containing a request from the Messrs. Directors of that Society, that Rev. Eliah Le Fevre, at present French minister at Voorburg, and appointed French minister of the Walloon Church in Suriname, may be further qualified ecclesiastically. The instrument of appointment was also exhibited by Rev. Le Fevre, who thereupon, after showing very laudable certificates from his Voorburg Church, was called ecclesiastically by the Classis to the ministry of the church in Suriname; and Deo Volente, shall be installed at the next January Classis when he shall have taken leave of his church at Voorburg. He shall be given an extract of this. Quod factum. xiii. 115, 116.

Report of the Committee ad res Exteras.

Art. 12 ad Art. xi. The Messrs. Committee read an answer to the letter of Rev. Frielinghuysen, as also one to the letter of Bekkering. These answers were approved, with expression of thanks to the Committee, and the request that they be forwarded.

Those gentlemen communicate also a letter from Rev. Yver of Paramaribo, of June 15, 1756, requesting a dismissal from his office there. He shall be written to, to the effect that the Classis having seen his dismission therefrom, it also dismisses him so far as it is concerned, although reluctantly.

Rev. Schutter also communicates a letter from John Elles, of Curacoa of June 1, 1756, to himself, speaking of later information which he will write about his work. xiii. 119.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Sept. 6, 1756.

No. 247. See Answer, No. 62.

1. Letter from Rev. Theodore Frelinghuysen, dated Feb. 2, (20?) 1756.

1. He wishes to have it understood that the Reformed Dutch ministers, instead of being zealous for the Doctrines of the Truth which are according to salvation, allow their hands to hang down slack.

(1). The Presbyterian Brethren have now for a long time held their Presbyteries and Synods; and in recent years have instituted a College in the Province of New Jersey.

(2). And that the Episcopalians are advancing with lively steps; and they will gain ground, especially if they attain their object in the College begun in New York.

(3). The Reformed Dutch Church, meanwhile, is in a desolate condition:

(a) It has neither a Classis nor a Synod; neither has it any Seminary for the instruction of those who wish to devote themselves to the study of the learned languages, on the sciences, or the arts, or particularly, Sacred Theology.

(b) There are many churches without pastors, and which do not know how or whence they are to be supplied.

2. Thereupon, he further says, that the time has come that their eyes are somewhat opened; that by far the greatest portion of the churches, in the provinces of New York and New Jersey, have entered into an agreement or pledge, (unie of verbond) to put forth all their endeavor to be formed into a Reformed Classis, according to God's Word, and in harmony with the Synod of Dort; and to institute an Academy, Seminary or Training-school, (Kweekschool) for the propagation of pure learning, in order that the Lord's Temple may be built up among them.

N. B. He speaks subsequently of Tobiases, Sanballats, and Geshems, who try to prevent this; and he complains, in particular, of the Consistory, of their chief Reformed Church, first in rank,

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that it has dealt disloyally, and, in connection with the ruling Arminian party; tends to oppress the truth and piety, and to lord it over God's heritage. But now that this party had disappointed them, they wanted to return to the old regime, (huishouding.) This, however, is bringing everything into confusion. He thinks that the Classis perceives this from what has been done by them, (1) In sustaining that intruder, Arondeus, and oppressing the lawful minister of that place. (2) They make things still worse by strengthening the hands of the wicked on Long Island and at Hackensack.

Wherefore he asks that the Classis, which in his opinion knows that his church is pretty high-toned, (gallious), will please aid him and those who agree with him, with good counsel and good deeds, in seeking the good of Jerusalem. He concludes with salutations. xxiii. 435, 436.

Answered, Sept. 6, 1756.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. Theodore Frelinghuysen of Albany, Sept. 8, 1756. Vol. 31, page 113. No. 62. xxiv. 52.

Rev. Sir and Beloved Brother:—

In answer to your letter of Feb. 20th 1756, accompanied by a large document with the title of "Acts of the Regular Coetus, held in New York, Oct. 7th, 1755," the Classis briefly responds as follows: That she has already given her opinion expressly on the matter of establishing a Classis and a University in New York to the effect that it is impossible to do so, and it would also be harmful. Having now notified you of our opinion, she thinks it unnecessary to elaborate further on this subject.

We answered on Dec. 9th, 1755, the letter dated Sept. 30, 1755, of the Rev. Ritzema, as president and the Rev. Verbryck as scribe, and which was accompanied by the Acts of the Coetus of Sept. 17, 1754. We need only to add that the Christian Synod (of North Holland), held this year (1756) at Enkhuysen on July 27 and following days, to which body a letter was also written on this business, (of an American Classis and Uuniversity), agrees with our resolution.

We again request you to unite yourselves with the others into a Coetus. This will afford us an opportunity to correspond with you in a useful and successful way, for we can accomplish nothing so long as you remain divided. We declare all your private Assemblies, decisions, censures and plans as null and void. We hope to hear that this counsel of ours, so very useful to you, is accepted, in order that we may rejoice in your welfare.

Having prayed for you personally as well as in your holy office, and also for the church over which God has placed you as head, we remain, Rev. Sir and Beloved Brother, Your humble servants and brethren, In the name of the Classis of Amsterdam,

R. Schutte, Ecc. Amst. Depp. Cl. h. t. Praeses.
John Boskoop, Ecc. Amst. Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
Sept. 8, 1756.

CORRESPONDENCE FROM AMERICA.

The Coetus of New York to the Rev. Classis of Amsterdam, October 7, 1756.

Portfolio, " New York ", Vol. II. Also in Vol. XXIII. 458–460. xxiv. 55.

To the Very Rev. Classis of Amsterdam.

Very Rev. Sirs, Much Respected Brethren, Members of the Very Rev. Classis of Amsterdam:—

Your Very Revs. missive of December 9, 1755, despatched on January 10, 1756, by the shipmaster, Jan Waldrong, we received from the hands of Mr. Joris Brinckerhoff, merchant and elder at New York. He knows very well that we are the parties, to whom the letter according to its address, (The Coetus of New York) belongs; for we are the true and still faithful members of the Coetus at New York, appointed as such by your Revs.

We are glad to learn that your Revs. now understand the aim of our (Coetus) Assembly in changing itself into a Classis, conformably to the word of God and the Church Order of the National Synod of Dordrecht, 1618-1619; as also (that you now understand our aim) in seeking to establish a SEMINARY. In this latter object Rev. Theodore Frielinghuysen of Albany has been the prime mover. But, Much Respected Brethren, we freely confess that we have never been able to understand why the establishment of a Seminary, (to which the Coetus, as well as Frelinghuysen, who is a member of it, is inclined), should subvert our plans for a Classis.

Your Revs. were informed of this proposal (for a Classis) in a letter of September 30, 1755, signed by five ministers and four elders. This was a full year after the action of the above named Coetus, which was gathered together at that time, indeed, without our knowledge. As to "Academies" subverting the plans for the organization of "Classes", we are of opinion that, (to use, with your Revs. permission, your Revs. own pleasantries), all the great and small lights in the Ecclesiastical—Heavens cannot lead us to take that view. This is possibly, because the constellation of the five above named planets,* with their satellites, [certain elders] owing to their great distance from the Sun,† send forth a brighter light toward the Ecclesiastical-Heavens of Septentrio and Orion,** than toward our warmer horizon, where we are better acquainted with them, and are more sensitive to their influences. However, we are looking forward to a time when, with the coming season of spring, the Sun of Truth will throw its beams more northward over the American Ecclesiastical Heavens, which Boreas has well nigh chilled. Then the light of those planets will become somewhat dimmer, and the Major of the East—if something of the old astronomy still sticks to him—will understand that the phenomenal [treasure?] now in the American Ecclesiastical Heavens, erroneously calculated, by the five formally referred to Almanac-makers, is a star which will give them, Majors occasion to open their treasures. This will be to the grief and reproach of the Herodians. These things will then be sources, not only of money, but of wisdom also, for fitting up that Castle in the Air of an Academy; and, along with it will be the christian youth, swarming in the ether of those Ecclesiastical Heavens, who will be set apart for the Sacred Ministry. [Very difficult to translate.]

We cannot conceal the grief which we feel that your Revs. received from the five above alluded to ministers, such misinformation; intimating that we, having left the Coetus, had together with Rev. Theodore Frielinghuysen, set up a new Coetus, etc. How contrary to truth this is, your Revs. can see well enough from the conduct of Rev. Ritzema. He, in opposition to the action of the Classis and the Coetus, appointed a meeting at Flatbush, and installed, Rev. Curtenius as the successor of Arondeus there. The same may be understood from the doings of Rev. Haaghoort at Hackensack and Schralenburg. In opposition to many petitions of the neighboring ministers, he took it upon himself to appoint, at Hackensack, certain dissatisfied members of those churches as elders and deacons; and thus he organized a full anti-consistory. For this act the Assembly of the Rev. Coetus, which had been specially called for that purpose, suspended his Rev. and disciplined those members.

Nevertheless, his Rev. installed those men, helped them in calling Rev. Schuyler, and installed him, when he came, in their two houses of worship. Rev. Van der Linde also took all this in good part. What, then, would be the position of those gentlemen, if their Revs. were plainly told that there is still a Coetus, and that we constitute that Coetus? They would have to deny it, or they would not have earned the money received for such conduct. Their work also would then be illegal, and on the other hand, the ecclesiastical discipline exercised on them would be legal.

Your Revs. complain about the unsuitable character of the composition, and the obscurity of the Minutes, and of the fact that the churches consented to the organization of a Classis. But, presently, your Very Revs. will better understand this whole matter, when you come to consider how treacherously and preposterously Rev. Ritzema has acted in sending over the reports, in order to make the matter obscure and distasteful to your Revs. His Rev. and the others of his party attended the meeting which sought to make a Classis, and actually demanded one. But this

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* Haaghoort, Curtenius, Ritzema, De Ronde and Van der Linde, being the "Conferentie".

† The Classis of Amsterdam.

** Septentrio, or Ursa Major, the Great Bear, the seven stars near the North Pole; while Orion lies toward the south. The remoter regions of the North and South, rather than nearer home, their light shines.

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they did, not because they wanted a Classis, but in order that they might break up the Coetus. This very thing Rev. Haaghoort boasted of—that he had cast off its bonds, and then—that done—God pity us, (het zy Gode geklaagd), they beat their fellow-servants and did eat and drink with the drunken. They saddened the hearts of the righteous by perfidy, and strengthened the hands of the ungodly, in the case of Arondeus, who even obtained a large sum of money.

As the reasons given by the Rev. Consistory of the City of New York against the Coetus, and its improvement or change (into a Classis) have impressed your Revs. favorably, with your Revs. permission, we will do ourselves the honor to reply to them in another letter, possibly accompanying this.

But we have yet one observation to make: that that CLOSED LETTER to the Synod, together with the circumstantial account given by Revs. Curtenius and Ritzema, [of Sept. 3rd 1755,] in which they said five ministers acquiesce, as mentioned in your Revs. letter, WAS not at all composed by order of the Coetus, but is spurious, fictitious, nil, and belongs entirely outside the Coetus. Against such letter we protest most earnestly; and we most heartily and fraternally beseech your Revs., out of the respect and tender love which we have for your Revs. not to be influenced by that communication.

We are very sorry that your Revs. have such a dread of the intended improvement in our church assembly, (turning the Coetus into a Classis), and that you intend, through your commissioners, to raise your voice in the Synod, against the change, as an irregular enterprise, and whose influence will extend far into the future; (that you intend to oppose it) before your Revs. have been apprised of the reasons which are to be advanced in its favor, and which are to be submitted to the judgment of the Rev. Synod.

The reasons which are quoted in your Revs. missive, collected out of the circular letters sent to the churches, and seized upon by your Revs.—we have never had these chiefly in mind, nor have we proposed them as our only or chief arguments to be laid before the Classes and the Synods of the Fatherland; but these were only to show our own churches the necessity and benefits of our salutary aim. And we hope your Revs. will before long learn, with the Rev. Synod, what churches are in favor of, and what churches are against a Classis; that is, with the exception of the parts and fragments, which Haaghoort and Ritzema have here and there torn off from the regular churches, in order that their Revs. might not be found naked.

We ask, besides, with all fraternal submission, that we may be permitted to refute your Revs. counter-arguments and objections which are noted in your Revs. communication. For this we shall keep ourselves prepared when occasion offers. And not only before your Revs. and the Christian Synods of South and North Holland, but also before the entire Reformed World, we shall demonstrate, that the FOUNDATIONS on which we desire to build, with God's help, our Dutch Reformed New Netherland Zion, ARE NOT the "Air Castles" of a Cartesian *phaino* (*thesauri?*) nor a conclave of ministers, nor the mere customs of (East) Indian islands, or Hottentot shores, etc., but the FOUNDATIONS of the Apostles and Prophets, of which Jesus Christ is the chief cornerstone; and (the foundations) of the Church Order, appointed by the National Synod of Dordrecht, 1618-1619, even the Constitution of the Reformed Church Government in accord therewith.

It is by this Plan, indeed, that we shall be prevented from cutting ourselves loose altogether from the Church of the Fatherland; or from becoming in character, a reproach to the Classis and Synods. And only thereby, also, shall we be delivered from that power of Prelacy, or of Independency, under which we are groaning. Our aim is, that we may rejoice together in the exercise of knowledge, in experience, in confession and in practical piety; also in the defense of our most holy Reformed Faith, that thus we may subserve God's counsel, and afterward be received into His Rest.

In closing, we express our heartiest acknowledgements of your Revs. care, and continued offers of correspondence, for the promotion of the welfare of our churches; and we pray that your Revs. may be pleased to forgive us, if we have given expression to anything which is not becoming. We wish your Revs. every blessing, and with entire sincere respect and reverence, as also with a hearty brother-love, we sign and call ourselves, Your Very Revs. brethren and obedient servants, the Coetus at New York. In the name and by the authority of all,

Samuel Verbryck, p. t. Praeses.
R. Vrooman, p. t. Scriba.

In our Coetual Assembly this day, October 7, 1756.

CHURCH OF NEW YORK.

New York, October 8, 1756.

Consistory held etc.

Present: Domines J. Ritzema and L. de Ronde.

Theo. Van Wyck Jno. Brevoort Cor. Clopper Pieter Keteltas Anthony Ten Eyck	Deacons.	Abram Lefferts Jakobus Roosevelt Simon Johnson Joris Brinkenhoff Benj. Wynkoop	Elders.
		John Duryee Isaac Rosevelt Abram Lott	Church Masters.

Leases were presented of two farms on the Manor, of which one, was for Hendrick Kien, (?) being the lot with the "Boslot", thereby, marked -※ 3 on the Map; the other for Hendrick Teneur, marked ·※7 on the Map. Whereupon it was agreed that the seal of the church should be affixed. This was done.

ANTONIUS CURTENIUS DIED OCTOBER 19, 1756. FRAGMENT OF AN OBITUARY.

Kings County in Mourning:

On account of the happy decease of the Rev. Antonius Curtenius, in his life, the faithful minister of the five combined congregations of the Dutch Reformed Church on Long Island in Kings County; and who went to his rest in the Lord, at his residence at Midwout, on the 19th of October, 1756, in the 59th year of his life.

Mat. 5:9. "Blessed are the peaceable." (According to Dutch version).

This thought in our Lord's Sermon on the Mount is, I think, very appropriate and applicable to our deceased minister, just mentioned. I will, therefore, attempt to explain and apply these words somewhat on that ground, keeping steadily in view our late friend, well known for his unusual love of peace, and his persevering efforts to make peace.

I will speak, first, of the Disposition—peaceable; and then, of the Divine Approval and Promise respecting it—Blessed are they!

I. Peaceableness is a state of mind which enables its possessor to accept with calm resignation all that is allotted from above, without envying others their gifts

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and privileges. The eye of such a one being single, his whole body is full of light. Mat. 6:22.

Thus, there are meant here those peaceable people, those peace-loving friends of God who with all their powers aim at the upbuilding of the Spiritual Jerusalem, and try to bring to it "living stones", to prepare them and join them together, 1 Pet. 2; and thus, through the love of Christ ....
.... (Missing) ....
....

Those who were somewhat acquainted with out deceased minister and knew his peaceable nature and disposition, will, if free from prejudice, readily see that this promise of the Savior is, in many respects applicable to his Reverence. The congregations of Kings County must vividly recall, how to their earnest, yea, I may say, divine call—a call so unanimously offered to him, without any effort on his part; for the domine replied: that, before he could consent to it, peace must be made with Domine Van Sinderen and his dissatisfied membership. Again and again his Rev. urged this point; yea, even before accepting his call, he made in his own handwriting, to Domine Van Sinderen and his friends an offer of peace and friendship; but this, too, was without result.

It is known also that his Rev., during his residence in these parts, ever since his 26th year, both in his former charge and in this his last one, did conduct himself like a peaceable, yea a peace-making minister, in a blameless manner. All his efforts were directed to bring peace to the alienated minds of the dissatisfied members and to remove hinderances. Indeed, he brought it so far at last with his Consistories, that they consented to a general family visitation, to invite all the members without regard to partisanship to the Lord's Most Worthy Supper. With this, his Rev., though groaning under bodily weakness, had made a beginning; and to his comfort, it found entrance with many; but, afterwards, to his heart's sorrow, he met with uncivil treatment, so that, vexing his righteous soul on account of the fruitlessness of the effort his exhausted spirits increasing his bodily weakness—his Rev. took to his bed. Till the last he showed his love of peace, in being reconciled with God and with all men. After an illness of about thirty days, he was released by a peaceful death, crying out, at the moment of parting, "Death, where is thy sting, etc." 1 Cor. 15:55-56. His dear congregation, his friends, but, most of all, his afflicted family, while unusually grieved by his death, are, somewhat refreshed by his glorious word of farewell, and his blissful departure.

Dear friends, brethren and sisters of the still alienated congregations in Kings County, be ye moved and stirred up by this case of death, to seek the desired peace which this peace-loving care-taker of souls would have bought as with his blood, exhausted, as he was, by his labors of love. Think of his peaceful efforts, in which he persevered to the end. Do not fail, then, to follow after this wished for peace. Remember, you will by so doing, serve the Great Teacher and Spiritual Physician, who will sustain you with wisdom and power, if you keep on in His work. Yea, you will, by so doing, as Peace-makers, be called God's children here, and hereafter—His friends. Then, on putting off this earthly tabernacle, you shall have a house built by God. And on the Day of Recompense you shall hear, (Mat. 25:34), "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

CORRESPONDENCE FROM AMERICA.

The Opponents of the American Classis and Academy, or the Conferentie, to the Rev. Classis of Amsterdam, dated November 9, 1756.

To the Rev. Classis of Amsterdam:—

Since the Rev. Ministers and Elders, who still call themselves the Coetus, undertake, without us, to answer the letter which you wrote to us, in reply to that which we sent to you last year, along with the minutes of the Coetus for September, 1754, we cannot be silent, but must present various matters to you, without being guilty of needless repetitions of things mentioned. This may seem to you an evidence of partisanship; but we declare that we hold nothing in the world in so much abhorrence, and desire that only truth and peace should remain in the midst of us, and of all God's congregations.

Could we be silent without injury to God's cause and his Church? when we daily see and hear such sad complaints of congregations and ministers against the unrighteous dealing of the brethren who call themselves the Coetus, who desire to dispose of everything according to their own views, and condemn in an unkind and unmerciful manner those who will not act with them, making them out to be disturbers of the peace, violators of the Church Order; and what is more, doing nothing else themselves than making disturbances, as might be shown by a number of examples, whereof, however, these few are enough.

1. You are aware how much right the people in Queens County had (considering the behavior of Dom. Van Sinderen and his party) to look around for a teacher for them, being the old and lawful Consistory. Their choice fell upon the blessed Anthony Curtenius, who, to the grief of his friends, departed this life on the 19th of October last. Yet this excellent character, known to all for many years as a worthy divine, has been censured by the Coetus, to his pain and that of his friends, and to the derision of them that are without, while all his course shows that he has been a seeker of peace and quiet, even amid disturbances, and that he bore a good conscience before God in his work.

2. We keep our eye upon the old congregation of Hackensack, which Dom. Curtenius has just left. The attempt has been made in various ways to thwart them in the choice of a pastor in his place, but the congregation has not yielded to the pressure, but called Dom. John Schuyler, of Schoharie, of whose doctrine and life we cannot speak of our own knowledge. He came to the help of the congregation, and immediately was put under censure by the Assembly. No notice was taken of this; yet it had sad consequences, for men tried as far as they could to make his ministry fruitless, and to persuade the ignorant that it is not only unlawful for him to administer baptism, but that such service, when performed by him, is invalid; so that the children that he baptizes cannot be heirs of their parents, but must forfeit their inheritance into the hands of the King's Attorney-General, by which no small stir has been created.

3. The censure imposed on Dom. Haeghoort has not had much influence in his own congregation, but has made considerable bustle in that of New York. For being in the church there one afternoon, when Dom. Ritzema preached and a child was to be baptized, he, according to custom, baptized it. Afterward the father came to Dom. Ritzema, and said that if he had known that Dom. Haeghoort had been censured, he would have taken the child from him in the face of the congregation. This was caused by one of Dom. Goetschius's followers from Hackensack, who went to the father and said, "Your child is unlawfully baptized, because Dom. Haeghoort is under censure, and can neither preach nor administer the sacraments." The New York ministers have had much trouble to satisfy the man.

4. We turn to the Raritan congregation, made vacant by the death of Dom. John Frelinghuysen, where for two years they have been left almost without any divine service, although the congregation is large and scattered, and affords work for more than two ministers. Matters are now a little better. A great part of the congregation was induced to call Dom. Fryenmoet, (a fugitive minister, who had been compelled to leave his place through danger of the public foe;) but a committee or Circle of the Coetus was called in, who did what they could to remove him, and now have succeeded, an account of which, we doubt not, you will receive from the suffered. The consequences of this cannot be other than bitter, all the service now being rendered by those who call themselves the Coetus, to the dissatisfaction of the greater portion of the people. All these things make the name of Coetus hate-

ful to all who have any knowledge of the Netherlandish Church constitution, which allows no lordship over God's heritage. Consequently, their congregations, from time to time, are divided: the congregations of New York, Albany, Kingston, and many others, abide by their purpose to have nothing to do with the Coetus; others issue their calls with the condition that the minister shall not be a member of it, as the congregations of the Manor of Livingston, Claverack, etc., have already done; and we are assured that the congregation of Long Island, made vacant by the death Dom. Goetschius's brother have, without any call or commission, officiated for more Coetus. Our daily experience teaches us that it is needless to state what injury and reproach these proceedings must cause the Netherlandish congregations from those who are without.

5. No less trouble was occasioned to the congregations of Hackensack, Schraalenbergh, and Paramus, by Dom. John H. Goetschius and Henry Frelinghuysen, who, having in a clandestine way become possessed of a copy of the letter of the Rev. Classis of Amsterdam to the Consistory of New York, spread it abroad among them, reading it everywhere, and making special explanations of it after their own liking, with extreme contempt of those who had neither part nor lot in that disorderly Coetus action. Goetschius and his brother were not ashamed to say that we, the ministers who did not act with them, were already censured by the Classis, and that the censure would presently come home to us.

6. It is impossible, Rev. Sirs, to mention everything. In one word, the laws of the Coetus are trampled upon and despised by them. They receive members into the body against its fundamental articles. They let students preach, and those who have authorized them they let go away unpunished. Henry Frelinghuysen and Dom. Goetschius's brother have, without any call or commission, officiated for more than two years as ministers in congregations, except that they did not administer the sacraments. They speak with the utmost contempt of excellent ministers. And they care for nothing, if only they can gain their end, whether with order or without, as appeared in the last meeting of the so-called Coetus brethren, when Henry Frelinghuysen would have constrained the Assembly by force to lay hands upon him, without the order of the Classis; and they were compelled to turn him out of the Assembly, and to rebuke his zealous associate, the so-called Dom. Goetschius, who said, "We have been ciphers long enough; if we cannot gain our ends, let us go to the Presbyterians, whose ordination is as good as that of the Netherlandish Church."

Here we conclude, in the expectation that, so far as you can, you will check these unruly proceedings, that the alienation may not become greater, and we not be compelled, for lack of an answer, to lay our complaints regularly before the Rev. Synod itself; for we are weary of the difficulties. And this we hope you will the more feel yourselves bound to do, because you cannot be unaware of the high esteem which the most of the congregations cherish for the Classis of Amsterdam, and that the subjects of the King of Great Britain in North America care as little for the irregular censures of our ambitious Assembly as they do for those of Rome.

Love, good counsel, and tact, with mutual consideration and indulgence, must be exercised here, or our congregations will be torn apart, and another communion built upon our ruins. If we force ministers upon congregations against their will, who yet are to pay these teachers, the plan will never succeed. Men will rather go over to other churches, or else live without public worship, as is the case now with hundreds, if not thousands, of so-called Christians in this land, to the grief of all who love the welfare of Zion.

With the highest esteem, Rev. and Honored Brethren, we subscribe ourselves your obedient servants and fellow-laborers,

G. Haeghoort,
J. Schuyler
J. Ritzema
L. De Ronde
B. Van Der Linde.

In our Conferentie, New York, Nov. 9, 1756.

CORRESPONDENCE FROM AMERICA.

The Consistory of Saugerties to the Synods of North and South Holland, November 20, 1756. [Letter a forgery. See Dec. 6.]

High and Rt. Rev. Synod!

High and Rt. Rev. Gentlemen and Fathers of North and South Holland:—

We take upon ourselves the liberty of recommending to your Rt. Rev. Body the person of Adrian Van Der Sman, at present a Visitor-of-the-Sick in the Dutch congregation in New York, and our very highly esteemed friend. We ask and pray of your Rev. Body to be pleased to allow the Reverend Ministers in this country to promote (examine and ordain) the above mentioned Mr. Van Der Sman, to be our minister and pastor; and for that purpose, to send over an Act authorizing such promotion. We make this request, inasmuch as this Van Der Sman is a man of high attainments, sincere, modest, pious, and versed in theology. Of this not only the congregation of New York is convinced, but we ourselves also know it from experience, for we have often perceived his talents in his speaking. After mature deliberation, therefore, and before the Lord, we have concluded to call the above named Van Der Sman as our minister and pastor, as also we hereby do. We pray your Rt. Rev. Body, allow him to be promoted here. We not only lack the means, to send him across the ocean, but the voyage is exceedingly dangerous, and also attended with a great deal of risk in these critical times, occasioned by the war which is now being carried on here with the French.

But we are without a minister and are hungering after the Word of God, that we may have it preached among us. We live in "The Bush," (The Woods), called Saugerties, far from New York, and have no public worship; therefore, You, Rev. Fathers, can easily appreciate how it grieves us to be without a preacher. Therefore we, the Elders and Deacons, as the Consistory of the congregation of "The Bush", pray that your Rt. Rev. Body may have compassion upon us, and allow this Van Der Sman to be examined and ordained here in New York, upon the authority and by the commission of your High Rev. Body, and for such favor we will ever be grateful to you. Expecting from your Rt. Rev. Body, by the Providence of God, a favorable result, and a fiat in our behalf, we beseech and pray, that this matter may be brought to a speedy accomplishment, to the honor of Jehovah God, and for the extension of the kingdom of Jesus Christ, in these heathen regions.

We remain,
Most High and Rt. Rev. Body,
Your Obedient Servants,

Was signed,
Christopher Van Eck }
Nicolas Van Den Berg } Elders.
and
Theunis Van Asperen }
Jacob Van Kleel } Deacons.

N. B. With all submission and humility we will expect from your Rev. Body a favorable reply. If your Revs. will be pleased to direct the letter to Adrianus Van Der Sman, Visitor-of-the-Sick, in New York, we will duly receive the letter; otherwise we may not, as we live at a great distance from New York; but he will forward it to us.

In the Bush, (In the Woods)
Saugerties, November 20th, 1756.

The address reads,
To the Rt. Rev. Synod of North Holland.

The above agrees with its original.
Johannes Greyghton, Notarius.
Amsterdam, Oct. 6th 1763.

[See Acts of Synod, July 26, 1757.]

AN ACT TO REPEAL PARTS OF THE SEVERAL ACTS THEREIN MENTIONED (IN RELATION TO RAISING FUNDS BY LOTTERY TO FOUND A COLLEGE IN NEW YORK).

(Passed November 27, 1756.)

BE IT ENACTED by his Excellency, the Governor the Council and the General Assembly, and it is hereby Enacted by the authority of the Same: that the fourteenth Clause or Section of an Act Entituled "An Act for raising the sum of Two thousand two hundred and Fifty Pounds by a Publick Lottery for this Colony for the advancement of learning, and towards founding a College within the same", passed in the Twentieth Year of his Majesty's Reign; the fourteenth Clause or section of an Act Entituled "An Act for raising the Sum of One thousand Eight hundred Pounds by a publick Lottery for a further provision towards founding a College for the advancement of Learning within this Colony", passed in the Twenty first Year of his Majesty's Reign: The fourteenth Clause or section of an Act Entituled "An Act for raising the sum of One thousand one hundred and twenty five pounds by a publick Lottery for a further provision towards founding a College for the advancement of Learning within this Colony", passed in the Twenty seventh Year of his Majesty's reign: And the fourteenth Clause or section of an Act Entituled "An Act for raising the Sum of One thousand One hundred and Twenty five pounds by a publick Lottery for this College for a further provision towards founding a College within the same", passed in the Twenty seventh Year of his Majesty's Reign: Shall be and hereby are repealed and all and every the said Clauses or Sections declared to be Null and Void to all intents Constructions AND purposes whatsoever, as if the same had never been inserted in the before mentioned several Acts, Anything in the Said several Acts to the Contrary Notwithstanding.—The Colonial Laws of New York. pp. 104, 105.

DIVERSION OF ONE HALF OF THE MONEYS RAISED FOR A COLLEGE TO OTHER PURPOSES, BECAUSE THE COLLEGE CHARTER IN NEW YORK WAS NOT UNSECTARIAN. DECEMBER 1, 1756.

December 1, 1756.

An Act for appropriating the Moneys Raised by diverse Lottery's for Erecting or founding a College in this Colony. (See Nov. 6, 1754.)

(Passed December 1, 1756.)

WHEREAS by diverse Acts of the Governor Council and General Assembly of this Colony Several sums of Money have been raised by Way of Lottery for the Erecting or Founding a College for the advancement of Learning in this Colony Which Sums of Money are now vested in the Trustees appointed by An Act Passed in the Twenty Fifth year of his present Majesties Reign Entituled "An Act for Vesting in Trustees the sum of Three thousand four Hundred and Forty three pounds Eighteen shillings raised by Way of Lottery for Erecting a College within this Colony" And hath by them been put out at Interest from time to time and not Yet disposed of by any Act for that purpose Made.

BE IT THEREFORE Enacted by his Excellency the Governor the Council and the General Assembly and it is hereby Enacted by the Authority of the same That the one full and equal Moiety or half part of the said Money's raised by way of Lottery as aforesaid and the Interest and Profits of the said Moiety shall be and hereby is Vested in the Governors of the College of the Province of New York in the City of New York in America and shall and may be disposed of by them in Such manner as to them shall seem best for the advancement of Learning in the said

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College; and the Receipt of the said Governors or Their Treasurer To the Treasurer of this Colony for the said one Moiety or half part of the Moneys so raised and the Interest thereof or any Security or securities for the Same or any part thereof taken shall be good and sufficient discharges to him for the same or any part thereof anything in either of the Said Acts to the Contrary thereof Notwithstanding. And the said Governors are hereby fully impowerd and authorized in their Name as Governors of the College of the Province of New York in the City of New York in America or in the Name or Names of the Person or Persons to whom such security or Securities is or are given or Made payable or the survivor or survivors of them or the Executors or Administrators of Such Survivor to Sue for and Recover the Moneys due on Such Security or securities to and for the use of the said College.

AND BE it further Enacted by the Authority Aforesaid that the other full and equal Moiety or half part of the said Moneys raised by Way or Lottery as Aforesaid and the Interest and Profits of the said Moiety or such part thereof as shall be requisite for that purpose shall be applied for and towards the Purchasing (if Necessary) a Sufficient and Suitable Quantity of Land in or Nigh the City of New York and for Building and Erecting there on a proper Pest House for the Reception of Such Person as may be infected with any Contagious Distempers. And all the Residue of the said Money shall be imployed to and for the Erecting a New Publick Goal in the City of NEW YORK in Lieu of that which in now in the City Hall of the said City and the Treasurer of this Colony is hereby Required to Pay the same to the Mayor Aldermen and Commonalty of the City of New York or their order and the Receipt of the said Mayor Aldermen and Commonalty of the City of New York or their order to the Treasurer of this Colony for the said Remaining Moiety or half part of the Money's so raised and the Interest thereof or any security or securities for the Same or any part thereof taken shall be good and Sufficient discharge to him for the same or any part thereof any thing in either of the said Acts to the Contrary thereof Notwithstanding And the said Mayor Aldermen and Commonalty of the City of New York are hereby fully Authorized and impowered in their own Name or in the Name or Names of the Person or Persons to whom such Security or securities are given or Made Payable or the survivor or survivors of them or the Executors or Administrators of Such Survivor to Sue for and Recover the money due on such security or securities to and for the uses and purposes aforesaid.

AND be it further Enacted by the authority aforesaid that the annual Sum of Five Hundred Pounds directed to be paid by the Treasurer of this Colony in and by an Act Entituled "An Act further to continue the duty of Excise and the Currency of the Bills of Credit Emitted thereon for the purposes in the former Act and herein Mentioned" to the Trustees aforesaid for and during the Term of seven Years from the first Day of January one thousand seven hundred and fifty four shall Yearly and every year hereafter be paid by the Treasurer of this Colony to the said Governors of the College of the Province of New York in the City of New York in America and their Successors together with all the Moneys received or that is become due for the Tuition of the Scholars in the seminary And also all the Money's received by the said Treasurer of the said annual Sum and not expended by the said Trustees except as herein After is excepted and the said Governors are hereby made liable and Chargeable with any Contract or Contracts entred into or made by the said Trustees with the chief Master or any other Masters for the Instruction of Youth in Pursuance of the Power and authority given them in and by the said Act Entituled "An Act further to Continue the Duty of Excise and the Currency of the Bills of Credit Emitted thereon for the purposes in the former Act and herein Mentioned" And the said Trustees are hereby Absolutely and Wholly discharged and Acquitted of and from such Contract or Contracts And the Receipt of the said Governors of the said College or their Treasurer shall be from time to time a good and sufficient discharge to the Treasurer of this Colony for the same.

PROVIDED ALWAYS and be it Enacted by the Authority Aforesaid that the Treasurer of this Colony shall and hereby is directed and required to apply the sum of Five Hundred Pounds part of the Said annual Sum now in his Hands or that SHALL first come into his hands in pursuance of the said Act for and towards sinking And Cancelling the Bills of Credit of this Colony Emitted on the Credit of the Duty of Excise on Strong Liquors retailed in this Colony.

And be it further Enacted by the Authority Aforesaid that the said Trustees are hereby discharged of and from any further Trust Powers and Authorities given or Granted to them in and by the said Acts or either of them.—The Colonial Laws of New York. pp. 160, 161, 162.

CORRESPONDENCE FROM AMERICA.

Rev. Johannes Ritzema to the Synod of North Holland, December 6, 1756. [This letter is a forgery].

High and Right Rev. Sirs, Fathers and Brethren, the High and Right Rev. Synod:—

Never did I expect to put my pen to paper, with such an object as I now have in view; partly because I am aware that the High and Right Rev. Synod does not very willingly allow ordinations (promotions) in this country—"sed circumstantia variantrem"(?)—as is now the case. Therefore I take the liberty to bring before your Revs. the person of Adrianus Van Der Sman. He came over to us in the year 1751, from Amsterdam, and was provided with attested recommendations. He was appointed by our (New York) Consistory as "Visitor of the Sick". He is one who cannot be unknown to the Consistory of Amsterdam, having been examined by them, in the year 1729, when he was appointed to instruct others in the fundamental principles of religion. This appears from the testimonium of the (proper officers). While he was yet in the Classis he was twice examined to go as a "Comforter of the Sick" to the East Indies. This was in the years 1732 and 1736. I refer further to his own presentations, and to the Classical Acts shown to us.

This Adrianus Van Der Sman, has also conducted himself, during his residence among us, industriously, piously and humbly, and has been exemplary in the service entrusted to him. He has afforded abundant proof of his purity of doctrine, and of his edifying walk, to the great satisfaction of our congregation. He now finds himself aroused to use his talent for greater and more general usefulness, and has the inclination and hearty desire to be ordained to the holy ministry. This is also in accordance with the views of myself and of several other ministers, who have approved of this step, in writing, but who can not sign this request on account of the winter season and the distance of their habitations. Nevertheless, they are to be accounted as having signed their names to this request, that he may attain his object with you, Highly Rev. Sirs. He hopes that you will send over permission to the ministers in this country, that he may receive his ordination here. That which gives no freedom in urging this matter is principally as follows:

1. That he is a man endorsed by us; that he is now nearly fifty years old and has a wife. He has more than once crossed that great ocean, but it is hard to advise him to do it again, simply for the sake of being examined; and especially at this juncture of time, on account of the war with France. For he would be not only in danger of the sea, but also of being taken prisoner. We have received intelligence that a vessel from here, has been taken in the Texel, by the French.

2. That such a voyage also would be accompanied with great expense, to meet which, the congregation desiring to call him has no means; yet they have great need of a minister to teach them, in their deep blindness and ignorance.

3. We urge this, also, because there are several vacant congregations which lack both the means and the resolution to secure pastors, and which may lack these

things forever, especially to secure them from the Fatherland; but these might in this way become flourishing congregations, in the near future.

4. And allow us to add this yet:—The party under consideration is very well versed in Sacred Theology, and possesses singular gifts of eloquence. He is humble and straightforward. His gifts are accompanied with piety, and are in accordance with truth in its purity. He also knows how to refute wisely these errors of the present day, which contradict the truth, to the deterring of the simple, and with more success than is given to most ministers.

This request, dressed in this garb, we humbly lay down upon the table of your High Revs. not only with the expectation and hope, but with the earnest wish and prayer that it may be granted, according to the wisdom of your High Revs., and for the consolation of that congregation which has called him; to the honor of Jehovah and the extension of his kingdom in these regions and in our native tongue.

With the expression of my wishes for all conceivable blessings on the persons, the families and the arduous labors of your ministry, I sign myself with great respect,

Very High and Rev. Sirs, Fathers and Brethren,
Your High Revs. obedient servant and brother,
Joannes Ritzema, V. D. M. Neo-Eboracensus.

New York,
December 6, 1756.

This copy accords with its original.
Amsterdam, October 6, 1763.

John Creyghton, Notarius.

[Compare Nov. 6, 1753. See Acts of Synod, July 26, 1757.]

SMITH'S DESCRIPTION OF TRINITY CHURCH, NEW YORK, 1757.

"Trinity Church was built in 1696, and afterward enlarged in 1737. It stands very pleasantly on the banks of the Hudson River, and has a large Cemetery on each side, inclosed in the front by a painted paled fence. Before it a long walk is railed off from the Broad-way, the pleasantest street of any in the whole Town. The building is about one hundred and forty eight feet long, including the Tower and Chancel, and seventy two feet in breadth. The Steeple is one hundred and seventy five feet in height, and over the Door facing the River is the following inscription:

Per Augustam

'Hoc Trinitatis Templum fundatum est Anno Regni illustrissimi supremi Domini Gulielmi tertii, Dei Gratia, Angliae, Scotiae, Franciae et Hiberniae Regis, fidei Defensoris, etc. Octavo, Annoq; Domini 1696. Ac voluntariâ quorundam Contributione ac Donis Aedificatum, Maxime autem, dilecti Regis Chiliarchae BENJAMINI FLETCHER, hujus Provinciae strataeci et Imperatoris, Munificentiâ animatum et auctum, cujus tempore moderaminis, hujus Civitatis incolae, Religionem protestantem Eccelsiae Anglicanae, ut secundum Legem nunc stabilitae profitentes, quodam Diplomate, sub Sigillo Provinciae incorporati sunt, atque alias Plurimas, ex Re suâ familiari, Donationes notabiles eidem dedit.

The Church is within ornamented beyond any other place of Worship amongst us. The Head of the Chancel is adorned with an Altar-piece, and opposite to it, at the other end of the Building, is the Organ. The tops of the Pillars which support the Galleries, are decked with the gilt Busts of Angels winged. From the ceiling are suspended two Glass Branches, and on the Walls hang the Arms of some of its principal Benefactors. The Allies are paved with flat stones".—Smith's Hist. of New York, 189.

ACTS OF THE CLASSIS OF AMSTERDAM.

William Jakson.

1757, Jan. 11th. Art. 2 ad Art 2, of the Classis of May 3, 1756. Rev. Jakson apearing within, requests preparatory examination. This took place after a sermon by him on Luke 22: 31, 32, "And the Lord said, Simon, Simon, behold Satan hath desired to have you, etc." He gave so much satisfaction that he can be well (lit. amply) admitted to the Sacred Ministry. This was done, and he was admitted among the candidates, after he had repudiated the condemned opinions of Prof. Roel and Dr. Bekker, and promised to read word for word the Forms of Baptism and the Supper, and signed the Formulae of Concord. He requested that his final examination might take place at the Classis of April, as he was destined for the service of Bergen and Staten Island in New York. This was granted him. xiii. 127.

Installation of Rev. Le Febre.

Art. 4. Rev. Le Febre, exhibited his paper of dismissal from the Walloon Church at Voorburg. This was found satisfactory. He was thereupon installed as pastor of the Walloon Church of Suriname by the President. He has also signed here the Formulae of Concord. xiii. 128.

Art. 8 ad Art. 5. The Messrs. Committee report that they have received letter numbered 256, from John Loth, (Lott), etc., dated Flatbush June 22, 1756. xiii. 133.

ACTS OF THE CLASSIS OF AMSTERDAM.

(Foreign Letters.)

Letter numbered 258, from the Consistory of New York, dated July 10, 1756, signed by Lambertus de Ronde, etc., and six elders, and eight deacons, and three church masters.

No 259, from Erickson, Leith, (Leydt), from New York, May 30, 1755, in the extra session of the Coetus.

All of these were answered by the gentlemen in Committee with the approbation of the Classis. xiii. 134.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Jan. 11, 1757.

No. 254. Answered, Jan. 11, 1756, (1757?) No. 71.

Letter from John Caspar Lupp, V. D. M.; dated April 1, 1756.

He states that, being originally from Hesse-Hanau, he studied at Hanau, Offenbach, and Marburg, and was accepted as a candidate (Proponent) at Marburg, on December 14th, 1744. Further, that he had served as the Assistant of an aged minister, Daniel Seel, in the County (Graafschap) of Tuyn Harchenburg, having also performed the full ministerial service for the period of a year in that congregation, after the decease of the same (Rev. Seel). Finally, having become pastor at Rabenscheyt, in the Dillenburg district, he had supplied, during the absence, the place of the Court preacher to the Princess-Dowager of Nassau-Dillenburg., Thence, he says he went over on a lawful call, into the county (Graafschap) of Solms, Hohensolm being under a guardian. There, in the interest of his people, he became involved in some unpleasantnesses, even to the peril of his life; so that after serving that church four years, he was lawfully dismissed. All this is confirmed by enclosures, under letters A, B, C, D.

Thereupon, hearing about the pastorless condition of the churches in North America, he had departed for Pennsylvania, and had arrived at Philadelphia, with his wife and a son three years old, on October 20, 1753. He was called to Amwel, in the County of Hunterdon, Province of New Jersey, which is forty miles from Philadelphia and sixty miles from New York. This church, he says belongs under the Coetus of New York, (rather of Pennsylvania?) and is subordinate to our Classis. He has never consorted with unlawful ministers; of whom he complains bitterly. So far as he knows, (the churches) are supplied occasionally during the year, by ministers of the neighboring places. They consist of many members, and in a circuit of fifty miles, they are daily growing in numbers. He had been installed in his ministry there by John Frelinghuysen, minister at Raritan, eighteen miles distant, according to the Church Order, which says he, had been approved in the Holland Synods, and accepted by this one, (Frelinghuysen.) He requests some increase to his meager salary of forty pounds, the pound being reckoned at three and a half daalders.* In accepting perquisites, he must be careful not to get the name of a money-preacher, (gold-prediker) among these parasites, (parasisten). This supplement could be sent him via. New York, per Rev. Ritzema and Rev. de Ronde, although they are not known to him. He concludes with salutations.

xxiii. 447.

No. 259. Answered, Jan. 11, 1757.

No. 73.

Letter from New York, dated October 7, 1756, written by Samuel Verbryck, p. t. President, and B. Vrooman, p. t. Clerk, in the name, (as they write,) of their regular Coetus; serving into further information of a letter, dated New York, May 30, 1755, signed by R. Erickson, p. t. President and J. Leydt, p. t. Clerk, in their Coetus Meeting extraordinary.

They therein renew the request, that two condidates for examination, (John) Maurice Goetschius, Doctor of Medicine, and Henry Frelinghuysen, respectively called to Stone Arabia and Marble (town), by the Coetus over there, as they still call themselves, may be ordained. They urge this—

1. In view of the peril of a journey to Holland, on account of the war with the French.

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* A daalder equals one and a half guilders, or sixty cents; sixty times three and a half equals two dollars and ten cents; therefore forty pounds equal eighty-four dollars. A New York pound was generally equal to two dollars and fifty cents.

2. By reason of the situation of these churches. They lie on the borders; are greatly exposed to the incursions of the savages (barnaren) or Indians. Thereby they are in greater need of ministerial services, but get less, as the journey of the ministers thither is too dangerous. They add to this,

3. That if they get no authority to effect ordination, the churches are lost; for, say they, they have with difficulty been able to restrain them from going over to other bodies. They ask for a speedy and favorable reply, and conclude with salutations.

xxiii. 455.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Rev. John Caspar Lapp, [Lupp?] at Amweyl, [Amwell], N. J., Jan. 11, 1757. Vol. 31, p. 121; No. 71.

Very Rev. Sir and Brother:—

We are glad that your Rev. has not gone over to the illegal ministers, and that you have had nothing to do with them. We trust that your Rev. will henceforth stand steadfast and unmovable in the truth, and always adorn it with a holy and consistent walk. We wish your Rev. every blessing upon your ministry. We praise your Rev. very much for keeping yourself, scant as is your compensation, from becoming guilty of covetousness, which would cause the holy ministry to suffer dishonor; and that your Rev. is ever careful about accepting perquisites, so as not to get the name of "money-preacher" among the Separatists. From the depth of our hearts we deplore your Rev's. meagren compensation. If we were in a condition to do something, as you request, for your support, we should be most ready and willing; but, to our sorrow, we must assure you that we are unable to help your Rev. in that way, because we have no purse or fund for the New York churches.

The All-Sufficient God Himself be your shield and very great reward. May He cause you to walk before His face in all sincerity! Praying this, we sign ourselves, Very Rev. Sir and Brother, Your Rev's. obedient servants and brethren,

In name of the Rev. Classis of Amsterdam.
Signed. L. R. Schutte, Depp. Cl. h. t. Praeses.
Joh. Boskoop, Depp. Cl. h. t. Scriba.

Amsterdam in our meeting of Classis, Jan. 11, 1757.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Brethren in Kings County, John Lott, R Van Brunt, etc. Jan. 11, 1757. Vol. 31, page 121. No. 72.

Dear Brethren:—

We received your letter of June 22, 1756. In answer thereto we briefly respond: That we have lately given our opinion, in a letter of July 21, 1755, concerning the pretentions that you are the rightful Consistory, as well as concerning the call of Rev. Curtenius, and it is, therefore unnecessary to repeat it again. But notwithstanding our opinion as then expressed, we also inform you, that in the documents of Oct. 6, 1755, we wrote to Rev. Van Sinderin, that if it were possible to do so, to arrange the whole matter in the best way he could. Finally, Sirs, we cannot do anything further before the Coetus is re-established, of which we hope soon to hear. Having committed you to God and the Word of his Grace, we remain, Dear Brethren, Your obedient servants in the Lord; In the Name of the Classis of Amsterdam,

R. Schutte, Depp. Cl. h. t. Praeses.
John Boskoop, Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly, January 11, 1757.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Revs. Erickson and Leydt of New York, Jan. 11, 1757. Vol. 31, p. 122. No. 73.

Rev. Brethren:—We have learned from your letter that you want to know whether you cannot be allowed to qualify two young men, Mauritius Goetschius and Henry Frelinghuysen, for the work of the ministry. This letter we received May 30, (1756.) We also heard of the same request through another channel, in which were also included the reasons therefor. These were also subsequently mentioned, in the name of the Coetus, in the letters of Revs. Verbryck and Vrooman, dated Oct. 7th, 1756. We have again presented the matter to the Classis, but she holds to the resolution, which she has already made known, not only to Rev. John Frelinghuysen, May 6, 1754, but also to the Coetus of New York, Dec. 9, 1755. Herein the Classis is of the same opinion as the Consistory of New York, which disapproves of the ordination of candidates in your country. We are, accordingly directed to inform you that the Classis disapproves of such acts of qualification, and can by no means authorize the Coetus to perform them. This is our answer. We hope also you received our preceding message. We advise you to send the two young gentlemen over here, in order to satisfy the desires of the Classis, which rest on good foundations. We consider ourselves,

Rev. Sirs and Brethren, Your obedient servants, In the name of the Classis of Amsterdam,

R. Schutte, Depp. Cl. h. t. Praeses.
John Boskoop, Depp. Cl. h. t. Scriba.

In our Classical Assembly, Amsterdam, Jan. 11, 1757.

CORRESPONDENCE FROM AMERICA.

Earnest Petition of the Old and Legal Consistory at Hackensack, to the Classis of Amsterdam, against the Seceders from their Church. Jan. 29, 1757. [Compare Nov. 25, 1755].

Portfolio, "New York", Vol. ii. Extracts: Vol. xxiii. 451.

Petition from the Elders and Deacons, of both the Dutch Reformed churches, at Hackensack and Schralenburgh, in North America, and Province of New Jersey:—

To be laid before the very Rev. Classis of Amsterdam. May the Classis be pleased to hear us patiently!

After Rev. Curtenius had, in April, 1755, left us for Long Island, to be there installed, by Rev. Ritzema, as the minister of the former adherents of Arondeus, a portion of the members of each of our churches set up four heads. When we, the consistories, learned of this breach of the peace in our churches, we asked them for the reasons. Besides some other things, they emphatically declared, "We want to be by ourselves." We kindly admonished them against such a course, and begged them not to cause a schism; but, if they had anything against minister or elders, we exhorted them to proceed in reference to us, in an ecclesiastical manner.

But they took Rev. Haaghoort for their Director, (Consulent), and after having taken violent possession of the houses of worship, they chose, on the 21st and 22nd of May, 1755, four elders and four deacons in each church. This was done notwithstanding the fact that at Hackensack for over seventy years, and at Schralenburgh for thirty years, there had been no dispute about the legality and regular succession of the Consistory. In opposition to the many admonitions also from our neighboring ministers, whom we called together at that time, as a circuit-meeting, (Ring-vergadering), that they might be eye witnesses of these irregularities, (they went on), as the Minutes here following show:

This day, May 21, 1755, we were assembled at the house of Peter Zabriskie, one of the deacons of the consistory of the churches of Hackensack and Schralenburg, the Revs. Samuel Verbryck, David Marinus and Jonathan Du Bois, with elders from Tappan and Acquackanonck, being present. After the name of the Lord had been called upon, the business was transacted which is hereby made known.

Rev. Gerardus Haaghoort, with certain members of the churches at Hackensack and Schralenburgh, being assembled for the purpose of appointing a consistory among them, according to a notice given in the churches, we by a friendly petition, expressed our desire to hold a conference with them at the house of Peter Zabriskie. To this, Rev. Haaghoort made no reply. Six of the said members came for the church key. Whereupon the said three ministers stepped outside and again requested a friendly conference. To this they replied, that Rev. Gerardus Haaghoort could (not) do that after he had done them (illegible); but they kept on asking for the key, for half an hour.

Again, an elder and a deacon were sent to them with the request to know, whether or not Rev. Haaghoort would consent to such a conference. But a conference was declined.

Still again, two elders were sent to Rev. Haaghoort to ask him whether he himself would not appoint a conference, and at some other house, where the ministers, with the elders from the neighboring places, might confer with him, before he proceeded with this matter. This he also refused. Whereupon a letter was sent to his Rev. which reads, word for word, as follows:

Rev. Sir, Rev. Gerardus Haaghoort:

We, the Consistories of both churches, have been informed of your Revs. intention to enter into our church at the present time, for the purpose of appointing a Consistory, etc. And as we consider such a purpose as one calculated to cause a disruption, and to be a dishonorable intrusion into another's ministry—which is reckoned (in our Constitution) among the great public sins: We, therefore, exhort your Rev., altogether in a brotherly spirit, to desist from such a purpose. We declare also that we will use every legal and ecclesiastical means, even to an extreme remedy, to protect ourselves and our church in our ecclesiastical rights, etc.

In the name and by the authority of the churches of Jesus Christ at Hackensack and Schralenburgh, now assembled with the consistory at Hackensack.

J. H. Goetschius.

May 21, 1755.

This he refused to read and so gave it back.

In the mean time the said parties had violently opened the churches. Whereupon Rev. Haaghoort, passing over to the church was thus accosted by Rev. Goetschius, as, with the consistories, he encountered him: "I exhort your Rev., and beseech and command you, not to intrude yourself upon the Church of Jesus Christ in this place, which has been entrusted to my care." As he passed on, he only replied, "Thank you."

An elder from Schralenburgh then said to him: "We admonish your Rev., and warn you, by authority of the consistory, to cause no rupture among us, and not to ascend the pulpit, or grieve God's children." To this he replied: "That is not my intention."

The present meeting therefore considers it very advisable to bring this important matter before the Ecclesiastical Meeting which is to be held the following week, for its judgment and advice.

In the name and by the authority of our meeting. Signed by,

Rev. J. H. Goetschius
Rev. S. Verbryck
Rev. D. Marinus
Rev. Jonathan Du Bois, who
happened to be present.

We, accordingly, presented our matter to that assembly which is called the Convention Assembly; and, following their Rev's. counsel, we called a special meeting of the Coetus. This meeting was held May 29, 1755. All parties having been cited in a regular manner, and Rev. Haaghoort with those church-members not appearing, the Special Coetus appointed four ministers and elders, with instructions enabling them to act as Commissioners in this business. They, in writing, invited Rev. Gerardus Haaghoort and the offending members to meet at the church of Hackensack, on June 2, 1755. They held a regular session, and, after an examination of the matter, as the minutes show, exercised, according to the Word of God and Church Order, Christian discipline, in the case of Rev. Haaghoort and those members.

Notwithstanding that, however, Rev. Haaghoort proceeded to install them as elders and deacons on the 22nd of July 1755. The Commissioners placed their Acts before the Regular Coetus, held Oct. 7, 1755. These were approved. These disciplined but incorrigible ones, then met at Paramus, Nov. 3, 1755. They called in Rev. Van der Linde also, and cited us. They then did what the gentlemen at New York signed on Nov. 28, [25th?] 1755, and which your Revs. have since come to know, from their own communications. Their intention was to put us under censure, but this was foiled by your Revs. answer of Jan. 13, 1756. They still continue in their course. In March, 1756 they took violent possession of the parsonage at Hackensack, and called Rev. John Schuyler of Schoharie. He came on the advice of Rev. Ritzema. His intrusion among us commenced on July 25, 1756. In opposition to many wholly fraternal admonitions from all quarters, nevertheless he was installed at Hackensack by Rev. Haaghoort. Thus this great wrong is perpetuated.

The ministers of the Jersey circuit were called together on Aug. 11, 1756, to consider a certain dispute in the church of Raritan. We then brought our complaint against Rev. Schuyler before them. They referred it to the following regular session of the Cœtus. This was held Oct. 5, 1756. There, and at that time, Rev. John Schuyler, who had been cited but did not appear, was, according to God's Word and Church Order, suspended from the sacred ministry. But he paid no attention whatever to this act, and is still perpetuating amongst us that grievous wrong.

Behold, then, worthy Fathers, how Revs. Haaghoort, Schuyler, etc., have acted, and how we have sought to save our churches. Thus have the Christian Church Assembly of our neighboring Consistories, our sessions of Coetus, our ministers and elders, those who are impartial and well-acquainted with all the facts, thus have they acted, in the name and fear of God, and according to His Word and our Church Order. And thus have they, with extreme humility and with most earnest requests, often, and for a long time past, presented their communications, if these have, indeed, reached your Revs. in the hope of securing our own preservation, as well as the reprobation of such offensive and ruinous irregularities; for such things have never been heard of in our land.

But, in a communication of April 5, 1756, to Revs. John Leydt, John C. Fryenmoet, Theodore Frielinghuysen, etc., *Nota Bene*, Your Revs. declared that you considered the Coetus to be a divided body; and that, therefore, all the special meetings, the resolutions, censures, plans, etc., of the one party as well as of the other, ever since the unfortunate separation took place, your Revs. hold to be null and void, and you also assert there is nothing that your Revs. can do, until we shall have united again with each other, in one Coetus. May the Lord be gracious to us! Did ever a Christian Ecclesiastical Assembly reach a decision whereby those worthy of punishment shall be also made judges to pass sentence on their own deeds? That the others may be satisfied therewith? That all other ways of acting are nil and of no value?—If we understand matters correctly!

We are astonished and shocked in our very hearts. Thus, then, offences and confusion are to be encouraged! That is the very wish of the intruders. Such, who are at present in this country, have nothing else to fear except Church Order and church discipline. Do your Revs. send a certain minister over her, and set him over a certain church, and then permit another, sent also by your Revs., to drive him out? We cannot so understand it at all. Must the Revs. Ritzema, Haaghoort and Schuyler, then, simply unite again with our Coetus, regardless of what they have done? Do you suppose, for a moment, that their Revs. could be brought to unite again with the ministers and elders who have remained faithful to the Church Order? Indeed, that would be pretty hard on us.

And what would we have, then, to expect? Would not our intruder, John Schuyler, while still acting as an intruder in one of our churches, have to attend the meetings of the Coetus? And would not his elder, also, have to do the same, although a member under discipline, according to the Word of God and the Church Order? And what could we expect of such a Coetus? And if that Coetus should continue to deal with their Revs. according to Church Order, how long would they remain in it? And if they did, again, drop out, and did, again separate themselves, then the Coetus would be a divided body again, and your Revs. would be unable to do anything of consequence for the preservation of our churches. And we, having been treated by them, as we have been, might (not) complain to your Revs. until a union with the Coetus had again been effected! This cannot take place until their Revs. either confess themselves guilty, etc., or until they let other ecclesiastical parties with their Church Order, go.

Our long-complaining and oppressed churches would thus have to wait. But who would be inclined thus to wait? Who will be able to endure hope so long deferred? This visionary view of your Revs., of thus reuniting the divided Coetus, a Coetus divided on such grounds, will, we fear, really prevent your Revs., (who have stuck to such a scheme so long), from having, hereafter, anything of consequence to do in behalf of the New Netherland church; for ordine servato, mundus servatus, at illo .... neglecto, pessum totus et orbis obit. Machina perpetua coelestis ab ordine pendit.

We, therefore, most humbly beg of your Revs. once again, for the sake of the anguish of His soul, and the death on the cross which Jesus endured for His church, to look upon our misery and necessities, to consider the injustice done us by the said individuals and grant to us that which is just for our preservation; and recognize us, and do not ignore us, with all the care and labor of our worthy co-ministers. We implore you to exhort our opponents to penitence and to a renunciation of their evil ways, and cause them to return to the places out of which they have fallen.

Finally, as elders, appointed to have the oversight of the doctrine and life of the ministers, we hereby declare that, whatever our opponents may say or affirm to the contrary, our minister, John H. Goetschius, as long as we have known his Rev., is pure in doctrine and godly in his walk, and that his ministry among us is thus far fruitful.

In closing, we pray from our hearts that the Lord, who is the Refuge of His people from generation to generation, may grant that His work may appear unto His servants and His glory unto their children. Let the beauty of the Lord, our

God, be upon us! May He establish the work of our hands upon us; yea, the work of our hands, may He establish it!

Very Rev. Sirs, Much Respected Fathers and Brethren, in all submission, we call ourselves,

Your Revs. obedient Servants, the Elders and Deacons of the Church of Jesus Christ at Hackensack, etc.

George Brinkerhof,	Elder	Gerrit Hoppe,	Elder
David Van Orde,	“	Gerrit Lydecker,	“
David B. Demarest,	Deacon	Johannes Christie,	“
Johannis Vrelandt,	“	Sieba Banta,	Deacon
Johannes Van der Hoef,	“	Hendryck Blynckerhoef,	Elder
Jan Bogert,	“	William Christie,	Deacon
Pieter Zabriskie,	“	Samuel Durie,	“
Jean Bardan,	Elder	Hendrik Banta,	Elder

North America, Bergen County in New Jersey, Jan. 29, 1757.

CORRESPONDENCE FROM AMERICA.

Portfolio “New York” Vol. ii.—xxiii. 461.

Rev. John H. Goetschius to the Classis of Amsterdam, Feb. 1, 1757.

Very Rev. Classical Assembly:—With your Very Revs. permission: Your Revs. decision on my case, in removing me for the sake of peace, from Long Island, in the year 1747-8, has caused me a loss of over three hundred pounds, New York money; for my opponents in those churches have, for six years past, withheld the part of the promised salary which was to come from them. I can secure this in no other way than through the government, [by law]. I have no means to do it in that way, nor do I feel at liberty to take that course, in a county where there is such a variety of denominations. Your Revs. can well imagine how frugal must be my living, with my large family of ten children, my aged mother, and my wife who is a cripple.

Wherefore I find myself under the necessity most humbly to beseech you, that your Revs. would be pleased to remember me and my family with mercy and sympathy. Each of my children needs a big Bible with marginal references. Other Dutch books, (I have a few in Latin,) a minister also needs, for the better and more efficient performance of his work. This your Revs. very well know. And, in order that I may educate my six sons in the languages and in the sciences, I beg of your Revs. liberality, that you would send them over the necessary school-books. I have also many poor catechumens in my churches. To these I should like to give certain question books, like S. de Molenaer's book, styled "Spiritual and Pure Milk", (Redelyke, onvervalschte Melk). I would also like, for some other poor but pious churchmembers, some other edifying books for their increase in truth and godliness. Together, these books would fill a box. And if sent by your Revs. to us, as objects of your Revs. liberality, as members of the household of faith, they would bring to us very much joy.

Commending your Revs. to the care of the All-sufficient One, I remain, Very Rev. Sirs, Your Revs. most unworthy servant, who cordially offers himself to your Revs. for service in the New Netherland Church.

Johannes Henricus Goetschius, pastor at Hackensack and Schralenburgh,
Helvetio Tigurinus.

February 1, 1757.

Acts of the Classis of Amsterdam.

Jakson, Reytsma and Posthumous.

1757, April 4th. Art. 4. The candidate William Jakson came before the Classis, requesting to be admitted to the final examination. This was granted.

Also the Students Toeko Reytsma and John Michael Posthumus, request that they may be admitted to the preparatory examination at the Classis of next May. After they had handed in laudable Academical and proper Ecclesiastical certificates, their request was granted. There was assigned by the Examiner to Posthumus, the text Matt. 9: 27, 31: to Reytsma Ephes. 5: 8; and to both, in Hebrew, Psalm 16, and in Greek, Rom. 1. xiii. 135.

Depp. ad res Exteras.

Art. 7 ad 8. The Depp. ad res Exteras read a letter written by them to Revs. De Ronde, Ritsema etc., which was approved for forwarding.

There was also read an extract from a letter from Rev. Ulpianus van Sinderen of Flatbush, of June 22, 1756, marked No. 260. The Classis leaves it to the discretion of the Rev. Dep. whether or not to reply to this private letter. Also an extract was read from a letter from New York dated Oct. 7, 1756, signed by those who called themselves the President and Clerk of a Coetus, marked No. 261. It was resolved to leave it to the Rev. Depp. whether to answer it, and how. xiii. 136.

Acts of the Classis of Amsterdam.

The Classis of Amsterdam to the Consistory of New York, April 4th, 1757. Vol. 31, page 122. No. 74.

To Domines L. De Ronde, J. Ritzema and other members of the Consistory of New York.

Rev. Sirs and Brethren:—

We have learned from your letter of July 10th, 1756 that you were displeased with our (last) communication. This fact you

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express in words which we would rather ascribe to your misapprehension of our letter, or to the impatience of a rapid pen.

We will not therefore examine your words too carefully, or write to you in a similar spirit. A few remarks only will be sufficient to give you that clearer light on the subject which you need, in order that you may have a better opinion of our said communication.

1. You affirm: "We have never meddled in that matter of Do. Haeghoort, (at the Paramus Assembly,) either in his behalf or against him. We have never given a final decision (in that business), but on the contrary, have kept quite aloof from it."—You also seem to think that we have magnified the significance of that long and confused document of that Paramus Assembly, accepting everything recorded therein as true. But, dear brethren, this is a complete misapprehension of the opinion of our Classis. We well understood its significance, but in order to end the matter, we did not think it worth while to answer the document of that violent and disorderly Assembly at Paramus. But we did answer a certain Consistory, (New York), from which we expected more prudence and calmness. Before that Consistory the whole business of that Assembly at Paramus was brought up in order to get its apporval and concurrence. To that Consistory indeed the proposed matters were presented by Rev. Haeghoort, according to the statement in the postscript. We now answer you, that you may exhort them to bring all their disorders to an end, by advising them to unite again with the Coetus, to which they properly belong. We hear that you have not yet given any final decision in that affair; but that is not from any lack of good-will on your part. For in that famous postscript of Nov. 24, 1755,* you say, in accordance with the proposition of Rev. Haeghoort, "that if both parties will leave the matter to the judgement of our Consistory, they will give a decision on the business, but that you are unable, under any other conditions, to do anything." And in the same strain your last letter runs: "That the Consistory of New York will not decide upon it, nor meddle with it, before that both parties

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* See under Nov. 25, 1755.

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express a desire for their decision, and leave the whole matter (*nota bene*) to their judgment."

Now inasmuch as the Classis already understood that all the seven provinces, (of Holland), with all their cities, villages and congregations were not subordinate to her; and that it is equally true that all the congregations (in America) do not belong to the congregation of New York; (which beautiful illustration the Classis did not need in this case as an example of subordination, under our Church Rules;) the Classis also knows with no less clearness, that the Consistory (of New York) would have done better if she had not at all accepted of the office of Judge in this matter, but had kept aloof therefrom.

Since then, as we suppose the congregations where the disturbances prevailed, do not belong to New York, the Classis thinks that the New York Consistory, instead of encouraging the abolishment of the Coetus, which was established only a few years previously (namely, in 1747,) would have done better to have defended the Coetus, and to have carried this business before the proper legal tribunal.

2. In the second place you ask, "What has the New York Consistory to do with the quarrels there? We are surprised that the Classis suspects that Consistory of conspiring with the disaffected. Is such a suspicion so very strange, brethren, when the Classis is hardly allowed to give an exhortation against it? Has the New York Consistory forgotten their resolution of Oct. 1st, 1754, which was communicated to us in a letter, in which your Assembly not only admits that the Coetus (in America) is without any further usefulness, but also declares that the clause in the call of Domine De Ronde, requiring him to be a member of the Coetus, is thereforth null and void. Gentlemen, how are we to understand these things? Does this look like having nothing to do with the quarrels of (the province of) New York, nor taking any part in them? Can your action be regarded as exhibiting regularity of conduct and Christina love, and was it for the edification of your congregation? Or was not such conduct, to a greater or less extent, conductive to the destruction of the Coetus?

Nevertheless, for the establishment of that Coetus, you were among the petitioners to the Classis, but now your conduct has been one of the principal causes of the many disturbances which have arisen.

Although, therefore, we recently praised, in our Classical Assembly, the objections which you raised against the abolishment of the Coetus, as written in a letter to that body, Dec. 9th, 1755, in this other matter we praise you not. We have, however, instead of giving our opinion in violent language, done it in a calm manner, in a letter of July 21st, 1755. Therein we showed the unreasonableness of such a resolution, and agreed with your principle in the very words of your letter of Oct. 17th, 1754, namely: "That the conduct of some who care nothing for those things to which they have set their signatures in their calls, was to be disapproved." We therefore beg you, on this principle, to rescind your resolution, and do not separate yourselves from the Coetus, but remain with it, and harmonize with that Assembly in their spirit and desire for general usefulness. Instead of receiving from you an answer to this letter, we received none at all, except your signature on Nov. 24, 1755, which was appended to that document of the Assembly at Paramus, and in which you declare that you are ready to give your judgement on that matter, if both parties will leave that business to your judgement! But was not that a grave offence (*literally,* crime,) inasmuch as the Classis had most earnestly, and with tender love, exhorted you not to take any part with the disaffected.

3. Finally, there is yet something to be said about that communication concerning Rev. Ritzema, one of the members of your body (the Consistory of New York), whom we tried to dissuade from reviving that old affair of 1748, as we consider that to be settled; for we hope that all hold themselves to that, which the Classis has once acted on, endorsing all the Acts of the Classis. You ask: "Inasmuch as Rev. Ritzema has written personally, why is he not personally answered?" We answer, simply we had neither time nor delight in the business, and also because we thought there would be no danger of erring in the interpretation

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of our letter. You clearly show this to be the case. But if we must be so very particular then we ought to have written one letter to the Consistory of New York; one to the leader of that Paramus Assembly; one to the Rev. Vander Linde, (pastor at Paramus); one to Rev. Goetschius; one to Rev. Ritzema; and one to Revs. Ritzema and De Ronde together—all to be signed, (according to the request of Rev. Haeghoort as expressed on the back of his letter,) exactly on Nov. 25th (1755).

But where would be the end of such things, and what would be their use? What man is able, however attentive and active he may be, to write to every individual in particular, where so many heads, so many meetings, so many quarrels and disturbances exist? And would it be conducive to quiet and peace? Is it not unwise to say—"The Coetus is of no use," and then to wander farther off from the old household? Moreover the Coetus passed a resolution some time ago that "Inasmuch as our *Deputati ad res Exteras* had their hands full, they must not feel under obligations to write to individuals, unless it seemed absolutely necessary."

We hope, therefore, that you will not require this of us, but on the contrary, that you will do everything in your power to reestablish the Coetus, in order that it may be possible for us to conduct again a useful correspondence with you, and in a kind and less burdensome way. We beg of you, brethren, to exert all your powers to promote peace. Banish all strife away from you, that you may experience the fulfillment of that truth, that "Where brethren live in harmony, there God will give his blessing." This the Gospel requires of you, and Jesus Christ, the Prince of Peace demands it of you. The Lord of the House, wherein you are laborers, is not within when the servants are beating each other. On the contrary, He loves those who are of a peaceful disposition, and who build his house in love and faith, and without the noise of the hammer. Keep before your eyes that which is the delight of the Church's King, namely, the progress of his Kingdom. Follow the teachings of the Gospel in your daily walk and conversation.

And now may our advice be followed up. It will make us happy to behold you in unity again, animated by a common love and purpose.

May the Lord of Peace give you that peace which is everlasting. The Lord be with you all. With this blessing, we subscribe ourselves, Your obedient servants and brethren, In the Name of the Classis of Amsterdam,

R. Schutte, Depp. Cl. ad res Exteras, h. t. Praeses.
John Boskoop, Eccles. Amsterdam, Depp. Cl. h. t. Scriba.

Amsterdam,
In our Classical Assembly,
April 4, 1757.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to those constituting the rightful Coetus, April 4, 1757. Vol. 31, page 125. No. 75.

To the Ministers and Elders constituting the rightful Coetus of New York.

Rev. Sirs and Brethren:—Inasmuch as we are accustomed to send you the Acts of the Very Reverend Christian Synod of North Holland, so this letter accompanies the said Acta Synodi, which was held last year, (1756) at Enkhuyzen. We trust and expect that the matters mentioned therein, referring to your church, may bear fruit unto the greater usefulness of your church and the glory of the Lord. May it be our privilege to hear such reports concerning you that we may praise the Lord therefor. We pray for the pouring out of the Holy Spirit on the church of which you are the Leaders and Overseers.

Consider us with all affection, Rev. Sirs and Brethren, Your obedient servants and brethren, In the name of the Classis of Amsterdam.

John Boskoop, Ecc. Amst. Depp. h. t. Praeses.
A. Buurt, V. D. M. Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
April 4, 1757.

CHURCH OF NEW YORK.

New York, April 17, 1757.

Consistory held after calling on God's name.

Alderman Livingston, in the name of the Corporation (of the City) proposed that they should have liberty to quarry stone, (for the construction of a prison*) in the stone quarry on the Manor of Fordham; and enquired how much the church would demand for each load of stone.

The consistory resolved to consent, putting the price at three pence a load; under condition that Michiel Teneur and his son Hendrick should be applied to, and their consent obtained, since the stone quarry is in the farm which they have leased. This domine Ritzema engaged to do tomorrow.

In name etc.

J. Ritzema

The answer of Mr. Teneur was, that he had no objections.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Rev. Ulpianus Van Sinderen, May 2, 1757. Vol. 31, page 125. No. 76. Referred to, xxiv. 56.

To Ulpianus Van Sinderen, V. D. M. in Kings County, Long Island.

Rev. Sir and Brother:—

In answer to your letter from Flatbush (Vlachbos) of June 22, 1756, in which you refer to the conduct of Rev. Ritzema and his followers, and the illegality of the call of Rev. Curtenius, we remark: That our Assembly never regarded the call as exactly regular, having expressed an opinion on this matter to the illegal Consistory of Kings County in the year 1755. We have learned, however, from the Reading-room, (Boekzaal), that Rev. Curtenius has died. Furthermore, if Rev. Ritzema has purposely kept back the Acts of the Coetus of 1754, his conduct is disapproved. The necessity, however, appears all the greater of sustaining each other in order to re-establish the Coetus.

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*This prison was the old Bridewell in City Hall Park, and more recently known as "The Hall of Records", taken down, 1903, for the subway railroad.

May the All-Sufficient One be near to you and to all who have at heart the prosperity of Zion. Rev. Sir and Brother Your obedient servants and brethren, In the name of the Classis of Amsterdam.

John Boskoop, Ecc. Amst. Depp. h. t. Praeses.
A. Buurt, V. D. M. Amst. Depp. h. t. Scriba.

Amsterdam, In our Classical Assembly,
May 2, 1757.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to Revs. Verbryck and Vrooman, May 2, 1757. Vol. 31, page 126. No. 77. Referred to, xxiv. 56.

To Domines Samuel Verbryck and B. Vroomans.

Rev. Sirs and Brethren:—

You will learn from the Acts of the Synod of North Holland how the affairs of New York have been treated. We have nothing else to answer to the contents of your letter from New York of the date of Oct. 7, 1756, except that we hold ourselves to the former opinion, inasmuch as we have seen no reason to change. May the God of Heaven direct the affairs of his church in the best way, for he is mighty and good.

We subscribe ourselves, Your obedient servants and brethren, In the Name of the Classis of Amsterdam,

John Boskoop, Depp. Cl. h. t. Praeses.
A. Buurt, V. D. M. Amst. Depp. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
May 2, 1757.

SECOND ADMINISTRATION OF GOVERNOR JAMES DE LANCEY, JUNE 3, 1757–JULY 30, 1760, WHEN HE DIED.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Bergen County.

1757, June 6th. Art. 7. The Committee ad res Exteras read an extract from a letter, signed North America, Bergen County, in New Jersey, January 29, 1757, by elders and deacons of the church at Hackensack; together with an appended letter of Rev. Goetsius. An answer thereto was read and approved. xiii. 139.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the churches of Hackensack and Schraalenberg, June 6, 1757. Vol. 31. Page 127. No. 79. Referred to, xxiv. 56.

To the Elders and Deacons of Hackensack and Schraalenberg.

Rev. Sirs and Brethren:—We have heard with grief the newly risen strifes. We can only express our condemnation on all disturbances no matter from what source they come. But it is impossible to restore unity in all these disturances, so long as our aid is asked for to do only what each one thinks best, while rejecting the advice which we think best. You call our opinion, about the importance of re-establishing the Coetus, a delusive one; yet we think we well understand the condition of your affairs. We are obliged to act according to the degree of our knowledge. So long as we know no better, we adhere to our former opinion. If it please you to continue to reject our advice, we will, although deprived of the pleasure of witnessing your prosperity have the satisfaction of having tried to promote it.

In reference to the request of the Rev. Goetschius, we can only say that we have no authority to grant it. Having besought in your behalf, grace and love, we remain, Rev. Sirs and Brethren, Your obedient servants and brethren, In the name of the Classis of Amsterdam.

John Boskoop, Ecc. Amst. Depp. Cl. h. t. Praeses.
A. Buurt, V. D. M. Amst. Depp. Cl. h. t. Scriba.

In our Classical Assembly,
June 6, 1757.

CHURCH OF NEW YORK.

Requested to take measures for a Classis.

July 4, 1757.

Consistory held after calling on God's name.

§ 1. Domine Ritzema presented a request from domines Mancius and Hovenberg, in the name of their respective congregations, urging the congregation of New York to agree with their members and their congregations in constituting a Classis in this country. This was in order to prevent the decay, (which is daily more and more to be feared), of the Netherlandish congregations in this and the neighboring Province. The proposition was, for several reasons, cordially received. Nevertheless, having taken all things into mature considerations, the consistory resolved to decline it entirely, and the President was directed to send a reply to this effect.

§ 2. The last lists of Mr. Vanden Sman were presented, with the accompanying request that, since they were not sufficient for his support, the deficiency should be supplied in some other way by the consistory. It was unanimously Resolved, that this should be done by a collection in the churches the time to be fixed hereafter.

§ 3. It was represented by the deacons that Aaltje Hulst, who for a considerable time had been supported by the deacons in her poverty, was now so situated that it was possible for her to contribute something of the expense. This was referred to the deacons.

§ 4. It was proposed to let Mayor Cruger hold for some years the lot next the school-house by the old church, in order that he might remove the old stable standing thereon, and erect a suitable house. This was taken into consideration.

Thus done etc.,

J. Ritzema, President.

The Letter and Answer.

Revs. Mancius and Van Hovenberg to the Consistory of New York, and their answer.

Consistory of New York, July 4, 1757. Do. Ritzema presented a request, in the name of Dos. Mancius and Van Hoevenberg in behalf of their respective congregations, to press on the church of New York to unite with the members of other churches, in the formation of a Classis in this Country, in order to prevent the decline of the Netherland congregations in this and the neighboring province; for such decline is greatly to be deprecated. The communication was, for several reasons, agreeable. Nevertheless. after maturely considering the whole matter, the Consistory determined to do nothing at all at present, and directed the President to send a reply to that effect.

Letter of Consistory to Domines Mancius and Hoevenberg.

Reverend and Learned Brethren:—

At your request, domine Ritzema made known to the Consistory your proposal for the erection of a Classis in this country, and also the reasons why you deemed it useful and necessary, namely for the maintenance and security of the Dutch churches here.

These were considered, as we believe impartially, by us, and we will in a word acquaint you with our thoughts upon this matter. We are of opinion that the state of things among us at present is evidently producing much confusion, and the longer they continue, the worse it will become. Therefore we consider it our duty to do nothing, at least until such circumstances occur as will make the erection of the Classis necessary.

Further we remain, Reverend Sirs,
Your obedient servants and brethren,
In name etc.
J. Ritzema, President.

New York, July 4, 1757.

At a meeting of Consistory Aug. 22. The children taught by the late Mr. Van Dalsen were allowed to go to Mr. Welp, provisionally.

J. Ritzema, President.

SYNOD OF NORTH HOLLAND, JULY 25–AUGUST 4, 1757. ARTICLE 46, 2ND PART, PP. 46–49, VOL. 64 IN ARCHIVES OF CLASSIS OF AMSTERDAM.

NEW YORK.

II. Besides the Pennsylvania matters those of New York came before the Committee.

A. In general, while in their opinion, as was stated last year, these might be considered by a special committee, since the New York churches are subordinate to the Classis of Amsterdam and have no connection with the Pennsylvania churches, yet, to serve the Synod, they have consented to take them under consideration. In such a way, however, as to ask the Assembly if it would not be well, in order to avoid henceforth all confusion of the Pennsylvania with the New York matters, to do one of two things to make of the New York matters a separate article hereafter in the Acts of this Synod; or to so enlarge the Lemma of this Article—Pennsylvania and New York—as to indicate that various matters are dealt with.

B. In particular

1. The Committee had before them a letter from the Coetual Assembly, held at New York, May 4, 1756, signed by the President, R. Erickson, and the Scribe, John Henry Goetschius.

a. This letter states that an Ecclesiastical Coetus, subordinate to the Classis of Amsterdam, would not be sufficient to direct and care for the churches whose number and needs are increasing. Wherefore that Assembly—with which several ministers there are not in sympathy—on motion of the minister of Second River, expressed its desire that a Classical Assembly might be introduced among them. To obtain this, a person was chosen as Commissioner, (Legaat) to attend the meeting of this Synod, and to present and urge that matter. But, as he had been hindered in his journey, this letter should be simply regarded as a forerunner. The letter presents certain points to show the necessity for a classis; but these points are not given at length nor enforced by reasons—a thing to be done afterwards.

At the close of this letter was a writing from Rev. John Leydt, minister at New Brunswick, dated June 23, 1756, stating that this letter was a copy of an original letter, with which, if not word for word, it did substantially agree; and that the matter was of the more importance as the Classis of Amsterdam is said to have agreed to appear before the Synod in opposition to it, on the ground of its being misled by four or five ministers whose efforts must have been directed to abolish even the Coetus.

b. The Committee are (salvo meliori) of opinion that the scribe of this Synod might write to the Coetus of New York, that so long as the objections, which the Classis of Amsterdam has against it, appear to the Synod so great, it abides by its action of last year—that it can in no way allow a Classis in that country; and that for the same reasons which the Classis of Amsterdam has elaborately set forth; and that it advises the churches of New York, for their own good, to keep in correspondence with, and subordinate to the Classis of Amsterdam, and to hold themselves unanimously to their Coetus as an Assembly; exhorting them at the same time to peace and love.

C. The Committee had received two more letters—both of them going over the same subject.

1. The first from elders and deacons in the Woods of Saugerties, dated Nov. 20, 1756. They mention that, located far from New York, they have no religious services and are hungering for the Word of God; that they have called for their minister, Adrianus Van der Swan, Visitor of the Sick at New York—a man whom they praise for his integrity, humility, piety and learning; and that they pray this very Rev. Synod, in compassion, as they have no means to send him over, and the voyage in these times is so

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dangerous, to authorize the ministers of New York to examine and promote him by order of the Synod. They promise they will always remember that favor with gratitude.

2. The second is from Rev. John Ritsema, minister at New York, under date of Dec. 6, 1756, calculated to enforce the above mentioned request. His Rev. states chiefly—

a. That that person came over to them in 1751, with good testimonials from Amsterdam. In 1729 he had been examined by the Consistory of Amsterdam for Visitor of the Sick to the East Indies.

b. That, during his stay in New York, he had shown himself diligent, pious, humble and exemplary in his ministry, and had given every evidence of orthodoxy in teaching and propriety of conduct, to the great satisfaction of that church.

c. That several ministers there had given their written consent to his promotion to the sacred ministry, and so are virtually to be regarded as also signers of this request.

d. His Rev. urges the request for authorization as above mentioned, on account of the man's age, his being a married man, his having once and again crossed the ocean, the risk at sea, now especially during the war with the French, the heavy expense which the church desiring him has no means to meet, the need of a minister there to instruct the people in their dense ignorance, the danger into which flourishing churches might fall, and lastly, the man's knowledge of theology, his singular gifts of speech, his humility and integrity.

The Committee cannot omit to mention—

1. That, on the one hand, they have compassion for that church, and can see well enough that if such authorization is refused, that church may not at all, or not in a long time, have its hunger for the Word of God satisfied; nor receive, in its dense ignorance, the necessary instruction which that person—if the testimonials regarding him are as much according to truth as they are from love—might be competent to give us a useful instrument in God's hand.

2. On the other hand, the Committee are afraid of the consequences, in that similar requests will from time to time be made of

the Rev. Assembly, and that the granting of this request might lay a bridge for the project to act henceforth in a Classical capacity and to throw off the subordination to the Classis of Amsterdam.

Wherefore the Committee, taking into account the obscurity of this thing, and recognizing that the Classis of Amsterdam has more to do with matters of this nature and so has more light on them, are of opinion (salvo meliori) that this matter might be sent to the Rev. Classis of Amsterdam, with the request that it take such action as the good of that church may require.

By general consent this request was adopted by the Synod, and the president heartily thanked the Committee for the trouble they took in this matter. As regards further action on Pennsylvania and New York, the Christian Synod is of opinion that New York and Pennsylvania ought to be kept separate, and a new Article be made for NEW YORK, to follow that on Pennsylvania.

CLASSICAL CHANGES.

Rev. William Jackson took his final examination and was ordained, April 4, 1757, as minister of Bergen and Staten Island in North America.

CHURCH OF NEW YORK.

Pews.

New York, September 12, 1757.

Consistory held, etc.

§ 1. A dispute was brought forward between Mr. Simon Johnson and Mrs. Basset concerning the seat of the widow of Cornelis Van Hoome in the New Church. After deliberation it was determined that Mr. Johnston was the next of kin, and should have the seat for his daughter.

§ 2. Does an owner (of a pew) who does not come to church, have the right to put any one in his place, against the inclination, of the family owning the seat? After deliberation it was concluded that such a person could hold the seat, but the renting of it belonged to the Church Masters, who ought to consult the family when they rented.

Signed in name etc.

J. Ritzema.

Correspondence from America.

The Coetus, per Rev. John Leydt, President and David Marinus, Scribe, to the Classis of Amsterdam, Oct. 4, 1757.

Portfolio "New York", Vol. ii. Also in Vol. xxiii, pp. 475-6. xxiv. 61.

To the Very Rev. Classis of Amsterdam, Greetings!

Very Rev. Sirs and Respected Brethren:—

As hope deferred makes the heart sick, so expectations, without help or issue, must die. Thus now, to our sorrow, in the church of Stone Arabia, where the student (John) Mauritius Goetschius, was called, hopes and expectations have together come to an end. For that church, having failed to secure his promotion, (ordination), as they desired, and as they urged so strongly in our Coetus, and as we also urged upon the Rev. Classis, has dropped both him and the Dutch Church Order altogether. She has now become a prey to confusion and to German tramps.

However, his Rev. received a call at once from the German and Dutch churches in Schoharie. These churches renewed their urgent request in the Coetus for his promotion. Those churches, also, which had called Mr. Henricus Frielinghuysen persisted in requesting of the Coetus promotion for this minister whom they had called. In the event of these requests not being granted, disasters threatened, that would be no less serious than those which have come upon Stone Arabia. There must also be added to these circumstances, that the strivings of the Holy Spirit are discernible among some of these people. It is therefore clear that the services of this young man in that church promise good results, if he can go in and out among that people as minister in full. It is, indeed, true, that a few have manifested some uneasiness about his ordination, but that is not strange in cases of this kind, especially where ministers are not wanting who side with the opposition.

Then, also, as the fire of war both on sea and land is sweeping more generally over our country than ever before, and as those churches, in particular, being on the extreme frontiers, are exposed to frequent incursions of the savages, it is all the more necessary for them to have the presence of a leader in God's House.

And still again. We are not able to deny on any good grounds, nor is any one else able, that we are in real and proper form, the Eldership (or Presbytery) of the Church. By divine right that body is entitled to the laying on of hands, according to 1 Tim. 4:14, and other passages of Scripture. Founded, as this is, on God's Holy Word, it is found no less in our Netherlands Confession, in Articles 30, 31, 32.* It is also substantially in accord with the Canons of Dordrecht, Articles 4, etc.; for it is well understood, that what might be expected therefrom, in relation to our own Eldership, is to be considered as adjuncta decorum, en circumstantiae utilitarum,

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* ARTICLE 30. *Concerning the Government of, and Offices in the Church.*—We believe that this true Church must be governed by that spiritual policy which our Lord has taught us in His Word; namely, that there must be ministers or pastors to preach the Word of God, and to administer the sacraments; also elders and deacons, who, together with the pastors, form the Council of the Church: That by these means, the true religion may be preserved, and the true doctrine everywhere propagated; likewise, transgressors punished and restrained by spiritual means; also that the poor and distressed may be relieved and comforted according to their necessities. By these means, everything will be carried on in the Church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his Epistle to Timothy.

ARTICLE 31. *Of the Ministers, Elders and Deacons.*—We believe that the ministers of God's Word and the Elders and Deacons, ought to be chosen to their respective offices by a lawful election of the Church, with calling upon the name of the Lord, and in that order which the Word of God teacheth. Therefore every one must take heed, not to intrude himself by indecent means, but is bound to wait till it shall please God to call him, that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the ministers of God's Word, they have for some, and not for all times and churches. In that sense it is taken also in Article 85.

The pressure of the churches, then, under the circumstances, as presented, being persistent, we could not in good conscience refuse them, nor longer neglect to gratify their desires. Therefore Mr. Henricus Frielinghuysen was granted his preparatory and final examinations, and ordained over the churches of Mormel, (Marbletown), Mombackus (Rochester, Ulster Co.), and Wawarsing (Naponoch); and Mr. (John) Mauritius Goetschius was made a candidate for the churches of Schoharie.

This, our action, is now made known to the very Rev. Classis, with the hope that it may meet with your Revs. pleasure, and that it may be held at full value. We thus hope, in order that the services thus entered upon (by these young men) may have the more general acceptance, (by all the people) and be influential for good. We flatter ourselves that the Rev. Classis will in no wise set itself against our act, well knowing, as we do, that it could not do so, without entirely subverting the Reformed Church Constitution, and in view of the total ruin of many churches thereby, whose preservation and edification are very precious to our hearts.

The Rev. Classis will therefore understand that we will continue to hold our meetings, no matter what may set itself against our so doing. For we believe that the Lord Jesus would have it so, and that He has commanded this to the Overseers of His Church; that such duties belong, as they, indeed, do, to the very office of the Eldership. We do not, therefore, feel at liberty to neglect the assembling of ourselves together. This is our official duty because of our interest in the general welfare. Otherwise we should make ourselves guilty of contemptible anarchy, or tolerate a "lording of it over the heritage of the Lord." We are also of opinion that Christ gave no power to any one to forbid such action as ours, unless there existed some just (prior) ground for suspension from office.

For the rest, we acknowledge the receipt of a letter from the Rev. Classis dated April 5, 1756. The main import of this letter was considered in our replies, of October 1756, to the arguments of the New York Consistory, and in other writings sent at that time to the Classis and Synod. But what reception those replies will meet with, if indeed they find their way at all, can easily be guessed, when both Classis and Synod have resolved to hear one who is opposed to the holding of any Classis or Coetus over here.

We now have only one more observation to make and that is this: That our illusionary scheme, unfortunate as it is, proposes simply to follow the track marked out by the (first Synod of) Holland, held at Wesel in the year 1568. Those who there and then preceded us, will have to show us where the dangers lie:—the lions' heads, the goats' bellies, and the dragons' tails. We also will let the Rev. Classis answer, as to the propriety of reconsidering what has already legally, and for just reasons, been done.

The Acts of the Synod of 1756 have duly come to hand. We send our hearty thanks for the same, and most earnestly ask for the continuance of the favor. We shall always be glad to receive suggestions as to what relates to the best interests

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equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only Universal Bishop, and the only Head of the Church. Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the Ministers of God's Word, and the Elders of the Church, very highly for their work's sake, and be at peace with them, without murmuring, strife, or contention, as much as possible.

ARTICLE 32. *Of the Order and Discipline of the Church.*—In the meantime we believe, though it is useful and beneficial, that those who are Rulers of the Church, institute and establish certain ordinances among themselves for maintaining the body of the church; yet that they ought studiously to take care that they do not depart from those things, which Christ, our only Master, has instituted. And, therefore, we reject all human inventions, and all laws which man would introduce in the worship of God, thereby to bind and compel the conscience in any manner whatever. Therefore we admit only that, which tends to worship and preserve concord and unity, and to keep all men in obedience to God. For this purpose, excommunication or church-discipline is requisite, with the several circumstances belonging to it, according to the Word of God.

of our Assembly and churches, and will always be ready to give an account of our condition. We add, briefly, that we are earnestly longing for advice and propositions, with a view to the restoration of peace and unity to our church. We do not believe, however, that it can be forced on the conscience of any one, of either one party or the other. We are sorry to say, that we can in no wise consider the action taken (by Classis) with reference to our land and our matters over here, as impartial. The reasons for this the Rev. Classis will know full well of itself.

Wishing you abundantly, Rev. Sirs and Brethren, Heaven's precious blessings of light and grace, We remain,

Your Very Revs. obedient servants and Brethren in Christ.

In the name and by the authority of the Coetus Proper, of New York.

John Leydt, p. t. President.
David Marinus, p. t. Scriba.

Done at Hackensack, Oct. 4, 1757.

P. S. Before an opportunity of sending this has occurred, we have occasion further to notify you, that the (German and Dutch) of Schoharie have requested as follows: Having understood that it was possible for them to secure the full qualification of Mr. (John) Mauritius Goetschius (as their pastor), in case such desire was acceptable to their people generally, three of their elders at once came down, with full proof of the pleasure and desire of those Consistories and churches. Thereupon a meeting of the Coetus was called, and his Rev. was finally examined at Hackensack, Nov. 10, 1757, and his ordination ordered, in the name and by the authority of the Coetus Proper.

CHURCH OF NEW YORK.

Manor and Church of Fordham.

New York, October 31, 1757.

Consistory held, etc.

It was mentioned that the heirs of Frederick de Voe were about to sell their farm, and include in it a portion of ground to which the Dutch Reformed Congregation of New York has a perfect title. Thereupon it was resolved to send the following letter to Mr. John Vermillie.

(Original in English.)

Sir:—We, the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York, being informed that the farm or plantation of the late Frederick de Voe, deceased, near or adjoining to the Manor of Fordham, in the County of Westchester, is to be exposed for sale to-morrow at public vendue; and that by a survey lately made, it is pretended that the said farm or plantation extends considerably to the northward of the east line, from the first spring or fountain lying to the south of Crab Island in the Harlem River, and to which the said Manor doth go: You are hereby requested and authorized to go to the said vendue, and there in our names, to acquaint and give notice to all the people you shall see there, that we do claim, and do believe we have an indubitable right and title to all the land to the northward of an east line, from the spring or fountain aforesaid, to the high woodland that lies due north-west, over against the first point of the mainland to the eastward of the island, called the Indians Papirineman, and that now there are depending several suits in the Supreme Court of Judicature of this Province against persons living to the northward of the east line aforesaid. We shall make no apology for giving you this trouble, as you have always with great cheerfulness and alacrity undertook and executed many important services for our churches, for which you may expect suitable rewards.

We are etc., By order of Consistory

L. de Ronde.

New York, Oct. 31, 1757.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, January 9, 1758.

Consistory held etc.

Resolved that the Farm No. 34, on the Manor, now occupied by Frederick Bruin, be sold by the Committee on the Manor to Isaac Valentyn, with or without the Gore, or to John Vermillie, Jr.

Further that an ejectment be served upon Michiel Odel, occupant of lot No. 13.

Jan. 29, 1758.

Two letters were presented from the Raritan; one from domine John Leydt, and one from North Branch, signed by Andries ten Eyck, Woertman and others. Whereupon the elders rested on the same answer as was made to a former epistle (from those parties.)

February 2, 1758.

Consistory held after calling on God's name.

The Committee reported the sale of Farm No. 34 to Isaac Valentyn, for the sum of £934., being the whole of the place or farm No. 14, the wood-lot No. 14, and the piece of swamp ground No. 14; to be paid for in four equal parts; the first on May 1, 1758; the second on May 1, 1759; the third on May 1, 1760 and the fourth and last on the 1st of May 1761. A deed thereof was made by lease and release, signed, Jan. 30 and 31, 1758; for which he gave four bonds, secured by a mortgage, which writings were signed and sealed in the name etc. of Consistory. Also the papers of the Farm No. 11, with the valley thereto belonging, were signed and sealed. Farm No. 11 was sold for the sum of £691: 6: 10 to Mr. Pieter de Lancey, and the deed, by lease and release, was signed the last day of March and the first day of April, 1756.

ACTS OF THE CLASSIS OF AMSTERDAM.

Two Letters to New York and Suriname.

1758, March 14th. Art. 6. The Messrs. Depp. ad res Exteras read two letters, one addressed to the Coetus of New York and one to the Coetus (Conventus) of Suriname. Both of these were approved for forwarding. xiii. 166.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Regular Coetus, March 14, 1758, Vol. 31, page 132. No. 87. Referred to, XXIV. 60.

To the Regular Coetus of New York.

Rev. Sirs and Brethren:—

We have the honor to send you, in company with this letter, the Acts of the Synod of North Holland of the preceding year, (1757.) You will learn therefrom how that Very Rev. Assembly understands the several matters of the Church of New York. On the business relating to a certain "Visitor of the Sick", Adrian Van der Swan, the Classis entertains fears as to the results of such requests, and must therefore withhold her consent. In other matters the Classis is ready to assist the churches of New York, etc. in every possible way. We subscribe, after wishing you all prosperity, Rev. Sirs and Brethren, Your obedient servants and brethren, In the name of the Classis of Amsterdam,

John Boskoop, Ecc. Amst. Depp. Cl. h. t. Praeses.
A. Buurt, V. D. M. Amst. Dep. Cl. h. t. Scriba.

Amsterdam, In our Classical Assembly,
March 14, 1758.

CHURCH OF NEW YORK.

New York, June 4, 1758.

At the request of Mr. Adrian Van der Swan, the Consistory agreed that there should speedily be another collection for his benefit in both churches; time to be fixed hereafter.

J. Ritzema.

CORRESPONDENCE FROM AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, June 16th 1758. Portfolio, "New York", Vol. II. Also in Vol. XXIII. 457–8.

Very Rev. and Much Respected Sirs, Fathers and Brethren in Christ.

Dear Sirs:—

I do not know that I have troubled your Revs. with a letter since the 9th of November, 1756. For this I had more than one reason; but especially because I have understood, from what others have said, that your Revs. would prefer not to reply to private letters outside of those from the Coetus. Such seems to have been the fact, in the case of my last letter, if I am correct; although such was not previously the practice of your Rev. Assembly.

On this occasion, however, (I may write). For my eldest and now only son, Rudolphus Ritzema, has so far completed his studies, that at the close of a four year's course at the new college, (Kings), established in this city, he is about to graduate. This will be on the 2nd inst., (July?) when he will be promoted to the dignity of Bachelor of Arts. At once after that he expects to go, by way of Hamburg, to the Academy of Groningen, for the further pursuit of his studies. I hope that Jehovah may prosper his way, and so direct it, that he may be able to hand these few lines to your Revs., in person, and so relieve my mind.

I do not intend to weary you, Rev. Sirs, with old matters, and so make myself wearisome to your Revs. I cannot, however, refrain from bringing to the view of your Revs. the fact, that, if the condition of the churches in our midst is left as it is, only utter ruin can be the result. I acknowledge that, since I was president of our consistory at the time, I was the writer of the letter signed by our consistory in October, 1754. In answer to that, your Revs. did not praise our action in separating ourselves from the Coetus. I also acknowledge that I signed the letter of July, 1756, to which your Revs. wrote a very sharp reply, though not without reason. Yet it is my earnest wish that your Revs. may not consider those letters as altogether expressing my real sentiments. But as they contained no positive untruths, I gave my consent to them, in order to prevent disquiet in our midst, and because I perceived that the consistory was not at that time disposed thus to write, and to make such replies.

What I really do desire, Rev. Sirs and Brethren, is that the former Coetus may be restored on a proper foundation; and that your Revs. yourselves may earnestly urge the churches to strive to bring that about, in order to prevent sad consequences. For, if matters are left as they are, our just complaints against the misconduct of the younger brethren are left unanswered; or, if they are answered, the answers are sent to that assembly which now calls itself the Coetus, and they are kept concealed from us. It is true that they have once asked us to come into their Assembly. But how can we go again into their Assembly, held as it is in an irregular way, and contrary to the rules formerly made by the Coetus. They must come back to us. We cannot go to them. For they, with their churches, broke the rules of the Coetus by signing the petition for a Classis, and for a High School (or Academy). All this was concocted by Rev. Theodore Frielinghuysen, without having received any authority to do so from any one, not to speak of the base deception practiced upon innocent souls.

And now they go right on, without any regard to the impartial acts of your Revs. They do not raise the censures from those upon whom they were imposed. They embitter the minds of people against one another, and that in one and the same church; thus causing disturbances among themselves, and slanderings, or let me rather say, just reproaches among those who are without. They make candidates and ministers just as they like, contrary to our Synodical and Classical Acts.

Such was the case of Henricus Frielinghuysen, who has since died of the smallpox or its consequences; and also the case of Doctor Goetschius, (John Mauritius Goetschius). All this was done, so far as I know, without order. And there is still another case—that of one Hardenberg, (Jacobus Rutsen Hardenberg) who is married to the widow of John Frielinghuysen. He had, when John Frielinghuysen was taken with his fatal disease, begun to study Latin with him. And of him it is said that, at the time, he could hardly read, and I doubt whether, since he had a teacher for not half a year, he can translate a single sentence from the Latin, etc. It is also said that there is quite a number of just such men, or of such as have perhaps learned a little more, who are to follow. The single test-question now is as to whether they have the Spirit. Learning is not of so much consequence. And, what is infinitely worse, such men are called Independents. Already a well-thought-out sermon is getting to be called "literary work"; (letterwerk); but to preach extempore, (literally, Out of the fist, uit de vuist weg)—that is the preaching of the Spirit, even if the Spirit is contradicted to His face. I will give no examples, so as not to be too lengthy; nor make a defense in my own case.

But the fact is, the ministers take the lead, and the farmers follow. (They say): The yoke of the fathers had better be shaken off. The Classis has no power over *us*. Of what good is its power *to us?* It is useless. Where did it get the power to make promotions? Did it not take it? We are all brethren, and are as well able to do things as they are. It (their power) is at variance with the nature of the true Church. Christ alone is the Head. And they say other fine things of that sort!

And now what, Rev. Assembly, are we to do about all this? Shall we, as Mancius and Hovenberg and others with them, possibly want to do—set up a Classis in opposition to such proceedings? Shall we admit none to its membership save such as have been regularly instructed in the languages and the sciences, and declare the others to be Independents, apostates from our churches, and so make Dutch Independents? With becoming submission I say "No". Accept then of me, the least of the brethren, one who is well aware of his own inabilities, this, my simple prescription, as, possibly, the only remedy for the decayed state in which our churches find themselves.

It is this: That your Revs. send a general letter to all the churches, earnestly urging them to renew the Coetus; and advising them to make such amendments to the rules already made, that in future there shall be no room for confusion; everything, however, to be submitted to the approval of the Rev. Classis. If then, things should happen to come up which cannot be settled in a friendly spirit, these might be laid in proper form before the Rev. Classis for its earliest possible decision, so as to speedily smother the dissensions.

Should the Rev. Classis find my proposition all right, then let it deign to send me a brief answer. I shall, so far as God gives me life and strength, try in all faithfulness to give effect to it. I can, in advance, give the Rev. Assembly some ground for rejoicing in hope, for through my mediation, the matters in Kings County, on Long Island, have so far progressed, that that church is again united; but the question still remains about a minister, as to who it shall be. If there were one here now from Holland, the difficulty would at once be at an end.

Enough this time. After wishing your Very Rev. Fathers and Brethren, the blessing of Jehovah, upon your Revs. persons and weighty ministry, I remain,

Your Revs. obedient servant and brother,

J. Ritzema.

New York, June 16, 1758.

1758, JULY 25–AUGUST 3. SYNOD OF NORTH HOLLAND. ART. 46, PP. 43–50. VOL. 64.

Much about Pennsylvania. All relating to New York, referred to the Classis of Amsterdam.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Ulpianus Van Sinderen.

1758, Sept. 4th. § 1. The candidate Ulpianus Van Sinderen, appointed by the Directors to India, requested to be called ecclesiastically, and to have a preparatory examination. This was granted. xiii. 194.

CHURCH OF NEW YORK.

Manor of Fordham.

Sept. 11, 1758.

Consistory held, etc.

A request was presented for a piece of land for a new road on the farm on the Manor, marked No. 1, now in the possession of B. Archer. It was proposed to buy the land, or so much as would be required for the road. The consistory resolved that if a bridge should be lawfully laid over the Harlem River, then they would give a free right of way to it, on condition that the applicants should keep both sides of the road in good fence.

The Church Masters represented that the gutters of the New Church needed to be renewed. Resolved, that they do what is necessary.

Signed in the name, etc.

J. Ritzema, p. t. President.

Archbishop Secker to the Reverend Dr. Johnson.

Lambeth, Sept. 27, 1758.

Good Dr. Johnson,

I have received a very obliging letter of congratulation from you and ten more of the clergy of the provinces of New York and New Jersey: for which I desire, not knowing any other way, to return them my thanks by your means, who stand so justly at their head; and whose private affliction in the loss of your excellent son, I hope God will recompense with much public usefulness.

His providence hath permitted me to be raised, without seeking or wishing for it, to a high station: in which I have by far a greater prospect of undergoing difficulties and uneasinesses, than of doing good or enjoying comfort. But my gratitude to His Majesty and his Ministers, for their favourable opinion of me, must not and shall not be the less. And I promise myself the prayers of all pious persons, related to this nation, that I may be enabled, inclined, and directed to do my duty. In the concerns of the Society for propagating the Gospel, I have scarce taken hitherto more than a common share. Some further attention is required of me now: and I shall endeavor to give it in the best manner that I can; depending greatly on the information, advice, and assistance of the Missionaries and other Clergy in our Colonies, but on yours in particular.

There are many things, of which it is needful that the Society should have accurate intelligence; and there may be from time to time not a few, with which it will be less proper to acquaint the body in general at first, than some of the discreeter private members, or the Secretary, or me. It will be requisite to know, not only if any Missionary is guilty of gross vices, or teaches false doctrines; which last I am sorry to say we learnt, in the case of Mr. Beach, from the dissenters, not from any of our own Church: But, who are remiss, or impudent, or defective in abilities or attainments; who on the contrary are diligent, wise, judicious, learned: and likewise what Missions demand superior degrees of knowledge, temper, and conduct. We should also know, as nearly as we can, what each congregation is able to contribute, and doth contribute, to the support of its Missionary: and, which are able to support them entirely; that we may not lavish away what is intrusted with us: and, where it may be fit to establish new Missions.

I suspect that we ought to have more upon the frontiers; at least when it shall please God to bless us with a peace. For Missionaries there might counteract the artifices of the French Papists; and do considerable services, religious and political at once, amongst the neighboring Indians; both which points the Society hath been heavily charged, on occasion of the present war, with having neglected. I fear that in some of our back settlements there are very few opportunities of public worship and instruction; and we have been accused of slighting these, whilst we have crowded with Missionaries, regions which had already a sufficient number of Pastors; and are told, with threatening intimations, that this is a breach of our Charter. We have answered, that our Charter was granted for the encouragement of an orthodox, that is a Church of England Ministry: to which it is replied, that the evils specified in the Charter, against which this Orthodox Ministry was to be employed, are only those of Infidelity and Popery; and that we have no right to presume any other ends to have been in view than are expressed. Still indeed we can urge with justice, that both these evils will be best obviated or remedied on the principles of our Church; for the establishment of which throughout our American dominions, there are strong motives of various kinds, to wish most earnestly. But too many who call themselves of our church, have no notion of any material distinction in this respect. And our Dissenters have alleged against the Society, with remarkable zeal, amongst all who are indifferent about us, and all who are adversaries to us, a formidable multitude when put together, that we have unwarrantably changed our object, from the propagation of Christianity and Protestantism, to the propagation of one form of it, in opposition to other Protestants; and make the gaining of proselytes from these our Chief business, which was not designed to be any part of it: nor was attempted they say, I want to learn how truly, by our predecessors in the Society for many years after its erection. And this accusation hath prevailed so far over all which we say in our own defence, that not only future collections are like to be grieviously hurt by it, as the last though a very good one upon the whole, was in some degree; but if it should be brought into parliament by some popular speaker, especially at one of those times of epidemic vehemence and wildness which are frequent in this Country, it may produce very disagreeable consequences to the Society; nay possibly may overturn and dissolve it. Therefore we must be extremely cautious, how we appoint new Missions, where Presbyterians or Independents have Assembles. Indeed I do not see how we can safely appoint any in such places, unless a competent number which must not be a very small one, of persons of character, shall declare to us under their hands, that they cannot in conscience comply with the mode of worship and church Government in use there, and that they approve ours, but cannot raise a fund to support it amongst them. For then we shall be authorized to argue if we are questioned on the subject, that either we must assist them, or they must be destitute of religious Offices: the thing, which our Charter was designed to prevent.

The Dissenters in America are so closely connected with those in England; and both, with such as under colour of being friends to liberty, and many of them enemies to all Ecclesiastical Establishments, and more than a few to the Gospel Revelation; that we have need to be continually on our guard against them. And for this reason, amidst several others, the Society or some of its members, ought to have constant advices from the Clergy, in each of our Colonies, of everything likely to forward or obstruct our great work; which it hath by no means had of late. More especially we should have early accounts of all facts, concerning which we may have cause to complain of the Dissenters, or they may think they have cause to complain of us, that we may be ready to say and do about them what is requisite. And in these accounts all circumstances of weight must be stated fully and impartially, without omissions, alleviations, or aggravations; and we must be informed of the pleas which the other side make for themselves: else we shall often be put to shame, when they come to represent their own case. But above all, when anything appears in print among you, reflecting on the Society here, or any part of the conduct of our Clergy abroad, from whatever Quarter it proceeds, it should be immediately sent over to us: and also the answers given to it by our American brethren. Indeed we ought to see everything, which tends to show the real state of religion in our plantations: and I shall gladly bear the expence of your furnishing us with all books pamphlets and papers, conducive to this end. It will further be of importance, that we should understand how the principal Laymen and Dissenting Ministers are severally affected towards our Undertaking; and what their connections with men of note in this Kingdom are.

All these things will contribute, directly or indirectly, to facilitate what we must ever pray and labour for, till we obtain it, the establishment of Bishops of our Church in America. This I have long had at heart: and not only said but written a great deal in favor of it to such as I hope might be brought off from their prejudices, either wholly or in some measure. Nor, unsuccessful as the attempts have been shall I ever abandon the scheme, as long as I live. But pushing it openly at present would certainly prove both fruitless and detrimental. They alone are judges of opportunities, who know the dispositions and influences of persons and parties: which cannot always be explained to others. The design when some years ago it seemed to be in great forwardness, received a most mortifying check, by means of an unseasonable step, which a worthy and able prelate took to promote it, and of which its opposers made their advantage. The time is not yet come for retrieving the ground then lost: though I believe the King to be well disposed; and those, whom he consults, to be, in general, either not averse, or only so through groundless fears. But in the mean while, both you and we may be seeking occasions, in friendly and seemingly accidental discourse, and with better effect as we can truly affirm, that no plan for this purpose lies now, or will be laid soon before our superiors, to shew men, that nothing ever was intended, at which Christians of any denomination have cause to be alarmed: but merely a provision that those of our communion in the Colonies might have the complete and easy exercise of every branch of their religion which others there have, and would complain bitterly if they had not; and ought therefore from the love which they profess of universal harmless liberty, not only to consent that our people should have but join to procure it for them. The powerful objection made at home against our proposal, is, that the Dissenters abroad have terrible apprehensions of being injured by it. And in proportion as their remonstrances are vehement, our endeavours will be unpromising. Therefore the principal point is to convince them, that whatever the Bishops were, from whom their ancestors fled into the New World, those of the present age are, and have always been, most sincere patrons of extensive toleration; and that we are for sending persons of our own order into America, not to claim the least jurisdiction over them, but merely to ordain Ministers for Episcopal Congregations, without the trouble, expense, and hazard of a voyage to England; a burthen, to which if they were subjected, they would think insupportable, to confirm from time to time the Youth of those congregations; a practice which rightly or wrongly we hold in high esteem; and we exercise such discipline in those congregations only, as they exercise by ordained Presbyters or lay Elders; which discipline of ours would no more hurt them, than theirs hurts us. To these Representations they will pay more regard, if we are careful not to give them unnecessary offence in any thing: but in everything to oblige them; as far as there is room for it, without betraying the doctrines, the interests or the honour of our Church.

I conceive it would be best to lay before you, thus plainly and distinctly, my judgement concerning the due method of conducting the affairs of the Society. If in any article we differ, I beg you will communicate to me your opinion and your arguments for it, with the utmost freedom; and be assured, it will give me pleasure. Where we agree, you will have the goodness to lead others into the same way of thinking, and a suitable course of behaviour. Thus let us each be doing the best we can, and leave the event to God. That his blessing may be on all who serve him in the Gospel of his Son, particularly on you and your College, our Clergy in America and their people, is the fervent prayer of

Your loving brother,
(signed) Tho. Cant.

—Col. Docs. N. Y. Vol. vii. pp. 346-9.

CORRESPONDENCE FROM AMERICA.

The Coetus, per Rev. John Leydt, to the Classis of Amsterdam, Oct. 3, 1758.

Portfolio, "New York", Vol. II. Extracts, Vol. XXIII. 488.

To the Rev. Classis of Amsterdam.

Rev. Sirs and Brethren:—

From a sense of duty, as well as through the urgency of many churches, we cannot for a moment consider it a question whether or not we shall continue to hold our meetings. And just as little are we inclined to break off the correspondence (with you), unless, without helping to do so, on our part, we should be compelled thereto. On the contrary, we desire to communicate the chief things on which we take action, and so consult with your Revs. on the weightiest of them.

Thus it was, that last spring a special meeting of the Coetus was requested, in order that the young man, Jacob R. Hardenberg, might take his preparatory examination. The churches of Rev. John Frielinghuysen, deceased, had a call nearly ready for him, and so they, too, urged this matter. Therefore a meeting of the Coetus was called, and the business was attended to. As he gave satisfactory proof of knowledge, both in the languages and in theology, he was declared a candidate. The call was made complete and offered to him. and when he accepted it, his Rev. was examined finally, and qualified to be their regular pastor and teacher.

We think it necessary, however, to communicate to your Revs., in a few words, the actual condition of those churches. It is known that that former long continued dispute, in Rev. John Frielinghuysen's time, has been settled. The churches being vacant, Rev. Casparus Fryenmoet went to live there, under pretext of having been obliged to flee from the enemy. Thereupon a dispute arose in the only recently united churches, about calling him. Those who had been formerly discontented were generally in favor of him, also a few of the others. The result was that the consistory at North Branch (Readington) and Neshanic became divided; but all the other consistories, together with the leading people in the churches, were opposed to calling him. A meeting of the (Jersey) Circle, (Ringver gadering) was then called. In general, there were about as many opposed to that call as in favor of it. At last, Rev. Fryenmoet himself, seeing that no urging on his part could well bring it to a (unanimous) call, consented to accept a call that came to him from Livingston Manor, Claverack and Kinderhook.

Thereupon, it was thought the divisions would cease. But, on the advice of Rev. Fryenmoet and the New York ministers, a part of the North Branch (Readington) consistory, with some others, among whom was a man from the (Raritan) Landing, not a member of the church even, and living twenty miles from Readington, and in Rev. Leydt's parish,—these formed a clique and sought a separation. This proved to be impracticable, however, because the people were dwelling so intermingled. Two elders and a deacon, however, at North Branch, (Readington), and a deacon at Neshanic separated themselves and formed an opposing (consistorial) Assembly, etc. Rev. Leydt, being a neighborong minister, employed many means to heal this breach some how or other, but in vain. Taking the easiest way, he went to work, finally, to change the consistories, according to custom, by regular elections; so that by two elections, the one a year after the other, the members of the consistory who had separated, found themselves all out of service. In opposition thereto, Rev. de Ronde allowed himself to order a counter-election at once, at North Branch, (Readington),—one irregular as to time and as to the number of people, etc.

The opposition party is now considerably diminished in numbers, owing to the calling of Mr. Hardenberg. He is possessed of good gifts and is meeting with success. Nevertheless, it is said that this seceded party must have sent a call to your Revs. for a minister for the Brook, (de Broek), deceitfully so called, as it really lies in the North Branch (Readington) parish. This is just what the discontented formerly did at Millstone (Harlingen)—adding, as it is said, the (Raritan) Landing which has always even to this day belonged to the New Brunswick parish. (Sentence is obscure) But of their actual calling any one, we know nothing for certain; for they communicate nothing to our Coetus, because they have joined themselves to that (other) Coetus, (generally called Conferentie), and are seeking to bring to the ground all government; for their strength lies in darkness. We bring this to the knowledge of the Rev. Classis, simply that it may not be blindfolded, as has been done to it too often.

We have not as yet been able to come to a union with our brethren who left the Coetus. All we learn, is, that they are holding separate meetings, possibly more for the purpose of taking up reproaches than for doing what is good. May the Lord not lay it to their charge!

We now have appointed two young men of promise as candidates; one Jacobus Van Nest, who gave satisfaction in the languages, and was well-grounded in theology; the other, Johannes Barcolo, who in the sciences has received his Bachelor's degree from the New Jersey college. He has a good idea, also, of theology and is godly in his walk.

The churches, from which Rev. Meynema resigned for a money consideration, have already been at work to call Mr. Jacobus Van Nest, as have also other churches. A call will probably be offered him before long.

Thus are we looking up to Heaven, as your Revs. have directed us to do, for a gracious blessing upon our efforts. May the King of Zion rule over us! May He build up His church here, and also in your midst! May He fill us all with wisdom and piety! May He yet give us peace of every sort!

Thus done in our meeting of Coetus, at New York, Oct. 3, 1758. In the name and by the authority of all, signed.

John Leydt, Scriba

CORRESPONDENCE FROM AMERICA.

The Opponents of the American Classis and Academy, or the Conferentie to the Rev. Classis of Amsterdam, October 12, 1758. Vol. XXIII. 488-9.

As cold water to a thirsty soul, so is good news from a far country, as Solomon says. And we wish that we were able to refresh with good news, you, the Rev. Brethren, who have been so long troubled and pained with evil tidings. But, in the present state of things, you cannot take it amiss that we appear with those matters which we think that we, as subordinate to the Rev. Classis of Amsterdam, are bound to state to you, to whom our ecclesiastical affairs should be presented. And we hope that this will not be considered an annoyance, but as the discharge of our duty, with a view to the removal of burdens, so that our congregations may prosper and have peace.

The undersigned have deemed it one of their highest duties to appoint a *Conferentie* of ministers, (to which Dom. Erickson and Van Sinderen were invited, of whom the latter has testified his entire concurrence with us, and the former could not attend on account of indisposition,) to deliberate upon the welfare of the congregations, and to present it to you, not at all out of passion or quarrelsomeness, or to bite and devour; but because we see that day by day our foundations are underminded, and harmony is more and more impaired, which must end in the downfall of our churches here. To hinder this so far as we can, we here declare our honest intention to be that you, by your great wisdom and power, may help us, so far as we stand under the same constitution, to guard those under us, and keep our churches in the old doctrine and discipline.

I. We greatly wished that you had sent a special answer to us, inasmuch as we, as a committee, have sent to you the articles of the last Coetus, held Sept., 1754, (since which we recognize none as lawful,) and therein protested against the proceedings of the brethren, who still call themselves a Coetus. We were driven off by the imperious course of Dom. Theod. Frelinghuysen, who took upon himself, without the order of any one, to put the congregations under a Classis here; and besides, to erect an academy, the professors of which he had already named, and the support of which he intended to draw from Holland. He even thought to obtain a doctorate from Holland or Germany, (as appears from a letter of Professor Brunnings, at Heidelberg,) in which he has not yet succeeded. They retain the answers received, and make it appear by their writing as if they were the upholders of the Church, when they are really the desolaters of the temple, and the special cause of the troubles, as can be plainly shown by the following instances:

II. Let not that expression seem harsh, since it can be proven by facts, such as the following:

1. What is the most manifest proof that any are the cause of troubles? Is it not that they unlawfully lay censures upon Consistories, and even whole congregations, with their ministers, as Dom. Haeghoort, Curtenius, Schuyler, and others; and when the Classis ordered them to be removed, (which they did, as appears from their own letter to the Consistory of New York, and that of Professor Curtenius to his uncle,) they do not take them off, but leave ministers and congregations in that state, (although by the intelligent it is not esteemed such,) to take offence thereat, and be continually grieved? When any impose a public censure which the higher judicatory orders them to remove, does it not behoove them, if they are under the Assembly, as they unjustly pretend to remove the censure in public, and so prove themselves peace-makers? The more especially since the Professor wrote that the Classis had arranged everything to mutual satisfaction, not one of which arrangement has been made known to us, but all have been kept back.

They talk now of a request which some of them made of us; but how could we grant such a request, when they do not meet on the same grounds as they formerly did, and we observe them to be those who have broken our laws, and daily continue to do so? Wherefore we cannot go to them, but they must come to us, and defend themselves before us for their disobedience to the decision of the Coetus, by which all the congregations were bound.

2. Another proof is found in the making of candidates and ministers. A minister thus qualified is approved in some congregations, but rejected in others; nay, in the same congregation some will admit, and others deny, his right to preach and administer the seals of the covenant. This has made confusion, and in the end will make more. Such was the case when the brethren made Henry Frelinghuysen and Dom. Goetschius candidates in a meeting of two or three ministers outside of the Assembly, and afterwards in the same way ministers. Although the former has already died, yet his brother from Albany, preaching his funeral sermon, defended from the pulpit his ordination, and sought to open the eyes of the people, saying that it was time to look away from the Classis, and that they who recognized a foreign authority were in danger of falling into the hands of the King's counsel; which produced a great excitement in the congregation, so that a large portion of them went home, and did not return to the afternoon service; and thus men, instead of preaching God's Word to the edification of the community, cast strange fire upon the altar, which also has been done in other places, to the prejudice of their lawful ministers. As for the latter, he has been called from one place to another, without being either candidate or minister, for we think that to receive a call belongs only to ministers, and not to students or candidates. Yes, he has gained as much by performing other ministerial duties as by preaching, if not more.

Thus they proceeded in the spring to make a candidate of one Hardenberg, whose character is stated in part in the complaints of Raritan, and afterwards, even last week, made him the minister of Raritan; and further, two other candidates, one Van Nest, called to Fishkill and Poughkeepsie, and one Barcalo.

3. The Coetus is now an apple of discord, its disorderly proceedings appearing so plainly that many have their eyes opened; and fathers are against children, and children against fathers, as to the lawfulness or unlawfulness of the same. And thus a terrible dissension is made. Already Dom. Marinus has refused baptism in his congregation, because they would not bind themselves to submit to an irregular Coetus, and for that reason openly took his departure from them; the elder of the village (who would have been here himself, but for his family,) writing to us that,

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as their Domine said, to receive authority from Holland to make candidates ministers was Popery, and that Holland could not give such power, and that those who depended thereon were Papists, even announcing their meeting as if it were a Synod.

4. Another instance of injury to the Church is seen in the complaint of a committee from the North Branch portion of the congregation at Raritan, of which the following is an abstract:

(1.) The origin of the disputes there was in the neglect of the Consistory of Raritan and the associated congregations to provide suitable ministerial service after the death of Dom. Jno. Frelinghuysen, only three or four sermons having been preached by Low Dutch ministers in the course of two years.

(2.) Dom. Fryenmoet, fleeing before the public enemy, came to North Branch, and was several times asked by the Consistory there to officiate, which he did with so much acceptance that many members of the four united congregations requested that he might preach in all the churches; but the Consistory in the other three villages refused, no doubt because of their engagements to a certain Hardenberg, who had married the widow of Dom. Frelinghuysen. The adherents of Dom. Fryenmoet, being by far the greater number in the four congregations, bestirred themselves to obtain a subscription to have him called for their lawful minister, but the Consistory opposed this with all their might, and the dispute rose so high that each party called in the Circle to settle it. The proceedings of the Circle were so manifold, withal not obscurely showing partisanship, that we cannot relate them. But we must mention one thing, viz., that the adherents of Dom. Fryenmoet promised to raise the whole salary for him, and offered further, if the others would call any lawful minister whom they preferred, (seeing the congregations required two,) that they would assist in paying him; still they could not agree, and Dom. Fryenmoet had to go away.

(3.) An elder and two deacons in North Branch, consulting together without the knowledge of two elders and another deacon, their associates, requested Dom. Leydt to preach there and choose a new Consistory. When the time came to carry out the plan, they made it known to the others, and wished them to aid in making the choice; but they protested against it, as almost the whole congregation afterwards did, as being opposed to the Church Order, and the ancient usage of that Church. Notwithstanding, the election was had, and immediately after, the ordination also, which compelled the remaining lawful members, after the lapse of four months, (for they could not side with the newly chosen, and the old ones, who went out, would not act with them,) to make with their *Consulent*, Dom. De Ronde, a new filling up of the Consistory, in order to heal the breach, and as such they have sought to maintain the Church in the right.

(4.) The new Consistory together with the Consistories of the three other villages, have made and executed a call upon the so-called student Hardenberg, who was examined and qualified before the congregation as minister by those who style themselves the Coetus, who yet had no proper business with that call; not only because of the things above stated, but because the student was an unfit person, not having made the least proficiency in what belongs to the ministerial office, and having been, by the acknowledgement of all, under the instruction of a teacher for only two years at the furthest. Besides, he was qualified without the order of either Classis or Synod. They cannot, therefore, but separate from those who thus act, and they request the aid of the Classis to provide them with a minister from the Classis.

All these things show plainly, in our judgement, what these men declare, both in words and deeds, that they stand, and will continue to stand, by the constitution of our Church, from which the others depart; and this is the only reason why they join the old ministers, who mean to guard the constitution and maintain subordination to the Classis of Amsterdam, and who now, in order to prevent the downfall of the Church, have met together to represent to you its miserable condition

III. The Rev. Classis, having thus seen the sad and pining state of our churches, we feel bound in conscience to present (under correction) the only expedient there is for restoring peace and unity, in strict propagation of, and adherence to, our holy doctrine and excellent Church Order, to wit:

1. To disapprove the unlawful and disorderly examination and ordination made by those who still (however improperly) call themselves the Coetus, (just as formerly the ordination of Dom. Goetschius and Fryenmoet was disapproved;) and to make known this disapproval not only to us, but also to the brethren who call themselves the Coetus, and to the congregations where the persons thus ordained are, so that thus these unlawful proceedings may be checked.

2. The unanimous cry of all our congregations is, for liberty to admit suitable persons to the preparatory and final examinations here for the ministry, because of our great distance from Holland, and the consequent great expense and danger of the sea-voyage, especially in time of war, and also because of the sad consequences which they and we have painfully experienced from the unlawful examination and ordination of unfit persons by the so-called Coetus, which, if not hindered by your Rev. Body, we must expect to issue in the total downfall and ruin of our Church in both doctrine and discipline; because almost all the congregations, being unable to help themselves in any lawful way, will be compelled to avail themselves of this. Another important reason is, that the country has the well-grounded expectation of having, from time to time, more suitable persons, and better skilled in the languages, in divinity, and other branches of knowledge; because our Academy established at New York prospers remarkably, and we Low Dutch Reformed have liberty to call a professor of theology, according to the Constitution of our Netherlandish Church Order, established in the Synod of Dort; and this privilege shall be used at the first opportunity.

Seeing that we cannot exercise the right of examination and ordination without being a Classis, which we will not be without your approbation and a lawful appointment of one of the Synods of the fatherland, through your meditation—and yet, the erection of a Classis seems, for the aforesaid reasons, to be necessary for the restoration of our languishing Church—we propose the matter for your consideration, and await your will and fatherly advice thereon, whether we, the undersigned, who heartily maintain our subordination to your Rev. Body, may not, through you, once for all, obtain full power to examine and ordain *in nomine Clas. Amsteldamsis*, such fit persons as may present themselves, although we should still be no Classis, but remain *in qualitate qua*, as subordinate to you. In this way, the general desire of the congregations would be met; the unlawful examinations by the brethren, who, although without, or rather against your approval, alreay act as a Classis, would be ended; and the true welfare of our New Netherlands Zion be advanced.

In case of the institution of such an Assembly with the aforesaid power, to be exercised in your name, or that of any other Classis named by the Synod, we request your fatherly aid in laying down its rules; one of which, in particular, should be, that no important matter be decided by a mere majority, in order that there may be no domineering over brethren, and the Assembly be not abused by ambitious and passionate members, who will have everything their own way, as we experienced to our sorrow in the old Coetus, where, in the most righteous matters, we were overruled by a majority, and that often-times made up of inexperienced young men. And therefore, if anything be unexpectedly disapproved, it will be and continue impossible for it to come into the Union or Assembly. Meanwhile, all our congregations inclined to a Classis among us are especially determined to suffer no ruling of a majority, but to refer all matters in which unanimity cannot be obtained to you, or to the Synod by whom we shall be constituted.

Thus expecting the gratification of our request from you, and cordially wishing all conceivable health and blessing upon your persons and work, we remain, with high esteem,

Rev. Fathers and Brethren,
Your servants and associates,

(Signed,) Gerard Haeghoort
G. W. Mancius
John Ritzema
Lamb. De Ronde
J. C. Fryenmoet
J. C. Rubel
A. Rosenkrantz
John Schuyler.

Done in our Conferentie,
New York, October 12, 1758.

P. S.—We request you to favor us with a speedy reply, and to address the same to the Rev. J. Ritzema and L. De Ronde, ministers at New York.

NOTE.

[1758, Nov. First Convention of Episcopal Clergy at New York, followed by regular Yearly Conventions. Ten, out of fifty-one, who had gone to England for ordination, lost their lives in the passage. *Dix's Hist. of Trinity Church*, 314.]

ACTS OF THE CLASSIS OF AMSTERDAM.

(New Netherland.)

1758, Nov. 28th. A letter to the Cape (of Good Hope) was read; also one to New Netherland, and one to Rev. van Essen of St. Eustatius. xiii. 205.

CHURCH OF NEW YORK.

Establishment of a German Church.

New York, Dec. 20, 1758.

Consistory held after calling on God's name.

About forty members, male and female, presented a request for dismission from our congregation, in order that being High Dutch, and a High Dutch minister having been called here, they might join the same by certificate. Nevertheless, with the privilege, in case the new enterprise fell through, of being received back into our bosom. The request was granted, and the President was authorized to prepare the certificate. They, moreover, requested to be allowed, to bury their dead with us as formerly, until they got a place of their own; also, that their minister, domine Abraham Roosenkrantz, might be installed by domine Ritzema as the oldest minister. This was granted.

In name etc.

J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

New York, Feb. 12, 1759.

Consistory held after calling on God's name.

It was resolved: 1. Inasmuch as, formerly, Simon Johnson, Philip Livingston, Abram Lefferts and Theodore Van Wyck were made a committee on the matter of the Manor, against Lewis Morris; and afterward, Abraham Van Wyck and Chrystoffel Bancker of the Ruling Consistory, were added to them, and since they have carried on this case from time to time, and are now so far advanced that we expect soon to reach the end: Therefore these gentlemen are requested to finish the work they have begun. And father, according to the nature of a committee, that if any of them through other engagements, or by sickness, cannot attend, the rest shall go on with the business, unhindered.

2. Whereas, Pieter Bussing has put a fence on the place we sold to Isaac Valentyn, by which he means to take away part of the farm, notwithstanding that his father, in laying out the Manor, as appears from the map made by Mr. Berrien, fixed his present limits, which decree to him one hundred and sixty acres. Therefore, Peter Lott, David Abeel, Richard Ray, Evert Bancker and Dirk Brinckerhoff are appointed a committee to consult with our counsel, on the best way of warding off this intrusion.

3. Since different persons have sought to buy farms on the Manor, Abram Lefferts and Pieter Lott, are appointed a committee to speak with these persons, and see how near they can come to an arrangement with them and report to the consistory.

J. Ritzema, p. t. President.

ACTS OF THE DEPUTIES.

Extract of a Letter from Jamaica to the Classis of Amsterdam, dated, March 6, 1759.

[Vol. 33, p. 13. Letter No. 289.]

A letter to the Rev. Classis, signed, Jamaica, March 6, 1759, by Ab. Schenck, Daniel Durje, Cor. Montfoort, John Willemsen and Rem Remsen, as consistory on Long Island.

This letter not to be answered.

Whereas they notice that the Rev. Classis cares very little for them, and has, upon the writing of the Coetus, as good as condemned their action, and directed them to a minister who, in opposition to by far the greater number of the members, intruded himself into the church, as shown at length; they, therefore, being of opinion that it has not been well informed about them, possibly by the deception and falsifications of the Coetus, etc., find themselves under the necessity, in the sad condition to which they have been brouhgt by Rev. Thomas Romeyn, to complain, appeal and protest, before the Synod of North Holland.

We are requested to enter their appeal and protest on our minutes. With respect, and prayer to God for His blessing, they remain, etc.

On the other side was written: "The reasons, why Simon Van Noordwyk and Paulus Amerman did not sign this letter, are that one had died in the Lord and the other had gone away to be under another government."

CHURCH OF NEW YORK.

New York, March 15, 1759.

Consistory held after calling on God's name.

It was proposed to appoint an overseer to keep a special account of moneys received for properties on the Manor of Fordham, sold or hereafter to be sold; to note the payments received, whether of principal or interest; and give account thereof as often as required; and also to keep a book which shall lie in the consistory's chamber, and into which every article shall annually be transferred. The overseer is to receive for his labor three pence on the pound, of principal, and six pence on the pound, of interest, and no more. Mr. Abram Van Wyck was appointed.

Thereupon, the Consistory further Resolved, that the said book shall have a heading, stating that the revenues from the lands sold shall be applied according to the design of Cornelius Steenwyck, from whom the Manor originally came, as is also expressed in the Acts of Assembly.

Mr. Lefferts and Pieter Lott brought in an answer, respecting the sale of the farm to John Vermillie at five pounds, ten shillings per acre, on the same terms of payment as the sale to Isaac Valentine, with the proviso that fifty pounds should be paid to him for his services to the church. Whereupon Mr. Cornelius Lefferts and Lott were requested to prepare the writings and Mr. Evert Bancker to go with Francois Marschalk, to measure the farm. This they agreed to do.

Philip Livingston, Pieter Lott, Evert Bancker, Dirk Brinckerhoff, John Duryee, Henry Clopper, and so many of the Consistory as are inclined are appointed to go with the surveyor, and the jury of view on the Manor of Fordham, in the case between the Consistory and Lewis Morris.

Actum as above, in name etc.

J. Ritzema, p. t. President.

REVEREND DR. JOHNSON TO ARCHBISHOP SECKER.

King's Coll. New York,
March 20, 1759.

May it please Your Grace,

I am inexpressibly obliged to Your Grace for your most kind and condescending letter of Sept. 27, 1758. The labours you have taken in writing so large a letter with your own hand, full of such wise and benevolent instructions and suggestions, is extremely obliging, and the more so, as it abundantly assures us your Grace is in earnest and indefatigably engaged to promote the best interest of the Church and true religion to the utmost of your power both at home and abroad. I have communicated it to the Clergy that are near me, who are with me most highly obliged to Your Grace, and desire me to write you their humblest duty and thanks. I shall communicate it to them all as I have opportunity and make it as useful as possible, so far as my acquaintance and influence extends especially in New England, New York and the Jersies.—Your manner of mentioning my late dearest son is very kind. I hope you received my letter of thanks for your great kindness and condescension to him.

I do entirely agree with Your Grace in every thing you suggest respecting the Church in these parts, and have always endeavoured to govern myself, and to influ-

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ence others to be governed by the same principles and with the same temper as Your Grace inculcates, as you will see by my preface to Mr. Beache's book here enclosed (the second tract, by a mistake in the binding) which though it was, (at least I desired it should be) sent in the time of it, perhaps it may not have fallen into Your Grace's hands, by which you will see how the Controversy stood between us at that time: since which nothing new or of any consequence hath been written except a weekly paper called the Independent Reflector and another called the Watch Tower (Copies of which I was promised should be sent to Your Grace's predecessor Abp. Herring)—And by the way, a Copy of Mr. Beaches Sermon that gave so much offence was not sent from these parts, because we were told a copy was sent from Boston to a member of the Society, long before the complaint of our Adversaries; but that matter has been happily accommodated.—I would send you Hobart's pieces to which these are replies; but I cannot find where any of them are to be had.

One book indeed, which has, I imagine, been a principal occasion of the complaints against the Society and Missionaries, is the History of New York lately published in London, which doubtless Your Grace has seen. This was wrote by one Smith of this Town, upon which Mr. Barclay has made some very just remarks, which were sent about two months ago, and I hope are now in the Secretary's hands. This Smith is a lawyer here of some note, who with two others of the same profession, Livingston and Scott, all bitter enemies to our Church and College, were believed to be the Chief writers of the Reflector & Watch Towers— And I believe one of the leading occasions of his writing this history was, that he might abuse the Church, Society and Missionaries, as it contains a summary of what they had before published in those papers so far as religion is concerned. But your Grace will see by our Controversy with Hobart, and by Mr. Barclay's remarks compared with Smith's history, that it is indeed fencing against a hail, to hold any controversy with them, there being nothing they will stick at, however so false and injurious, in opposing and discrediting the church, and which they would not cease to repeat and inculcate, over and over again, however so thoroughly it was answered. I could wish Mr. Barclay's Remarks were printed that both our benefactors and enemies at home, might see how little regard our adversaries here have for truth or common honesty, who are so indefatigably laboring, and with so much success to disaffect our Benefactors both to the Society and us.—What connections any of these gentlemen may have in England I know not. I am told it is one Dr. Avery with whom our Dissenters here chiefly correspond.

It is indeed, my Lord, a thing of most melancholy consideration, that by such inaccountable methods our adversaries should have procured such a *formidable multitude* at home to be disaffected to the Society; and that any should treat it with such insolence as to use even *threatening intimations*. When at the same time there never was the least ground for that which it seems is their grand complaint, viz. that the Society have *unwarrantably changed their object from the propagating of Christianity and Protestantism, to the propagation of one form of it in opposition to other Protestants.* This, my Lord, I believe never was designed nor attempted by the Society to this day. There have been, indeed, a multitude of proselytes to the Church especially in New England, but this has not been an originally designed, but an Accidental effect. ....

....

And now, My Lord, as to the business of Episcopacy in these plantations we never pretended to desire any Episcopate that should have any jurisdiction over them, or indeed any concern with them: so that they never had any reason to have the least apprehensions, much less such *terrible Apprehensions* from it. All that ever we aimed at, was no more than just what your Grace intimates. And when they enjoy without molestation their Presbytery in the full vigor of its discipline, is it not a cruel thing that they should be so bitterly against the Churches enjoying her own form of Government and discipline, for want of which she suffers extremely, and many valuable lives have been thrown away? And is she not reduced to a miserable pass indeed, that she cannot provide for her children abroad here, without their consent for it? We should be entirely contented if we were only upon an equal foot with them; but for that which is the established Church of our nation, to be in these Colonies in a state that is so much inferior to them, is very hard indeed, and what, as your Grace justly observes, they would think utterly intolerable, were it their own case; were they for instance obliged to send their Candidates a thousand leagues for ordination.

……

And, my Lord, though no plan for this purpose is, or will soon be laid before our superiors, may we not hope that the great Minister who now so gloriously conducts the public affairs, is a friend to religion, and that when it shall please God to bless us with an honourable peace, he who has proved such a friend to America may be induced to use his influence for the bringing about so great a Blessing? Meantime I humbly beg Your Grace's influence, if possible that such may be appointed our Governors from time to time, as are friends to religion, and will countenance and encourage the Church, and set an example of constant, or at least frequent attendance on the public worship, which has not always been the case; and when it is otherwise the ill effects of great examples are very deplorable. We have rarely seen a Governor at Church in this Province except Sir Charles, since the year 1743.

I should now proceed, my Lord, to answer your other enquiries relating to the State of the Church and Clergy in these parts but I doubt I have already trespassed much too far on Your Grace's goodness by this tedious letter. However as I am in duty bound to give you all the satisfaction I can on those points, I shall by the next opportunity write again. In the mean time most humbly thanking Your Grace for Your kind prayers and good wishes, and begging the continuance of them, I conclude with my earnest prayers for Your health and long life and success to all Your labours here, and a glorious crown hereafter: And remain may it please your Grace,

Your Grace's most obliged and most dutiful and obedient humble Servant,

(Signed) Samuel Johnson.

—Col. Docs. N. Y. Vol. vii. pp. 370, 371, 373, 374.

CHURCH OF NEW YORK.

New York, April 1, 1759.

Consistory held after calling on God's name.

The President delivered and opened a letter from Mr. Adrianus Van der Sman containing an earnest complaint about his support as Visitor of the Sick and Catechist. Thereupon the consistory Resolved that a collection should again be taken up for him in both churches on the first day of Easter; and that in the Autumn a subscription should again be started for him.

Farther, Resolved, That two new houses be built on the lot by the old church; also that on the first of May, the deacons should put out £150. at six per cent to Morin Low below Harlem.

Signed in name of all,

J. Ritzema.

ACTS OF THE CLASSIS OF AMSTERDAM.

Deputati ad res Exteras.

1759, April 2nd. Art. 7. There were read 1. A letter to the Consistory of Batavia. 2. A letter to the Conventus of Suriname. The Classis approved of these and thanked the Messrs. Deputies for their care and trouble.

Further the said gentlemen read two letters from New York, dated Oct. 3, 1758, and Oct. 12, 1758. Thereupon the Classis resolved that in a letter to the Senior Pastor at New York, two circular letters should be enclosed, which were to be sent to everyone, without distinction. These were intended to exhort all preachers and consistories to peace, and unity, and to unite themselves together into a Coetus. xiii. 209.

[Rev. Dr. Johnson to Archbishop Secker, April 15, 1759. See *Col. Docs. N. Y.* vii. 374, Extracts, Dix's Trinity Church, i. 314.—This letter urges the duty of holding Conventions.]

ACTS OF THE CLASSIS OF AMSTERDAM.

Deputati ad res Exteras.

1759, May 7th. Art. 4 ad 7. The Deputies read a circular letter to be sent to all the preachers of New Netherland. The said letter satisfied the intentions of Classis. Its exhortations were well calculated to lead to peace, love, and unity. Two of these letters shall be forwarded: one, with the Acta of Synod, to the Consistory of New York, for its use, and the use of those ministers who have sided with them. The other to the so-called Coetus. xiii. 210.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Consistory of New York and to those who call themselves the Coetus, May 7th 1759. Vol. 31. Page 140. No. 94. Referred to, xxiv. 64, 65.

To the Rev. Consistory of the City of New York and to those who call themselves the Coetus.

Rev. Sirs and Much-beloved Brethren:—

In company with this letter we send you the proceedings of the Christian Synod of North Holland, held the preceding year (1758) at Alkmaar. The Minutes of the year 1757, we hope you have heretofore received.

The letter recently sent from your province exhibited the condition of the Church there. On account of the many irregularities which exist, the Rev. Classis is unable to come to a definite judgment. She has therefore determined to send you the letter enclosed, with the wish and earnest request that the same may be read in all the churches, and taken into most careful consideration. It is our desire and prayer that God will use the same as an instrument to accomplish blessed results, in promoting the usefulness of the congregations in New York, and to the glory of his own Name. Wishing you all prosperity, we subscribe ourselves,

Rev. Sirs and respected Brethren, Your servants and brethren,
In the Name of the Classis of Amsterdam,
Petrus Noordbeek, Depp. Cl. h. t. Praeses.
R. Perisonius, Depp. Cl. h. t. Scriba.
Amsterdam, In our Classical Assembly,
May 7th, 1759.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to all the Consistories in the Province of New York, May 7, 1759. Vol. 31, page 140. No. 95. Referred to, xxiv. 64, 65.

To all the Consistories in the Province of New York.

Rev. and Much-beloved Brethren:—

However much we may regard it to be our duty, for Christ's sake, to promote the welfare of the churches in your province; and with whatever readiness and zeal we would labor to this end; yet we are obliged to confess that it is impossible to do anything effectual if our counsels are not heeded, and dissensions and troubles are allowed to triumph.

The condition of affairs among you, which has been made known to us by letters of the different parties, is of such a nature, that the Classis is unable to decide either in favor, or against either party. Nevertheless she pities the poor congregations, and prays to the Great God and Savior to have mercy on them, and to bestow upon them his good Spirit, in order to create peace in the churches. The Classis is of the opinion that all her efforts to accomplish any good are useless, so long as her counsels are rejected, your dissensions are not healed, and you refuse to unite again in one Coetus. Nevertheless we have determined to urge you to this once again in love.

Brethren, what advantage is there in discord and strife? Do you not know in your hearts that it is not Christ, but Satan; not the Church of God, but her enemies, who rejoice in such things, and derive advantage therefrom? Can any good

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results be hoped for when confusion reigns? No one is permitted to do evil that good may come. And how difficult will it be to answer for these exasperations, wherewith you consume one another, before Him with whom we have to do, and before whom all things are naked and open!

On the other hand, dear brethren, is not peace recommended to us? Would not amity be more agreeable and useful, and more powerful for the glory of Zion's King? And is not this enjoined on us? Does not our love for the Lord Jesus require these things of us, not only for our own welfare, but for the welfare of others' immortal souls? O that you would make us happy by the re-establishment among you of salutary peace! This is not impossible, for you do not differ in the matter of religion, but only in regard to the regulation of external affairs. All the more forcibly can the Classis urge this upon you, well-knowing that her only aim is the welfare of the churches. Personal interest on her part is entirely excluded. Neither does the Classis desire to exercise lordship over you; for all that she derives from you are labor and pain, which, when fruitlessly expended, are grievous. Yet the Classis would gladly endure these things, if only good results therefrom. But this is altogether impossible so long as her counsels are utterly disregarded and the strife is continued. This also frustrates all opportunity for devising plans for the general good.

May the Great Lord and King of Zion, who bought his Church with his own blood, make himself so attractive, (especially in that way which Paul enjoins upon the Philippians—"Look not every man on his own things, but every one also on the things of others; Let this mind be in you which was also in Christ Jesus;")—make himself so attractive to those who were purchased at such a price, and are so precious, that denying their own wills, peace may be restored.

Praying for your welfare, we subscribe ourselves,

Rev. Sirs and Brethren,
In the Name of the Classis of Amsterdam,
Petrus Noordbeck, Depp. Cl. h. t. Praeses.
R. Perizonius, Depp. Cl. h. t. Scriba.

In our Classical Assembly,
Amsterdam, May 7, 1759.
(See Leydt's Tractate, Aug. 12, 1760.)

CALL OF REV. JOHN C. RUBEL TO KINGS COUNTY, JUNE 20, 1759.

Call of the Reverend and Pious Domine Johs. Casparus Rubel at present High Dutch Minister in the Church of Jesus Christ in the Camp and Rhinebeck, from the Elders and Deputies of the Five United Townships of Kings County on Long Island, (viz.) Flatbush, Brookland, Bushwick, Flatlands and New Utrecht, for a second Low Dutch Minister with Domine Ulpianus Van Sinderen, at their meeting had in the church of Flatbush, the 20th June 1759.

God, who, out of the riches of his all-sufficiency, supplies the wants of all his creatures, does this in a peculiar manner for his people and chosen ones. These, he favors with the blessing of the revelation of his will, which is above all earthly blessings. Thus he brings together his elect; and he confirms and strengthens them, by the services of those who bear the riches of God's treasures in earthen vessels, to the glory of God and the salvation of the elect.

In full confidence of these things, we have through the grace of God, been able to bring matters so far as to unite together in love, and thus have been able to devise ways and means to make up a sufficient salary for two ministers.

And our choice has fallen upon you, Reverend Sir, as one of whose good report in the service of the Gospel both in your present and former congregations, we have received evidence. We therefore indulge the expectation that, through the good grace of God, we may secure your services among us.

That which we shall generally expect of you is, that you shall perform all the duties incumbent on a faithful servant of the Gospel; proclaiming the doctrines of the Gospel to the divine approbation; administering the sacraments; and in conjunction with the Church officers, exercising church discipline, according to the Word of God and the Constitution of the Church of the Netherlands, as established by the Synod of Dort, 1618-19.

In particular: You are to preach twice each Lord's day; and also to preach on every Fast-day and Thanksgiving-day; also on the usual holidays of Christmas, Easter and Whitsuntide, a sermon shall be preached on the second day, as well as on New Years and Ascension day. There shall also be a Proof or Preparation Sermon at the place where the sacrament of the Lord's Supper is to be administered. This is to be celebrated four times a year, with the usual (pre)-visitation of communicants. There is also to be the instruction of the congregation by catechising—the foundation of the pure Reformed religion.

On our part, Rev. Sir, we promise to pay you the yearly salary of one hundred and seven pounds, New York money. N. B. This amount of one hundred and seven pounds is to be divided among the congregations as follows:—

Flatbush shall give twenty nine pounds.
Brookland shall give twenty nine pounds.
Flatlands shall give sixteen pounds ten shillings.
New Utrecht shall give sixteen pounds ten shillings.
Bushwick shall give sixteen pounds ten shillings.

1. Punctually, each half year, we will pay the just one half thereof.

2. We also will give you a free and suitable dwelling in the town of Flatbush, with an orchard, pasture land for one cow and one horse, and other conveniences belonging thereto.

3. We also give free fire-wood, which is to be delivered at the house of the minister.

4. It has been heretofore customary, when the minister preached otuside of Flatbush, that he be brought and taken back, and be provided with victuals, drink and lodging at such place; but this is found to be very inconvenient both for minister and congregation. It is therefore determined, since you keep your own horse and carriage, to pay you yearly for their use; but you are to be provided with room, victuals and drink, gratis.

We, the underwritten, the authorized of our congregation, sign this call, as our own act, in order to fulfill faithfully all that is stipulated therein; and our successors shall do the same.

Gerret Van Duyn
Jan Couenhoven
Jac. Sebring
Willem Van Nuys
Rutgert Van Brunt
Jan Lott
Roulof Voorhees
Jan Van der Bilt
Laurenz Ditmars
Abraham Bloom
Barent Andriese

Jeremias Van der Bilt
Cornelis Coerte
Steven Schenk
Johannes Lott
Joost de Bevois
Jeremias Remsen
Andreas Stockholm
Daniel Bodet
Jacobus Coljer
Folkert Folkertson
Abrm. Schenk.

Thus done and concluded in our presence on the 20th and 25th of June 1759.

Johannes Ritzema, V. D. M. in New York.
Ulpianus Van Sinderin, V. D. M. in Kings County.

ARCHBISHOP SECKER TO THE REVEREND DR. JOHNSON.

Lambeth, July 19, 1759.

Good Dr. Johnson

I thank you heartily for your two letters of March 20 and April 15. I have received much useful information from both of them: especially from the former and longer, of which I hope to have the sequel in a little time. On a Consultation amongst the Bishops it was agreed, that though establishing a Mission at Cambridge might probably furnish a handle for more than ordinary clamour, yet the good to be expected there from the temper and prudence and abilities of Mr. Apthrope was likely to overbalance that inconvenience considerably; and that it would be best to propose the matter in the Society, without taking notice of its being liable to any peculiar objections: which was done accordingly, and the resolution taken unanimously. Your views in relation to a successor are very worthy of you: but I hope many Years will pass, before there be occasion to deliberate on that head. Pray will it not be proper, that I should send over a Proxy, as a Governor of the College? And will you permit me to nominate you?

How the matter concerning Mr. Beach hath been accommodated, I have not heard: but shall be glad to hear.

Nor have I ever seen the Independent Reflector or the Watch Tower. Nor will it be any use to have every number of a periodical paper transmitted: but only such as relate to the concerns of the Church and the Society. I have an ordination Sermon, published by Mr. Hobart in 1747, and his second address, but not the first. Just in like manner I had the Continuation of Mr. Beaches Vindication, but not the Vindication itself, till you lately sent it me: for which I am much obliged to you. Dr. Bearcroft hath shown me Dr. Barclays remarks; which I like very well, so far as they go. But I hope a fuller answer to the several reflexions cast upon the Society may be drawn up, of which his remarks will make an useful part. Your letter of last March contains likewise very proper Materials. I was a very Young Bishop in 1735: and almost my whole time was taken up in the care of St. James's Parish: by which means it happened, that I either did not know anything of the letter to the Bishop of London, which you mention, or had forgotten it. But I shall now enquire for it. And whatever God shall enable me to do, or procure to be done, for the Service of the Gospel in Your parts, will be a great satisfaction to

Your loving brother.

—Col. Docs. N. Y. Vol. vii, pp. 394, 395.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Jamaica.

1759, July 23rd. Art. 9. A certain letter from some members of the church of Jamaica, having been sent to Rev. Curtenius, and by him to the Rev. Classis, to be forwarded to the Christian Synod, has been sent back to him, to do with it what he deems best.

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REVEREND DR. JOHNSON TO ARCHBISHOP SECKER.

King's Coll. New York
July 25, 1759.

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As to the Clergy of New Jersies, New York and New England they are generally

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speaking virtuous and faithful persons: And I do not know of any of them now, suspected of any erroneous principles. There is but one whose Character is exceptionable, I mean Mr. Lyons of Brookhaven on Long Island, under whose conduct, a pretty little flourishing Church is dwindling, and I fear, coming to nothing; as I found having preached there last Fall. No other vice indeed, is laid to his charge but Covetousness and perfunctoriness, making only a trade of the Gospel, and his habit was so scandalously ragged, that it could not fail of bringing both himself and that into contempt. I used him very freely, and advised him to get himself removed, and enter upon a better conduct in some new place; but we have heard nothing of him since, only that he continues ragged and despised.

As to learning, My Lord, much cannot be expected in such a Country as this, where they can have so little leisure or means; but Mr. Chandler will be considerable. I wish some few had a little more zeal, tho' this is not wanting in the generality of them, and they have divinity enough to render them useful preachers. Mr. Barclay of this Church, is a well accomplished divine, an excellent preacher and a very prudent and laborious Minister; I wish he could have the honor of a Doctor's degree, which he well deserves. Indeed not only the English in this City, but the Dutch Germans and French are all very happy in their Clergy. Mr. Wetmore and the two Seaburys in this province and Messrs. Winslow, Dibble and Leaming in Connecticut, are all very worthy men. Poor Mr. Gibbs is disabled in his understanding; Mr. Standard was never agreeable to his people, so that religion is almost come to nothing under his Administration; but he is quite superannuated, and intends to resign in favor of Mr. Greaton, a worthy Youth, who will soon go for orders, and is greatly wanted; the more so, as Mr. Stoup at New Rochel, the next parish, is quite disabled with the palsy; which is also the case of good Dr. Cutler at Boston, who has been a learned and very faithful Divine. Mr. Caner excels there as a preacher, and they have in general a faithful Clergy in all those parts.

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The next thing is to give Your Grace an account of those places where Missions are wanted. And here, I beg leave first to mention a great part of this province: I mean all that tract on the East side of Hudson's River, from West Chester upwards quite as far as we have any settlements, abounding with people, but almost destitute of Ministers of any denomination, except two Dutch and two Germans, and many people have almost lost all sense of Christianity.—Indeed in the large County of West Chester, there is only good Mr. Wetmore and two Dissenting Teachers, that are capable of duty.—Northward of that, is Coll. Philips's Mannour, on which are people enough for a large Congregation without any minister at all. The Coll. has himself built a neat small church and set of a tract of land for a Glebe, which will be considerable in time, and he and his tenants are very desirous of a Minister, but will need the Society's assistance.

Next above that is Dutchess County, a large tract, which Mr. Seabury represented, where there is the greatest need of a Mission. Indeed in this with the Mannours and Frontiers above, part of the County of Albany there is large and laborious work for at least two Missionaries: And I have two or three hopeful Candidates under my direction, and are within a year or two of age for orders who I hope may be provided for in these places.—I might add that a new Mission is much wanted at Huntington on Long Island, together with the South side, a long tract, where, except one Dissenter, they are wholly destitute, so that he must be Itinerant—and I wish Taunton in Boston Government could be provided for: and three are extremely wanted in Narraganset: Dr. Mc Sparran's Salary should be divided between Kingston and Warwick and another should be established at Westerly.

And lastly, My Lord, as to the Frontiers.—Mr. Mc Clennigan has left his Mission, where one is much wanted to succeed him who should be a young man. I wish he does not occasion much disturbance at Philadelphia whither he is going, and they are much divided about him: I doubt he is enthusiastical, at least he affects to act a part like Whitefield.—The frontiers of Boston and Hampshire have Dissenting Ministers, and I believe they have but few Church people.—In this province, besides that I mentioned last above Dutchess County belonging to Albany, they are building a Church at Schenectady a fine County town on the West side of the river above Albany, and will soon want a Minister there and there will be a German Minister above that, and the other Frontiers are either dissenters Dutch or Germans, which last I believe much want Ministers and schools in Pennsylvania. Of the frontiers further Westward I can say nothing: but the Colony of North Carolina doubtless wants more Missionaries. Thus my Lord I have briefly answered your Grace's inquiries as far as I am able for the present, and conclude with my humblest thanks for Your Grace's kind influence in the Society's generous donation to our College and with the greatest Esteem and Veneration I remain, May it please Your Grace, Your Grace's most obliged most dutiful and obedient humble Servant,

(Signed) Samuel Johnson.

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—Col. Docs. N. Y. Vol. vii. pp. 396, 397, 398.

1759, July 31—Aug. 9. Synod of North Holland. Nothing about New York.

AFFAIRS AT JAMAICA, L. I.

Copy of the Action of the Coetus, September, 1759 in the affair of Jamaica, on Long Island.

Worthy Friends:—

The Rev. Coetus has carefully considered the papers presented with the view chiefly:

1. To make your consistory at Jamaica legal.

2. To declare, on that account, the consistory chosen by Rev. Ritzema, illegal, as well as the call, which is extended to the Rev. Mr. (Thomas) Romeyn.

Answer given in our Rev. Assembly to the first point: That it can by no means meet your views in this thing.

(a) Because such a thing must be done, pursuant to the action of the Rev. Classis, by a neighboring minister, one of the committee, or one of the Coetus. Not one of these touches the case of Arondeus; the first being proved by the result, the second appearing from the fact that he was not sent by it, (the committee); and the third is, thus far, not true.

(b) Because it must be done to the satisfaction of the church. It was not so done; for the elder, Abram Lott, did not only not vote with you, but being himself present in church, he protested against your voting.

And as regards the second; that is a thing which, according to our judgment, does not belong to us, because this matter is now in the hands of the Rev. Classis; where his Rev., no doubt is by this time, and our judgment can neither benefit nor harm him. Does the Rev. Classis, now, require of us, that we should settle the dispute, if possible? well, then, brethren, consider with us, whether it will not be most fitting to take joint action with you, when the judgment of the Rev. Classis on the matter shall have become known to both of us. Maybe all difficulties will be thereby at once removed, and we and you will both be put at ease.

Whereupon, the commissioners having come in, it was agreed to let everything rest till the time when we shall have received further communication from the Rev. Classis.

(On the other side)

Wednesday, Sept. 19, (1759).
Afternoon.

Rev. de Ronde was requested to write a letter to Daniel Durje, informing him that the first item, of which a copy was given him, is to be left in the minutes, and he is thus to have the liberty of handing in his protest to the special scribe; and Revs. Frielinghuysen and Leydt, and elder Visscher, were requested to reply to the protest, and appeal in the name of the Coetus.

CHURCH OF NEW YORK.

New York, Sept. 27, 1759.

Consistory held after calling on God's name.

Mr. Abram Lefferts presented to the consistory the negotiations with Mr. Lewis Morris for a portion of the Manor of Fordham, according to the plan exhibited in the previous consistory. Therein Mr. Morris promised to pay to the consistory, for the same, at the outside, Six Thousand Pounds, provided the Consistory will give a warranty for the 1200 acres, more or less, and a quit claim for the Governor; which offer the Consistory accepted on condition that the current year's rents for the farms included therein shall be for the benefit of the church, and that the £6000. shall be paid in three equal sums; the first on April 1, 1760; the second April 1, 1761, and the third April 1, 1762; and further, that an acre of ground with the church standing thereon, although included in the tract conveyed, shall remain the property of the church; as also the piece of ground sold by the church to Mr. Peter de Lancey which lies in said tract.

And that Mr. Lewis Morris, Jr., must expect to pay the quit rent for half the Manor from the time he obtains possession.

And further that he gives a quit claim for the whole Manor, by which the suits between his father and the church shall cease, and each party pay his own costs.

Abram Lefferts, Pieter Lott, Theodore Van Wyck and Dirk Brinckerhoff were appointed to consummate this agreement with Lewis Morris, Jr.

Thus done in Consistory chamber by unanimous consent.

Signed etc.,
J. Ritzema, p. t. President.

New York, Sept. 28, 1759.

The committee brought in their report concerning the agreement with Mr. Lewis Morris, Jr. according to the resolution of consistory yesterday. The agreement was delivered in writing and thereupon was signed and sealed with the church's seal on its behalf; and by Mr. Morris on his behalf. But then each party retained its own, until such time as the writings shall be completed and delivered.

Signed in name etc.,
J. Ritzema, p. t. President.

CORRESPONDENCE IN AMERICA.

Rev. Theodore Frelinghuysen of Albany to his wife, October 5, 1759, just before embarking for Amsterdam on his Mission respecting an American College. [See May 27-30, 1755.]

My Dear:—

I have done the utmost of my endeavors to get a copy out of the will of Captain Lancaster Symes, Senior, but I cannot accomplish it so that at present I can have no advice in that affair, and it must rest there for this time. The writings that have been made between us are in the office to be recorded.

And now, my dear, I must tell you, Providence hath so ordered that I have a good opportunity to perform the promise I have made to God and His Church to go to Europe on an important affair, which the Lord hath put in my heart. Here is one Captain Spin, who goes in a vessel, that cannot be taken by the French, directly for Amsterdam; he seems to be a good honest sort of a man, and the ship is a fine one.

The great hardship I labor under is that I am afraid this will give you some trouble at first, but, my dear, comfort your self with these reasons:

1. That I have promised it before God and His Church and that I cannot be an honest man unless I endeavor to perform it.

2. That I hope the seas will restore me to my health, which, you know, is much impaired by application to study.

3. That I can never have a better opportunity than the present.

4. That I have taken care that you are well provided for.

5. That I hope to see you again in good health, when I shall be free of that heaviness and pensiveness that you have seen me under, which arose from checks of conscience that I opened my mouth to God and had not performed it.

6. You know you promised me, before we married, that you would not be against me in this affair, when it should be necessary that I executed it.

And, therefore, my dear, think not that I am wanting in my love to you. It is very hard for me to be so long absent from you. But you know, if I should be unfaithful in what I have undertaken, it might be of very bad consequence. Besides, I hope it will be for the best and for our good. I hope that you will be easy and contented and stay with our good old uncle until I return, please God. When I left Albany I did not know there would be so good an opportunity, and besides, if I had spoken of it, I know that I should have been hindered as I was heretofore. If I do but hear, hereafter, that you are easy it will make me perfectly easy, and although at first, you may think hard of it, there will perhaps come a time that you shall see the good of it. As you have a husband who dares in the fear of the Lord

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to undertake difficult things, pray let him have the satisfaction that he hath a wife that wants no resolution to share her part therein. And, oh my dear, seek and love the Lord, seek to obtain his favor and it shall be well with you. And may the Almighty God bless you and grant that we may, in His proper time, meet again with joy. Kiss for me my babe, give my love to our good old uncle, to Jacob, and to all other friends and acquaintances that shall ask after me, and I remain your loving husband,

Theodorus Freelinghous

New York, Oct. 5, 1759.

P. S. Since I was in New York I have received tidings of my old father, Scheylenburgh, who regards me as his son, and I want to see him before he dies. I hope likewise to inquire how it is with the Lydiuses, in Holland.

I send you a little trunk with papers of consequence; the key is in this letter. I give you a power of attorney over my whole estate and make over to you the money that —— Fisher and Dirk Brinkerhof have in hands of me to put out at interest.

The Lord be with you, my dear, and bless you. Write me by Captain Mussart, who is to sail in about three weeks time to Amsterdam. Be well contented and let our dear babe be a comfort to you and God bless it.

Note.—The superscription of the above letter is as follows, viz.: "To Miss Elisabeth Freelinghous, in Albany, with a small trunk."
Per Captain Rensselaar.

[See Corwin's Manual, 4th ed. 1901, pp. 470-472.]

MRS. GRANT'S ACCOUNT OF THE CIRCUMSTANCES UNDER WHICH REV. THEODORE FRELINGHUYSEN LEFT ALBANY, 1759.

A regiment came to town (Albany) about this time, the superior officers of which were younger, more gay, and less amenable to good counsel than those who used to command the troops, which had formerly been placed on this station. They paid their visits at the Flats,* and were received; but not as usual, cordially; neither their manners nor morals being calculated for their meridian. Part of the Royal Americans, or independent companies, had at this time possession of the fort; some of these had families: and they were in general persons of decent morals, and a moderate and judicious way of thinking, who, though they did not court the society of the natives, expressed no contempt for their manners or opinions. The regiment I speak of, on the contrary turned those plain burghers into the highest ridicule, yet used every artifice to get acquainted with them. They wished in short to act the part of very fine gentlemen; and the gay and superficial in those days were but too apt to take for their model the fine gentleman of the detestable old comedies. ......These dangerously accomplished heroes made their appearance at a time when the English language began to be more generally understood; and when the pretensions of the merchants, commissaries, etc., to the stations they occupied were no longer dubious. Those polished strangers now began to make a part of general society. At this crisis it was that it was found necessary to have recourse to billets. The superior officers had generally been either received at the Flats, or accommodated in a large house which the Colonel had in town. The manner in which the hospitality of that family was exercised, the selection which they made of such as were fitted to associate with the young persons who dwelt under their protection, always gave a kind of tone to society, and held out a light to others.

Madame Schuyler's sister was married to the respectable and intelligent magistrate,† who administered justice not only to the town, but to the whole neighborhood. In their house, also, such of the military were received and entertained, as had the sanction of her sister's approbation. This judicious and equitable person, who in the course of trading in early life upon the lakes, had undergone many of the hardships, and even dangers, which awaited the military in that perilous path of duty, knew well what they had to encounter in the defence of a surly and self-righted race, who were little inclined to show them common indulgence; far less gratitude. He judged equitably between both parties; and while with the most patriotic steadiness he resisted every attempt of the military to seize anything with a high hand, he set the example himself, and used every art of persuasion to induce his countrymen to every concession that could conduce to the ease and comfort of their protectors. So far at length he succeeded, that when the regiment to which I allude arrived in town, and showed in general an amiable and obliging disposition, they were quartered in different houses; the superior officers being lodged willingly by the most respectable of the inhabitants, such as not having large families, had room to accommodate them. The Colonel and Madame happened, at the time of these arrangements, to be at New York.

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* The residence of the Schuylers.
† Cornelius Cuyler.

In the meanwhile society began to assume a new aspect; of the satellites, which on various pretexts, official and commercial, had followed the army; several had families, and those began to mingle more frequently with the inhabitants, who were as yet too simple to detect the surreptitious tone of lax morals and second-handed manners, which prevailed among many of those who had but very lately climbed up to the stations they held, and in whose houses the European modes and diversions were to be met with; these were not in the best style, yet even in that style they began to be relished by some young persons, with whom the power of novelty prevailed over that of habit; and in a few rare instances, the influence of the young drew the old into a faint consent to these attempted innovations; but with many the resistance was not to be overcome.

In this state of matters, one guardian genius watched over the community with unremitting vigilance. From the original settlement of the place there had been a succession of good quiet clergymen, who came from Holland to take the command of this expatriated colony. These good men found an easy charge, among a people with whom the external duties of religion were settled habits, which no one thought of dispensing with; and where the primitive state of manners, and the constant occupation of the mind in planting and defending a territory where every thing was, as it were, to be new created, was a preservation to the morals. Religion being never branded with the reproach of imputed hypocrisy, or darkened by the frown of austere bigotry, was venerated even by those who were content to glide thoughtless down the stream of time, without seriously considering whither it was conveying them, till sorrow or sickness reminded them of the great purpose for which they were indulged with the privilege of existence.

The domines, as these people called their ministers, contented themselves with preaching in a sober and moderate strain to the people; and living quietly in the retirement of their families, were little heard of but in the pulpit; and they seemed to consider a studious privacy as one of their chief duties. Domine Frelinghuysen, however, was not contented with this quietude, which he seemed to consider as tending to languish into indifference. Ardent in his disposition, eloquent in his preaching, animated and zealous in his conversation, and frank and popular in his manners, he thought it his duty to awaken in every breast that slumbering spirit of devotion, which he considered as lulled by security, or drooping in the meridian of prosperity, like tender plants in the blaze of sunshine. These he endeavoured to refresh by daily exhortation, as well as by the exercise of his public duties. Though rigid in some of his notions, his life was spotless, and his concern for his people warm and affectionate; his endeavors to amend and inspire them with happier desires and aims, were considered as the labor of love, and rewarded by the warmest affection, and the most profound veneration; and what to him was of much more

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value, by a growing solicitude for the attainment of that higher order of excellence which it was his delight to point out to them. But while he thus incessantly "allured to brighter worlds, and led the way," he might perhaps insensibly have acquired a taste of dominion, which might make him unwilling to part with any portion of that most desirable species of power, which subjects to us, not human actions only, but the will which directs them...

The progress which this regiment made in the good graces of his flock, and the gradual assimilation to English manners of a very inferior standard, alarmed and grieved the good man not a little; and the intelligence he received from some of the elders of his church, who had the honor of lodging the more dissipated subalterns, did not administer much comfort to him. By this time the Anglomania was beginning to spread. A sect arose among the young people, who seemed resolved to assume a lighter style of dress and manners, and to borrow their taste in those respects from their new friends. This bade fair soon to undo all the good pastor's labors. The evil was daily growing; and what, alas, could Domine Frelinghuysen do but preach! This he did earnestly, and even angrily, but in vain. Many were exasperated but none reclaimed.

The good Domine, however, had those who shared his sorrows and resentments; the elder and wiser heads of families, indeed a great majority of the primitive inhabitants, were stedfast against innovation. The colonel of the regiment, who was a man of fashion and family, and possessed talents for both good and evil purposes, was young and gay; and being lodged in the house of a very wealthy citizen, who had before, in some degree, affected the newer modes of living, so captivated him with his good breeding and affability, that he was ready to humour any scheme of diversion which the colonel and his associates proposed. Under the auspices of this gallant commander, balls began to be concerted, and a degree of flutter and frivolity to take place, which was as far from elegance as it was from the honest, artless cheerfulness of the meetings usual among them. The good domine more and more alarmed, not content with preaching, now began to prophesy: But like Cassandra, or to speak as justly, though less poetically, like his whole fraternity, was doomed always to deliver true predictions to those who never heeded them.

Now the very ultimatum of degeneracy, in the opinion of these simple good people, was approaching; for now the officers, encouraged by the success of all their former projects for amusements resolved to new fashion and enlighten those amiable novices whom their former schemes had attracted within the sphere of their influence; and for this purpose, a private theatre was fitted up, and preparations made for acting a play; except the Schuylers and their adopted family, there was not perhaps one of the natives who understood what was meant by a play. And by this time, the town, once so closely united by intermarriages and numberless other ties, which could not exist in any other state of society, were divided into two factions; one consisting almost entirely of such of the younger class, as having a smattering of New York education, and a little more of dress and vivacity, or perhaps levity, than the rest, were eager to mingle in the society, and adopt the manner of those strangers.

It is but just, however, to add, that only a few of the more estimable were included in this number; these, however, they might have been captivated with novelty and plausibility, were too much attached to their older relations to give them pain, by an intimacy with people to whom an impious neglect of duties the most sacred was generally imputed, and whose manner of treating their inferiors, at that distance from the control of higher powers, was often such as to justify the imputation of cruelty, which the severity of military punishments had given rise to. The play, however, was acted in a barn, and pretty well attended, notwithstanding the good domine's earnest charges to the contrary. It was the Beaux Stratagem; no favorable specimen of the delicacy or morality of the British theatre; and as for the wit it contains, very little of that was level to the comprehension of

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the novices who were there first initiated into a knowledge of the magic of the scene, yet they "laughed consumedly," as Scrub says, and actually did so, "because they were talking of him." They laughed at Scrub's gestures and appearance, and they laughed very heartily at seeing the gay young ensigns, whom they had been used to dance with, flirting fans, displaying great hoops, and with painted cheeks and colored eye-brows, sailing about in female habiliments. This was a jest palpable and level to every understanding; and it was not only an excellent good one, but lasted a long while; for every time they looked at them when restored to their own habits, they laughed anew at the recollection of their late masquerade..........

The fame of these exhibitions went abroad, and opinions were formed of them no way favorable to the actors or to the audience. In this region of reality, where rigid truth was always undisguised, they had not learned to distinguish between fiction and falsehood. It was said that the officers familiar with every vice and every disguise, had not only spent a whole night in telling lies in a counterfeited place, the reality of which had never existed, but that they were themselves a lie, and had degraded manhood, and broke through an express prohibition in scripture, by assuming female habits; that they had not only told lies, but cursed and swore the whole night, and assumed the character of knaves, fools, and robbers, which every good and wise man held in detestation, and no one would put on unless they felt themselves easy in them. Painting their faces, of all other things, seemed most to violate the Albanian ideas of decorum, and was looked upon as the most flagrant abomination. Great and loud was the outcry produced by it.

Little skilled in sophistry, and strangers to all the arts "that make the worse appear the better reason," the young auditors could only say " that indeed it was very amusing; made them laugh heartily, and did harm to nobody." So harmless, indeed, and agreeable did this entertainment appear to the new converts of fashion, that the Recruiting Officer was given out for another night, to the great annoyance of Mr. Frelinghuysen, who invoked heaven and earth to witness and avenge this contempt, not only of his authority, but, as he expressed it, of the source from whence it was derived. Such has been the sancity of this good man's life, and the laborious diligence and awful earnestness with which he inculcated the doctrines he taught, that they had produced a correspondent effect, for the most part, on the lives of his hearers, and led them to regard him as the next thing to an evangelist; accustomed to success in all his undertakings, and to "honor, love, obedience, troops of friends," and all that gratitude and veneration can offer to its most distinguished object, this rebellion against his authority and contempt of his opinion, (once the standard by which every one's judgement was regulated), wounded him very deeply.

The abhorrence with which he inspired the parents of the transgressors, among whom were many young men of spirit and intelligence, was the occasion of some family disagreements, a thing formerly scarcely known. Those young people, accustomed to regard their parents with implicit reverence, were unwilling to impute to them unqualified harshness, and therefore removed the blame of a conduct so unusual to their spiritual guide; "and while he thought, good easy man, full surely his greatness was a ripening, nipt his root." Early one Monday morning, after the domine had, on the preceding day, been peculiarly eloquent on the subject of theatrical amusements, and pernicious innovations, some unknown person left within his door a club, a pair of old shoes, a crust of black bread, and a dollar. The worthy pastor was puzzled to think what this could mean; but had it too soon explained to him. It was an emblematic message, to signify the desire entertained of his departure. The stick was to push him away, the shoes to wear on the road, and the bread and money a provision for his journey.......Too conscious, and too fond of popularity, the pastor languished under a sense of imaginary degradation, grew jealous, and thought every one alienated from him, because a few giddy young people were stimulated by momentary resentments to express disapprobation in this

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vague and dubious manner. Thus insensibly, do vanity and self-opinion mingle with our highest duties. Had the domine, satisfied with the testimony of a good conscience, gone on in the exercise of his duty, and been above allowing little personal resentments to mingle with his zeal for what he thought right, he might have felt himself far above an insult of this kind; but he found to his cost, that "a habitation giddy and unsure hath he that buildeth on the fickle heart" of the unsteady, wavering multitude.

Madame now returned to town with the Colonel; and finding this general discord and-division of sentiments with regard to the pastor, as well as to the adoption of new modes, endeavored, with her usual good sense, to moderate and heal. She was always of opinion that the increase of wealth should be accompanied with a proportionate progress in refinement and intelligence, but she had a particular dislike to people's forsaking a respectable plainness of dress and manners for mere imperfect imitation and inelegant finery.......Liberal and judicious in her views, she did not altogether approve the austerity of the domine's opinions, nor the vehemence of his language; and as a Christian, she still less approved his dejection and concern at the neglect or rudeness of a few thoughtless young persons. In vain the Colonel and Madame soothed and cheered him with counsel and kindness; night and day he mused on the imagined insult; nor could the joint efforts of the most respectable inhabitants prevent his heart from being corroded with the sence of imagined unkindness. At length he took the resolution of leaving those people so dear to him, to visit his friends in Holland, promising to return in a short time, whenever his health was restored, and his spirits more composed. A Dutch ship happened about this time to touch at New York, on board of which the domine embarked; but as the vessel belonging to Holland was not expected to return, and he did not, as he had promised, either write or return in an English ship, his congregation remained for a great while unsupplied, while his silence gave room for the most anxious and painful conjectures; these were not soon removed, for the intercourse with Holland was not frequent or direct. At length, however, the sad reality was but too well ascertained. This victim of lost popularity had appeared silent and melancholy to his shipmates, and walked constantly on deck. At length he suddenly disappeared, leaving it doubtful whether he had fallen overboard by accident, or was prompted by despair to plunge into eternity.

If this latter was the case, it must have been the consequence of a temporary fit of insanity; for no man had led a more spotless life, and no man was more beloved by all that were intimately known to him. He was, indeed, before the fatal affront, which made such an undue impression on him, considered as a blessing to the place; and his memory was so beloved, and his fate so regretted, that this, in addition to some other occurrences falling out about the same time, entirely turned the tide of opinion, and rendered the thinking as well as the violent party, more averse to innovations than ever.......Had the Albanians been Catholics, they would probably have canonized Mr. Frelinghuysen, whom they considered as a martyr to levity and innovation. He prophesied a great deal; such prophecy as ardent and comprehensive minds have delivered, without any other inspiration but that of the sound, strong intellect, which augurs the future from the comparison with the past, and a rational deduction of probable consequences. The affection that was entertained for his memory, induced people to listen to the most romantic stories of his being landed on an island, and becoming a hermit; taken up into a ship when floating on the sea, into which he had accidentally fallen, and carried to some remote country, from which he was expected to return, fraught with experience and faith. I remember some of my earliest reveries to have been occupied by the mysterious disappearance of this hard-fated pastor.

A rumor, not well authenticated, was common among the people, that he embarked, on his return, in the same vessel with the person appointed to supersede him, and when made acquainted with the fact, very soon disappeared, and was supposed to have thrown himself into the sea.

See Mrs. Grant's (Anne McVicar's) Memoirs of an American Lady, with Sketches of Manners and Scenery in America before the Revolution. Pages 152-162. New York, 1846. An edition had been published previously in London.

[See Action of July 29, 1760, about Frelinghuysen's request to the Synod. Mrs. Grant had not the slightest knowledge of his great efforts to secure the independence of the Church in America, which were the matters which weighed chiefly on his mind.]

Correspondence from America.

The Coetus of New York, per Rev. John Leydt, President, to the Classis of Amsterdam, Oct. 8, 1759.

Portfolio, "New York", Vol. ii. Also in Vol. 33, p. 14.

No. 292.

To the Very Rev. Classis of Amsterdam,

Very Rev. Sirs and Brethren:—

We, the undersigned, have been charged to write to your Revs., in the name and by the authority of the Rev. Coetus of New York and New Jersey. It is our desire to enjoy and to keep up the usual correspondence in all respects, conformably to the Constitution of our Confession, and the liberty and profit of our churches. And we hereby hope to discharge our duty.

As our Coetus-Assembly is still in session, and whose acts are not without good results, we have now to inform you, that the candidate, Jacobus Van Nest, appointed last year, and mentioned in our letter written at that time, has now, upon receiving a call from Poughkeepsie and Fishkill, been finally examined and is about to be ordained there. May the Lord be with him to the welfare of the churches!

It is with gratitude that we acknowledge the receipt of the Acts of the Synod of North Holland, dated Aug. 4, 1757; also a letter from your Revs., dated March 14, 1758. But we cannot learn therefrom whether or not our writing of Oct. 7th, sent in the year 1756, reached its destination. We then wrote to the Classis and the Synod in full, as we had decided not to send a person to appear as our delegate before the Classis and the Synod, on the subject formerly mentioned.

We find in the recorded Acts of the Synod two letters, both of which refer to the same subject, which is this: that the Synod would transmit to the ministers of New York authority to examine and promote Adrianus Van der Swan, Visitor of the Sick at New York. The first letter is dated Nov. 20, 1756, written by the elders and deacons in the Woods, at Saugerties (in 't Bosch, 't Sagertyes)—they having called him to be their minister. The second letter is from Rev. John Ritzema, minister at New York, under date of Dec. 6, 1756, and is meant to strengthen the said request. Several reasons are given to that end. This matter is referred back to the Rev. Classis of Amsterdam, to act thereon according to circumstances. According to your Revs. letter, the matter is set aside, for fear of the consequences.

On this we have to observe as follows: First, that heretofore the said Van der Swan addressed himself to our Coetus, to obtain promotion by our authority, if we were willing to give it to him. For certain reasons, his request was refused. Secondly, as his request was never encouraged by our Coetus, so the matter of calling him never came to our table, not even when promotion was asked for; and we objected because no church had desired him, etc.

At this point we feel ourselves bound also to mention that the above named elders and deacons declare that they do not know Van der Swan, much less have they had it in mind to call him. He, too, declares that he does not know that place, etc.; nor does he know of such a call, nor make request for promotion in relation to them.

Rev. John Ritzema also declares that he does not remember ever to have written such a letter, urging such a request. It is plain, therefore, that there lurks deceit somewhere. We leave it to your Revs. to communicate this to the Very Rev. Synod. It is clearly necessary to do this, in order to follow strictly the action taken by the Rev. Classis, namely, to accept nothing save what has come before the Rev. Coetus.

For the rest, we rejoice at your offer of rendering our churches every possible service; and we wish your Revs., Heaven's precious blessings of light and grace.

We sign ourselves, very Rev. Sirs and Brethren,
Your Revs. obedient servants and brethren.
In the name and by authority of the Rev. Coetus of New York.
Deputati ad hanc causam: John Leydt, V. D. M. President.
Jacob R. Hardenberg, V. D. M. Raritan.
Hendrik Visscher, Elder.

Raritan, Oct. 8, 1759.

REV. SAMUEL SEABURY TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Jamaica, October 10th, 1759.

Reverend Sir:

I heartily wish it was in my power to give the honoured Society an account of my success in this Mission answerable to their pious care & expense, I have indeed baptized within the last half year One White & One Negro Adult fifteen White & three Negro Infants but have gained no new Communicants—Preaching once in three weeks at a place I find by experience will do little more than keep up the present languid sense of religion and was it not for the steady tho' slow increase of the Congregation at Newtown I should be almost discouraged.

Flushing in the last generation the ground seat of Quakerism is in this the seat of Infidelity; a transition how natural.

Bred up in an entire neglect of all religious principles in hatred to the Clergy & in contempt of the Sacraments how hard is their conversion, especially as they disavow even the necessity of any redemption.

At Jamaica open infidelity has not made so great a progress, a general remissness in attending divine Service however prevails, tho' I know not from what particular cause.

I beg leave to assure the Society that my best endeavours shall not be wanting to answer their truly pious intention the advancement of pure religion & virtue—Especially in striving earnestly to correct the present erroneous sentiments concerning religion that prevail in the Parish. I am etc. etc.

Samuel Seabury.

—Doc. Hist. N. Y. Vol. iii, pp. 195, 196.

REV. DR. JOHNSON TO ARCHBISHOP SECKER.

New York, October 20, 1759.

May it please Your Grace,

I most thankfully received Your Grace's very kind letter of July 19th and am exceeding glad if any letters of mine can be of any use to you. The sequel of that of March 20th was prepared in July, but unfortunately missed of an opportunity till lately: I hope it will soon reach your hand, and meet with a favorable reception.

……………………………………………………………………………………

I humbly thank Your Grace for your kind compliment relating to what I mentioned with regard to a successor. I thank God, I seem to have a very firm health; but my condition here is very precarious, chiefly by reason of the smallpox, being obliged now, (already a second time) to retire on account of it—this especially (together with my advanced years) makes me thoughtful how my college may be provided for. On which account I am glad Mr. Apthrope is so near, who I believe would be immediately pitched upon: his youth would be the only objection.

As I am obliged to retire I am entered on a journey to Stratford, where I propose to reside for a few months with my Son, and shall there be under advantage to procure a copy of Mr. Hobart's first address, which I will send to Your Grace if it can be had. I intended to have sent those papers of the Reflector if I could find them, which I cannot yet: however you will see the full force of them in Hobart and Smith's History so far as the Church is concerned.

As to the Affair of Mr. Beach, I never saw a copy of what was done at that meeting of the Clergy; only Mr. Wetmore told me he had given them good satisfaction, and they had transmitted what they had done to the Society; so that I concluded the Society were also well satisfied. They were to blame if they did not send Duplicates. It is commonly received that Mr. Beach then retracted what he had published, and nothing since has ever been said about it.

As to Mr. Barclay's Remarks; Dr. Smith of Philadelphia undertook to enlarge them and transmit them to Your Grace with a fuller vindication, and I have sent him some materials.—As to Your Grace's appointing a proxy to represent you at your Board, it is what the Governors of the College are very desirous of: and as to myself, I am very humbly obliged to Your Grace for the great Honor you do me, in proposing to nominate me, and shall submit to whatever Your Grace shall think proper to do in the Affair.

The bearer hereof is one Mr. Miliner, a young Candidate of this City, who hath been educated and graduated at the College of New Jersey, & appears a Youth of good hopes. He wants about 8 months of age for full orders, & proposes to pursue his studies at Oxford in that Interim, & then to offer himself to the Society's Service for which I hope he will be well qualified, & I beg leave to recommend him to Your Grace's notice. I wonder Mr. Greaton is not here from Boston to go for West Chester. If he should go in my absence, I beg the same for him.—I am, may it please Your Grace,

Your Grace's Most obliged and dutiful Son,
and most humble Servant,
(signed) Samuel Johnson.

—Col. Docs. N. Y. Vol. vii, pp. 404, 405.

CERTIFICATE, AS TO THE REQUEST (1753) OF THE CHURCHES OF MARBLETOWN, ETC., THAT HENRY FRELINGHUYSEN SHOULD BE ORDAINED IN AMERICA. Nov. 3, 1759.

(Portfolio, "New York"; Vol. ii.)

We, the subscribing elders and deacons, representing the Consistories of the three united congregations of Marmerton, (Marbletown), Rochester and Wawarsing, hereby certify that the general and hearty desire and very earnest wish of our congregations, was, that the student Henricus Frelinghuysen, should be ordained by the Coetus of New York as a minister of God's Holy Word the following spring.

Pieter Canteyn
Frederich Schoonmaker
Wessel Brodhead
Louis Bevier
Stephen Nottingham
Thomas Sammen
Hendricus Jansen

Solomon Van Wagenen
Egbert De Witt
Johannes Bevier, Jr.
John Schoonmaker
Moses Depui
Isaac Van Kampen
Gideon Louw.

Nov. 3, 1759.

The above is a true copy of an original writing by the Consistory of the congregations subscribed on the same day that the call of the student Henricus Frelinghuysen was signed. I had used all motives which could be thought of, to lead him to go to

Holland to receive ordination, only he was to go at his own expense. However they (the above Consistories) would not call him on any other conditions than that he should be ordained in this country for the same service.

To this I testify,

Theodore Frelinghuysen.

(See Nov. 3, 1753; Oct. 22, 1755; Oct. 4, 1757.)

CHURCH OF NEW YORK.

New York, November — 1759.

Consistory held. § 1. Mr. Abel Hardenbrock resigned his superintendency of the Manor and Harpending grounds. In his place John de Peyster was appointed, on the same footing.

§ 2. John Vermillie, Jr. requested to have the Vly belonging to his farm for the same price per acre as the land bought by him. This was granted, in view of the service lately rendered by him to the church.

§ 3. That he should lease the remaining Vly for eight shillings per lot, or take the whole himself at three pounds, yearly.

§ 4. That Mr. Hardenbrock, with the deacons, Adrian Bancker and John Lansing, and the Church Masters, Petrus Louw and John de Peyster, should inquire into the leases of the Harpending grounds; how it was expressed therein concerning the falling of the same to the church; and whether there was not one (place) that could be made a suitable dwelling for Mr. Adrianus Van der Swan.

Thus done in Consistory.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Consistory of New York,

Dec. 12, 1759. Vol. 31, page 144. No. 99.

To the Consistory of New York.

Rev. Sirs and Beloved Brethren:—

We hope you received the former Acts (those of 1758) of the Christian Synod. Herewith we send you those for the year 1759. We trust they may be passed around the other ministers according to the desire of the Rev. Classis. We hope that love and friendship will soon be completely re-established among all the congregations in America, and flourish gloriously.

That the Lord may bless you personally and in your holy office, as well as the ministers in the other churches, is our genuine desire. With affection, we remain, Rev. Sirs, Much-beloved Brethren, In the Name of the Classis of Amsterdam,

Petrus Noordbeek, Dep. Cl. h. t. Praeses.
R. Perizonius, Depp. Cl. h. t. Scriba.

Amsterdam, Dec. 12, 1759.

[Rev. Theodore Frelinghuysen (in Holland) to the Consistory of New York; Dec. 14, 1759.—Letter not found. See July 14, 1760.]

[1759. Mrs. Catherine De Wint bequeaths the valuable estate of Catharinaburg to the Reformed Dutch Church in the isle of St. Thomas, West Indies. See Cole's Tappan, 4. Corwin's Manual, 4th ed. 1902, pages 1040-42.]

CHURCH OF NEW YORK.

New York, Jan. 3, 1760.

Consistory held after calling on God's name.

§ 1. The assessed cost of the lawyers in the suit against Lewis Morris and others, amounting, on strict calculation to £324:19:5, was presented and ordered to be paid by Mr. Abram Van Wyck, after he should have endeavored to get as much taken off as possible for the benefit of the church.

§ 2. The matter against Pieter Bussing was taken up with a view of proceeding against him by a lawyer, viz., Mr. B. Nicoll—this being considered enough in a matter of small importance. Messrs. Lispenard Van Wyck and Evert Bancker were appointed a committee to this end.

§ 3. That Mr. Elbert Haering shall be paid by Mr. Abram Van Wyck for his services to the church, in traveling to the Manor, the sum of five pounds in the expectation that this will be satisfactory.

Signed etc. J. Ritzema, p. t. President.

New York, Jan. 10, 1760.

Consistory held etc.

The committee "on the grounds of Mr. Harpending," reported that there was no house at present suitable for Mr. Van der Sman; that the house on the corner of the street called *het Houdegat,* now occupied by Lasier, could not be repaired but must be pulled down and a new one built. Messrs Lefferts, Hardenbrock and van Raust, were appointed to see that a house of two stories and a cellar should with all speed be made ready for Van der Sman, and a (school)-room underneath provided for him.

J. Ritzema.

New York, Jan. 20, 1760.

Consistory held after calling on God's name.

It was taken into consideration whether it would not be more to the advantage of the church, when the lots in the street called *het Houde-Gat* fall back to the church, to lease them for a term of twenty-one years, than to build thereon. The conclusion was unanimous that it would be. A beginning should be made with the lot where the widow Lammertse had last dwelt, with the one on the north and the two on the south of it, the leases of which had expired. And these four lots, if they could conveniently be made into five, should be leased at not less than five pounds a year, ground rent. The whole matter was entrusted to the committee and Mr. de Peyster.

Signed, etc.,

J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

New York, March 13, 1760.

Consistory held after calling on God's name.

The farm on the Manor of Fordham, No. ——, now in possession of Hendrick Michielse, was sold to him for five pounds, ten shillings, per acre—payment to be made in three installments, yet so that he shall pay only a hundred pounds on the signing and delivery of the papers; the rest in May 1761, and May 1762—an exact half on each day of payment.

Signed in name, etc.

J. Ritzema, p. t. President.

REV. SAMUEL SEABURY TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, March 28, 1760.

Reverend Sir:—

I heartily wish my success in this Mission was such as would justify my giving the honored Society an account thereof in some measure equal to their expence and care of it. But such is the effect of the Deism and infidelity (for the spreading of which Quakerism has paved the way) which have here been propagated with the greatest zeal and the most astonishing success that a general indifference towards all religion has taken place and the too common opinion seems to be that they shall be saved without the mediation of Christ as well as with; and even among those who profess themselves members of the Church of England a very great backwardness in attending her service prevails; and particularly with regard to the holy Sacrament of the Lord's Supper so great is their aversion to it or neglect of it that I fear the number of Communicants at present scarce exceeds twenty.

I remain etc.

Samuel Seabury.

—Doc. Hist. N. Y. Vol. iii, p. 196.

Acts of the Classis of Amsterdam.

(Letter from the Coetus.)

1760, April 14th. Art. 8. A letter signed (at) Raritan, October 8, 1759, in the name of the Coetus of New York, by the Depp. ad hanc causam, was placed in the hands of the Rev. Depp. ad res Exteras. xiii. 236.

Rev. Depp. Utriusque Synodi.

Art. 9. These informed the Depp. ad res Pennsylvanicas, that Rev. Frielinghuysen had announced to the Depp. Utriusque Synodi, that although the Coetus of New York had heretofore been under the jurisdiction of the Classis of Amsterdam, they no longer wish to be subject to the jurisdiction of that Classis. The Rev. Depp. ad res Exteras are authorized to prepare a letter to instruct the Rev. Depp. Utriusque Synodi as to the condition of these affairs, and to bring in a report thereon at the next Classis. xiii. 236, 237.

Acts of the Classis of Amsterdam.

Letter from the Depp. ad res Exteras approved for forwarding.

1760, May 5th. Art. 4 ad 9. The Rev. Depp. ad res Exteras read this letter, practically prepared by them, and the same was approved to be sent to the Rev. Depp. Utriusque Synodi. The letter last received from the Coetus of New York, was to be enclosed therein, with the request that the Rev. Depp. will kindly send it back. Quod factum. xiii. 238.

THE CLASSIS OF AMSTERDAM TO THE DEPUTATI OF THE SYNODS OF NORTH AND SOUTH HOLLAND, MAY 5, 1760. VOL. 31, P. 147, NO. 103.

Letter to the Deputati of both Synods:

See Acts (of Classis) of April and May, 1760.

As we have learned, to our surprise, that Rev. Theodore Frielinghuysen, in order to gain his object, has announced to your Revs. that the Church of New York was no longer subordinate to, or willing to stand under the Classis of Amsterdam the latter deems it advisable briefly to give your Revs. an account of the state of things and of the doings of the Church over there.

The unfortunate rupture which occurred in the Coetus of New York in 1754, when an effort was made to form itself into a Classis, induced Rev. Frelinghuysen to devise larger schemes and undertakings; and those who follow his Rev. have from that time on, been developing plans to establish not only a Classis, but also an Academy. They are anxious also to assume the power to appoint candidates and ordain ministers. They assert that, on account of the distance of their churches, this would be very convenient to them and most profitable; as they could then be readily and at less expense provided with ministers.

Rev. Ritzema, with his followers have protested against this. These have withdrawn themselves from the other brethren, no longer recognizing the Coetus as legal from that time, although they want to remain subordinate to the Classis.

The Classis of Amsterdam has, from the first, looked upon those pitiful and hurtful dissensions with great sorrow, and has urged the restoration of the now divided Coetus. It has, however, for weighty reasons, disapproved the qualifying of candidates and ministers (by the Coetus); as it cannot comprehend in what place, by what authority, by what means, out of what funds, such an Academy or Gymnasium could be established.

The Christian Synod of North Holland, held in 1756 at Enkhuysen, was absolutely of the same opinion as that held by us.

The Classis would like to rid itself of this troublesome and

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tiresome oversight of these complicated affairs of New York, exasperating as they are, unless the people there are willing to follow some fundamental principles; unless they will seek to promote the real interests of the Church by zealous efforts, and thus render unnecessary, the constant admonitions now required, and avert the dissolution of the Church.

The Classis does not doubt but that your Revs. will go to work in this matter as your wisdom shall suggest, and be willing to co-operate with us to that end. We, therefore, raise the question whether it would be timely and advisable to approve and conform the above named plan.

Our wish is that the Lord may lift the light of His countenance upon your Revs., and that your acts in the interest of the Church may be crowned with good result. With this prayer we sign ourselves,

Very Rev. Sirs and Much Beloved Brethren,

Your Revs. willing servants. In the name of the Rev. Classis of Amsterdam.

Signed,

R. Perizonig, Depp. ad res exteras, Praeses.
E. P. G. Van Essen, Depp. ad res exteras, Scriba.

Done at our Classical Assembly,
held at Amsterdam, May 5, 1760.

P. S. We enclose herewith the latest letter, received from New York. In this, the signers declare that they are not yet disposed to such a person as their delegate, (Legaat), although, as appears from certain circumstances, they may be reckoned among the followers of Rev. Frielinghuysen. We expect this enclosed missive back with your Revs. answer.

CORRESPONDENCE IN AMERICA.

Proposition of the Conferentie to the Coetus, for Union, May 6, 1760.

1. Although the Rev. Classis has not answered our proposal, yet, out of regard to their earnest exhortation to a union with the Rev. Brethren in order to a Coetus on the old footing, we fully agree to unite thus.

2. Yet having perceived, according to a previous declaration of the Rev. Coetus, the troublesome and unprofitable nature of one feature, (viz., deciding matters by a majority,) we must lay it down as indispensable that in weighty matters, about which there is a difference of opinion, the decision must be made by the Rev. Classis, and the whole matter be remitted to them by both parties.

3. The Rev. Classis, having heretofore forbidden expressly the examination and ordination of students in this country, and the Synod having lately confirmed the same, we disapprove the proceedings of the brethren in these matters; nor can we recognize those thus examined and ordained, unless full power for this end has been sent over by those whom we recognize as having the right to give this authority.

Signed in the name of all,
Gerard Haeghoort.

New York, May 6, 1760.

ANSWER OF THE COETUS TO THE CONFERENTIE RESPECTING UNION, MAY 6, 1760.

The Rev. Brethren, having no proposition to make to us, requested leave to delay their answer till the afternoon, when they would present it in writing, which they did, as follows:

Answer of the Coetus.

The reply of the Rev. Coetus to the proposal of the Rev. Brethren who call themselves a Conferentie Assembly.

1. In regard to the first point: The Coetus is rejoiced to see the inclination of the brethren to unite, according to the earnest incitement of the Rev. Classis, in a Coetus, on the old footing. And we desire that this may actually take place.

2. As to the second point: The Coetus observes, with pain, that it is in direct conflict with the first. The old footing of the Coetus consisted especially in the decision of questons by the majority of voices, according to the thirty-first article of the Church Order of the National Synod of Dort, 1618, 1619.

3. As to the third point: The Coetus regrets that the brethren disapprove the examination and ordination of students by this

Assembly. The express prohibition of the Classis and the Synod, mentioned by you, is unknown to us; and we are ready to show, at the proper time and place, that such examination and ordination is agreeable to God's Word and to the excellent ecclesiastical order of our Low Dutch Reformed Church, as appears from the thirty one articles of our Confession of Faith, the four articles of the General Church Order, and the Fundamental Articles and Rules of the Coetus, which must always explain what the old footing is.

B. Vrooman, p. t. President.
David Marinus, p. t. Clerk.

In our Coetus Assembly,
May 6, 1760.

[See Leydt's Tractate, Aug. 12, 1760.]

CORRESPONDENCE FROM AMERICA.

The Conferentie to the Rev. Classis of Amsterdam, Dated May 7, 1760.

Vol. 33. page 30. No. 301. Referred to, xxiv. 76.

Your letter of May 7, 1759, together with the *Acten Synodie*, reached us in due season, for which we hereby express our thankful acknowledgements.

A letter from Dom. John Leydt to the Consistory of New York apprised us that the brethren who call themselves the Coetus intended to meet on the first Tuesday in May, 1760. This we made known to the brethren who belong to us, in order that the good aim of the Rev. Classis might be immediately attained, and they all appeared, except the Rev. Messrs. Rosenkrantz, Schuyler and Van Der Linde. We at once unanimously resolved to make the following proposal in writing to the Rev. Brethren, after having first inquired in a friendly way whether a committee of two should be sent by them to us, or by us to them. (See May 6, 1760.)

From which it at once appeared that the Coetus brethren, although they pretended a willingness to unite, yet were unwilling to do so in such a way as would be generally useful.

We then exerted ourselves to convince them, since we are well aware that an assembly must usually decide what comes before it by a majority of voices; yet, knowing the difficulty of an appeal to a Classis so far off, and the little authority of the Coetus, we thought that if a weighty matter came up, (by which we meant particularly censures or depositions,) and men could not agree on it, it should be referred to the Rev. Classis. Thus, the close union with the Classis would be preserved, and their judgment or decision, being that of persons who could not be supposed to have any respect of persons, would have weight with those to whom it came.

As for the last point, concerning the examinations and ordinations which we disapproved, it was in such direct conflict with our Fundamental Articles and Rules, assented to by the Rev. Classis in the year 1738, and further approved in 1746, that we could not do otherwise than refuse to acknowledge persons examined and ordained without the order of Classis or Synod, in the capacity in which our brethren recognized them. We desired to propose to their assembly, in the most earnest way, that they should not say in words, but show by deeds, that they wished a Coetus on the former footing, as subordinate to the Classis of Amsterdam, in order to guard against the rending of the Netherlandish Church; and we gave them time for mature deliberation, their written reply not being brought in before the afternoon session.

Our conversation with the brethren, after the delivery of their answer yesterday, was intended further to remedy the matter in dispute; to which end, we requested them to consider again our proposal, as both undertook nothing but to unite on the basis of the letter of the Rev. Classis. Notwithstanding, we find nothing in their answer pertinent to the matter, but elaborate disputations, which are a mere tissue of words, without sense or meaning, to which no answer can be given. Wherefore, we must leave the question at issue until further advices, that then we may unite on good grounds.

In the name of all,

J. Ritzema.

New York, May 7, 1760.

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See here, Rev. Brethren, our whole course honestly set forth. Have we not fulfilled the tenor of your cordial letter? Have we not regarded the warning of the Apostle, Philip. 2: 4, (*Look not every man*, etc.,) which you urge us so much to lay to heart? Have we here even once looked on what was our own? They have mentioned nothing of the complaints we exhibited in our ample letter to you of 1758, to which complaints we still adhere, and that, without denial of the truth, which, together with peace, is so constantly enjoined upon us, as upon every one. Still, so far as it seems in any degree to be " our own ", we will, for the sake of peace, deny that they, to our offence, dared to take to themselves the name of Coetus; they who first broke the Coetus, acted against our rules; went out from us, and not we from them, etc. But can we deny our Church Order, founded on God's Word, the acts of the National Synod, the Formulas of Unity, so solemnly subscribed by us at the beginning of our ministry? Has the Rev. Classis ever committed another Coetus subordinate? Has not the Rev. Classis always retained to itself the right and power to ordain? This appears, not to mention other evidences, from these express words which the Rev. Classis wrote in September, 1739, to some brethren who, at that time, were not favorable to a Coetus, because they feared it might rend the Netherlandish Church:

That they allow a Coetus to the brethren "*under the express condition that care was taken not to have a word uttered against the doctrine, and to have no preparatory or final examinations for the candidates or ministers; these being matters which were, by the Synod of Dort, restricted to the respective Classes, and which therefore were reserved by us, in forming a Coetus some years since in the colony of Surinam, etc.*"

Signed September, 1739. John Plautinus
C. Van Den Bogardus
Dispatched April 1, 1740. Tiberus Ritzema

If that was the Church Order then, it must be so now. Have we any other Coetus, and is any other allowed? But it is of no avail, while men say, we will adhere to the Classis; but as to ordination that is a power given by God, inherent in the eldership, who receive it, not from Classis or Synod, but from God, who gave it to them with their office. What else is this, to speak the simple truth, but overturning the constitution of the Netherlandish Church?

We forebear to speak of the abuse which is made of the excellent book of Voetius on Ecclesiastical Polity, and of the letters of the Classis and of private individuals, which are read in whole or in part by the ministers, and expounded according to their own will, in order to support themselves and their party.

We have no doubt, Rev. Brethren, that this dispute will now become plain to you. We, who by no means deserve to be marked as disturbers of the peace, have harmony, by God's grace, in our congregations, and really seek peace also with others, if it can be attained consistently with truth; and if you know a speedier way to this end, we will undertake that. We expect on this point a decided answer, and desire nothing more than that you would take into consideration the replies deliberately made to us by the brethren, in order to discover their object therein, without our uttering any further explanations, unless it be demanded of us.

After prayer to God for your Classical Assembly, we subscribe ourselves, with much esteem and reverence,

Rev. Fathers and Brethren in Christ,
Your servants and fellow-laborers,
G. W. Mancius
J. Ritzema
L. De Ronde
J. C. Fryenmoet
J. C. Rubel.

New York, May 6, 1760.

P. S. The Rev. Classis will please observe that Dom. Haeghoort, whose aims are sometimes very peculiar, advised brothers Schuyler and Van Der Linde not to appear at our Assembly for union, yet came himself, scratched out his name under the letter he had sent to the brothers named, and directly united with us in the first proposal; and when we gave our last reply, he, without statement or reply, said, *I do not agree to that*, and so ran out of the Assembly. Dom. Rosenkrantz, who lives nearly six days' journey from here, found it impossible, for that reason, to be present.

(See Haeghoort's letter of May 13, under Oct. 1760.)

CHURCH OF NEW YORK.

Sale of lots to the Moravians.

New York, May 8, 1760.

§ 1. The contract was sealed and delivered for the sale of the lot to the society called "The United Brethren", for the sum of £150. This money, less £2. paid for the writing of the papers, i. e. £148. was given to the Elder, Abram Lefferts, to be laid out in building the house for the Visitor of the Sick and Catechist.

§ 2. Mr. Abram van Wyck was ordered to pay £15. to Mary McCoy for buying out the lease she had of her lot. Mr. De Peyster was also directed to lease the same for twenty-one years.

Signed in name etc.,
J. Ritzema.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Frelinghuysen.

1760, June 2nd. Art. 3 ad 4. A letter was read from Rev. (Theodore) Frielinghuysen, dated Rotterdam, May 14, 1760, and was placed in the hands of the Rev. Depp. ad res Exteras, to be copied verbatim in their copy-book so as to be able to use it when occasion serves. xiii. 240.

(But this letter was not found in the said "Copy-book" of letters; but is alluded to in Vol. xxiv. 71.)

CHURCH OF NEW YORK.

New York, June 29, 1760.

Consistory held after calling on God's name.

1. Two leases were delivered for No. 11, of the Harpending lots. One half of it was leased to Joost Paalding for £5. a year.

The other half to John Mc Danel for £4. a year—each for a term of twenty-one years. Both were signed and sealed.

2. To furnish a proper support for Mr. Van der Sman, the consistory can find no other way than a new subscription. To this end, some of the Deacons and Church Masters took it upon themselves to go around the congregation and see what they could obtain for a period of three years.

3. As to the arrears due on the Manor. Resolved, That John de Peyster furnish a list thereof to the consistory at the next meeting, and write to each to pay within six weeks, under penalty of being arrested, in case of failure.

4. Abram Lefferts, Jas. Roosevelt and Evert Bancker were appointed a committee to see about the house of Losier; also the one we bought from Parady, and how it can be arranged to lease the same advantageously for twenty-one years.

Signed in name etc.,

L. de Ronde, p. t. President.

CHURCH OF NEW YORK.

New York, July 14, 1760.

Consistory held after calling on God's name.

1. The committee, Lefferts, Roosevelt and Bancker, appointed concerning the house of Lesier and the one bought from Brady, reported, that the best thing for the church was to sell the buildings and then lease to the buyers for twenty-one years. This was at once made into a resolution and committed to John de Peyster to be carried out. The sales, however, are not to take effect till May, 1761, since both the houses are rented.

2. A letter was received from domine Theodore Frielinghuysen, dated at Amsterdam, Dec. 14, 1759. This, having been read, we find ourselves not in a condition to meet his desires on account of lack of time. We received his letter for the first, on July [June?] 29th, while the answer must be in Amsterdam by August 1st. It is, therefore, unnecessary to notice its contents further.

3. The ministers represented to the consistory that they had some time ago shown to the Elders that they could not possible

live in these hard times upon their salaries. They, therefore, asked if some way could not be devised to secure a suitable increase. This was considered and it was concluded to call together the Great Consistory on Thursday July 31, at 5, P. M.

Signed in name etc.

L. de Ronde, p. t. President.

Statement of the Ministers to the Great Consistory.

Esteemed Brethren:—

Since we ministers some time ago demonstrated to our present Ruling Elders that it was impossible for us, in these hard times, to maintain our wives and children and our servants on the present salary of £200., but on the contrary, what we had independent of our salaries, was diminishing, as plainly appeared from *de posten;* and inasmuch as they agreed with us and testified, that the members, if there was more available money, would be ready to help us, the result is the following: That they being perplexed in the matter, thought proper, in order to stop the mouths of unreasonable men, to go to work after taking the advice of the Great Consistory. Therefore, in their last meeting, they unanimously resolved to call them together. To this body now assembled, we make our earnest and friendly request that they would take this matter to heart and see what can be done for an increase of our salaries. Next May, £120. will be due as interest, on the £2000. put out to Mr. Lewis Morris. Cannot this be made an addition to our stipend? And cannot the Ruling Consistory, hereafter, as their revenues increase, augment our stipend from time to time, that we may live honorably, according to our service, and also lay up something for our wives and children after us. This will also stimulate us to greater zeal in our studies and our holy service, and enable us to administer the Gospel in this congregation, not in grief, but with pleasure and joy.

Your servants in Christ,

Lambertus de Ronde, p. t. President.

New York, August 2, 1760.

[No date.]

After calling on God's name the Great Consistory was held.

When the President presented the foregoing proposal to the meeting, it was Resolved, That the interest of the £2000. put out to Mr. Morris should be given to the ministers as a gift for the current year; and, further, that the matter should then be left to the Ruling Consistory.

N. B. The Ruling Consistory understands this word "gift" not as charity.

L. de Ronde, p. t. President.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 29–AUGUST 7, 1760.

Article 46.

(This Article relates mostly to the Pennsylvania German churches; but toward the close has the following:)

Respecting Frelinghuysen's Commission concerning an Academy in New York.

"The report of the Committee contained also certain matters touching a request, made by Rev. (Theodore) Frelinghuysen, minister at Albany, in North America, of the Deputies of both Synods, and a letter from him, but which the Synod had excluded from its action."

(This refers to Frelinghuysen's Commission of May 30, 1755, which see. He was not able to proceed to Holland, until 1759, and then the Synod refused to entertain his application.)

[1760, July 30. Death of Lieut.-Gov. De Lancey. See Doc. Hist. N. Y. IV. 627–639, 1037. Dix. Hist. of Trinity Church, i. 291–2.]

ADMINISTRATION OF CADWALLADER COLDEN, PRESIDENT, AUGUST 4, 1760–AUGUST 8, 1761.

True Liberty the Way to Peace: or an Account to Show how the Negotiations with a View to Peace and Unity were Broken Off, and what Retarded the Happy Consummation. Also a Defense of the Examinations and Ordinations by the Coetus: Exhibiting the Grounds on which these were done. By Johannes Leydt, Minister at New Brunswick, etc.

[August 12, 1760.]

"The truth shall make you free." John 8:32.
"Stand fast, therefore, in the liberty wherewith Christ has made us free." Gal. 5:1.
"Pray for the peace of Jerusalem." Ps. 122:6.
Ibit in amplexus alacris clementia veri; Oscula justitiae pax quoque blanda dabit.
Johnston, Ps. 85.

Printed at Philadelphia, by Hendrik Miller, in the Second street, in the second house from Rees street. 1760.
Published according to Church Order after previous examination.

Address and Dedication.

To the Very Rev. Consistories of all the Dutch Reformed Churches in our Land.

Very Rev. Sirs and Brethren :—

The Very Rev. Classis of Amsterdam has honored your Revs. with a letter [May 7, 1759,] earnestly exhorting you to unite in a Coetus, and emphatically recommending all the Consistories to take part in it. And although their action in this matter, in ignoring the (old) Coetus, looks to me somewhat peculiar and seems like something novel, nevertheless I hope their intention was not evil but good. At any rate I deem it my duty, as well as yours, to make good use of their action, and to go to work in thorough earnestness, to obtain and establish, with due regard to the Liberty and the Rights of the Church of God, such a peaceful and general Union as is proposed.

I decided, therefore, to lay this address before your Revs. for your further consideration at least, if not to arouse you to help in promoting that great and necessary and useful object, UNION. I suppose no one will think it out of place that I should address the Consistories for such a purpose; for the Classis has already found it good to do so. But I address the Consistories directly, chiefly for the following reasons: First, because I also am a co-elder, and can address myself to none more fittingly than to the Consistories; and then also, and especially, as this matter relates not only to the Consistories, but also to the congregations, which ought to sustain the Consistories; and hence, again, it also concerns, in measure, the members, each one in particular; for every member is entitled to know how such matters are carried on, to the strengthening of some and the restraining of others. Thus I write, therefore, hoping it may possibly serve to promote, if not to attain the good object aimed after.

And then still further, if some of my co-elders should differ from me in judgment, it may afford an opportunity to interchange views, and, in case there is no real difference, to become finally of the same mind and judgment. The Union would then follow as a matter of course, and we should be thus united according to 1 Cor. 1:10, "Now I beseech you, brethren by the name of our Lord Jesus Christ——that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment," and thus fulfil the earnest prayer of that peace-loving apostle. This is also one of the reasons why I give this Address to the public in print. I trust that no one will take this matter ill, when it is considered that in no other way could I so fittingly speak to all, and communicate my sentiments in the most accurate way. Besides, reports often bring things only half to light, and thus leave obscure what is most important; or they may beget prejudices against a matter only half considered, the prejudice itself, perhaps, causing a wilful perversion or an exhibition of the statements in a hateful light. But by publication the whole matter must and can speak for itself.

In explanation of the following pamphlet I will not say much now, but will only remark that, if anything should have crept in of a nature to disturb peace, I shall be heartily glad to correct it or to recall it, inasmuch as the SIGNET OF PEACE is placed on its forehead. It is to be remembered, however, that in order to make up the true "Sign of the Cross" of the Peace purchased by Jesus, Truth and Liberty must be combined with it, for these are no less in the Signet placed at the head. Therefore I anticipate that every one who loves genuine Truth and Christian Liberty will not call the speaking of the simple truth or defending the true liberty, a disturbance of the peace. Still further, it is my request that this matter may be viewed with an eye as harmless as the dove's, though with a wisdom like the serpent's; but especially with a heart earnestly desiring and praying for peace with the upbuilding of Zion. My brethren, thus do ye, and thus will he try to do, who signs himself,

Johannes Leydt.

New Brunswick,
August 12th, 1760.

TRUE LIBERTY THE WAY TO PEACE.

Among all the substantial endowments of mankind, Peace has the preeminence in many respects, because of the beauty, happiness, benefits and refreshments which accompany it. In a Peace founded on proper conditions, men are generally in a quiet and calm state of mind, even-tempered and charitably disposed. Everything is then full of love and pleasantness, as we read: The ways of the Lord are ways of pleasantness and all his paths are peace. In all circumstances, with true peace, are found blessings and benefits, and these not only in the soul, but also in our external relations with others.

1. In the Household: With peace, all things are appropriately arranged; there is a mutual adaptation of all; each one is well satisfied with his portion, and is at ease in his place, rank or station, and every relative duty is performed.

2. In the State. With peace the country is built up; commerce, trade and industry are promoted; and the social life is suitably developed. And such a people is respected and looked up to as an example, by others, etc.

3. But especially in the Church is peace important. True peace among her members, are the ornaments and the livery of the soldiers of the Lord. It is this which makes them terrible as the army with banners. Love is awakened by peace; and love edifies its neighbor, and opens up the way for "The communion of Saints." In a word love is one of the elements of the glory of heaven.

In peace, then, is found the needful refreshment for one's soul. Oh! how good and sweet is true peace! how charmingly invigorating is it! It is like oil on the head, like dew on the grass. In it is a blessing, even life forevermore; Ps. 133. It is so desirable, that the great God Himself has done infinitely much to establish Peace, and to cause his children to be Peacemakers, Matt. 5: 9. His Word teaches us—If it be possible, as much as in us lies, to live in Peace with all men, Rom. 12: 18; to follow after Peace with all men, Heb. 12:14; as if it were something which, in man's depraved estate, is likely to be disturbed in some way, and then disappear altogether; like one who is apt to run away, and cannot be overtaken without pursuit.

But the apostle adds to this pursuit of Peace, also, HOLINESS, in order to distinguish the Peace referred to, from a Peace which is not the right kind. The wrong kind of Peace consists in an outward carelessness, and an inward security, without union with, and conformity to, God. The right kind is wrought by the Spirit of Peace in the heart, or a firm hold, through true faith, on Jesus, the Prince of Peace. He alone has obtained Peace, so that we may be made "at peace", reconciled and united with God. The force of the Greek word *eirene,* is that of joining together, bringing together, just as is the case in the word reconciliation. Now, where reconciliation is wanting, there is no sanctification, (holiness) and consequently, no real Peace. Reconciliation, then, is the foundation, and Peace is to be sought and maintained if possible, with all men, as something which springs from Reconciliation.

Therefore the seeking after peace is the duty of every one:

1. Those who profess the inward possession of this great privilege, should show it by their deeds among themselves and toward all men.

2. Those who unfortunately are still lacking this inward principle, should diligently and earnestly, and with all their might, strive to secure it. This they should do, in order that all who name the name of Jesus, departing from all iniquity, may practice peace and promote it.

3. But especially should they seek for peace, who, by reason of their office, are under peculiar obligations, in every reasonable way, to do so. This is the case with all overseers, ministers and elders of congregations. I should like to exhort such especially, to attend to this duty; that they may do all in their power, and also stir me up, in case I may become negligent in the church-fellowship of particular congregations; or in the meetings of the elders: I want to exhort all to labor for a union in peace in accordance with God's holy Word and our Reformed Church Constitution.

For I need not say that in our churches, Peace, is in many ways disturbed, and, seems to be, as it were, taking its flight. Nor will I now say who has been the cause of this, and what the means by which peace was broken; but I myself will rather follow after peace. To that end I will give an account of what recently took place in the search for peace, that every one may judge how near or how far off peace still is, and what measures are essential to secure it.

A letter from the Classis of Amsterdam, dated May 7, 1759, gave occasion for what passed in the search for peace. It reads thus:

The Classis of Amsterdam to the Consistories of New Netherlands.

Very Rev. and Much Beloved Brethren, constituting the Consistories in the Province of New York:—

"Powerfully as we feel ourselves in duty bound, for the sake of Christ, to help promote the wellbeing of the congregations in your Revs. Province, and gladly and earnestly as we would labor to that end, we find to our sorrow that all our efforts are impracticable; because all our counsels are disregarded, and dissensions prevail with increasing alienations. The reports of these things which have been sent to us in recent letters, by different parties, present matters in such a form, that the Rev. Classis is wholly unable to decide concerning them, either for or against either of the parties, while it pities the poor congregations. The Classis prays the great God and Savior that he would take compassion upon you, and grant His good Spirit, in order that He may create the peace so much to be desired in your Revs. congregations."

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"The Rev. Classis is unanimously of opinion that all its efforts for good are wholly in vain, so long as its counsels are rejected; so long as those great divisions are not put out of the way; so long as a Union in a Coetus, on the former footing, is not again effected. It has, therefore, decided again to try to stir up your Revs., in love, to that end." "Men and Brethren, what advantage can there possibly result from your strife and discord? Is not every one fully convinced in his own mind that, not Christ, but Satan, not the congregations of God, but His enemies, rejoice over your strife and take advantage of it? Or, can any good object be advanced by so many conflicts? And, if by any one circumstance in your strife some good were attained, will not a greater loss yet be suffered in other respects? At any rate no one may do evil that good may come. It will, at least, be hard to answer for such exasperations in which men devour one another, before Him with whom we have to do, and in whose sight all things are naked and opened."

"On the contrary, Worthy Brethren, are not peace and blessed harmony most strongly recommended to us, as being excellent in themselves, most beneficial and strengthening to us, as well as bringing glory to Zion's King? Does not love to the Lord Jesus, for the wellbeing of our own immortal souls as well as the souls of others, require that we should follow after Peace? Oh! do give us cause to rejoice, then, by restoring salutary peace among yourselves. Certainly that cannot be so hard a thing to do, or impracticable, since there is no dispute about the essential truths of religion, but only about circumstances in the external administration of affairs."

"The Rev. Classis urges you to this, the more boldly, because it is fully conscious of aiming at nothing else than the welfare of your congregations. It has no desire to exercise lordship over your Revs. All that the Classis can have for itself, from its authority over you, are trouble and labor. This, though irksome when fruitlessly exercised, the Rev. Classis is gladly willing to take upon itself, if only some good is to be expected therefrom. This, however, is altogether impossible when its fraternal counsels are disregarded and dissensions continue to be fostered; for thus all opportunity is cut off for planning and executing, with its friends, any measures, which might be useful. May the great Lord and King of Zion, who with His own blood purchased His Church, make Himself, as well as those whom He so dearly bought, so precious; make His example—especially as Paul sets it before the Philippians: "Not looking each of you to his own things, but each of you also to the things of others; let this mind be in you, which was also in Christ Jesus;"—make His example so powerfully attractive, that, yielding up one's own mind and wishes, peace may thus be easily restored."

We sign ourselves, etc.

P. Noordbeek, President.
R. Perizonius, Scriba."

This letter, (with one enclosed to the Coetus), addressed to the Consistories (adhering to the Coetus); and another, of similar import, addressed to the Consistories which do not adhere to the Coetus, (especially the Rev. Consistory of New York), were received. Certain Consistories which support the Coetus thereupon thought best that an extraordinary Coetus should be called, for the purpose of seeking Peace and Union, in accordance with the aim of the Classical Letter; and that this purpose should be communicated to the New York Consistory, with the request that they should make it known to certain other Consistories, which might be willing to listen to the New York Consistory as that of the chief city, if they would not be willing to listen to the Coetus, etc.

THE MEETING FOR PEACE. IRREGULARITIES.

As to this latter point, I do no tknow how it went; but the first—the meeting, I know took place, and a Coetus was held at New York, on May 6th, (1760). At the same (place and time) there was an Assembly held in opposition, consisting of cer-

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tain brother-ministers who did not choose to meet with the Coetus, and they also had no elders with them. I cannot pass this circumstance by without remarking, that I in no wise approve the action of the brethren in meeting without any elders, and for the following reasons:

IRREGULARITY OF THE CONFERENTIE MINISTERS.

1. Because it did not at all conform to the special aim and import of the Classical Letter. This had chiefly in view that the Consistories particularly should have a hand and take part in the union sought, in order that it might be established by general consent. For that reason also the (Classical) letter was written directly to the Consistories. This fact necessarily includes the presence of elders, if it does not put them first.

2. Because such action is an entire departure from the praiseworthy custom of the Reformed Church, which in no wise approves or allows the government to be confined to the ministers. In order to prevent tyranny and domination, the Church adds to the ministers certain men, to form with them a "Council of the church," which represents and rules the congregation. [See the Form for the Ordination of Elders]. Therefore they should in all matters that come up relative to the welfare and the good order of the churches, help the Ministers of the Word, with good advice; not only in things which concern particular congregations, but especially in what relates to the churches in general. To shut them out, therefore, indicates at least a self-assumed sufficiency, independently of them. Their office, too, is especially to take heed to the teaching and conduct of the Ministers of the Word. But how shall they do that, if in weighty matters they are absent, take no part, and the domines act alone.

3. Because it is contrary also to the adopted Church-Order. This requires that delegates shall be provided with credentials and instructions, signed by those who send them; and that an elder, as well as a minister, shall be sent from each church —that is, to a large Assembly or Gathering of the Overseers of neighboring churches, according to Church Order, Art. 33, 41. Therefore I had, for this occasion, provided myself anew, and also my elder, with credentials, although as a member (of Coetus) I myself did not, according to the Rules of the Coetus, need one. Their conduct was contrary, also, to the first Article of the Constitution of the Coetus which requires credentials from elders coming with the ministers.

4. Because everything might still have remained in uncertainty, if Peace had, by them, been happily secured. For if their consistories and congregations were not satisfied with the matter and mode of procedure, then the whole business would be off, as near or as far, as before, if not worse. This objection was therefore raised. Some kept still. Others indeed, said that they vouched for their Consistories acquiescing in whatever they (the ministers) did; but they showed no evidence of having had such general power entrusted to them. But even if that were so, there would then have been introduced a blind submission of the Consistory to the action of the ministers alone. Thereby also a Consistory would but too clearly show that it either took little interest in, or had little knowledge of their office and duty; or else allowed a confidence and indulgence greater than is customary, and especially in such matters as bear within them the future welfare, quiet and upbuilding of their congregations. In this way a minister would either arrogate to himself too much, or run the risk of having his action rejected by the congregation and come to nothing, or cause greater discord, as we have before observed.

These are my reasons against such conduct; and I have deemed it the more necessary to mention this matter because it has occurred before. Meetings have been held without elders. What reason they have for acting thus, I do not know. If we might spare space to guess—although therein one might go astray—I think that they are afraid that their own elders might object to their peculiar objects. This has probably in some measure already occurred!

I think such a circumstance might justly have excused the Coetus, if it had, out and out, refused to treat with them until they had elders with them. But the Coetus did not press its rights in this respect, and negotiations were entered into of which I will give an account later on. On these also I shall have some remarks to make.

As the essential points in this transaction were prepared and communicated in writing on each side, I know of no better way, than to communicate the leading documents verbatim. The first, that of the Conferentie containing preliminary Articles of Peace, reads as follows:

[PROPOSALS OF THE CONFERENTIE MINISTERS.]

"Proposition to the Brethren:"

1. "That, although the Rev. Classis of Amsterdam has not at all replied to our proposition, we, nevertheless, out of consideration for the earnest exhortation to unite with the Rev. Brethren in a Coetus on the old footing, are perfectly willing to come to a Union with the Rev. Brethren."

2. "That, however, having understood from previous declarations of the Rev. Coetus, how difficult and unprofitable it (the Coetus) is, we have therefore this to propose as being exceedingly necessary: That we cannot consider a Coetus possible among us, unless in weighty matters, about which there might be a difference, the decision shall rest with the Rev. Classis alone; and to that end the whole matter shall be laid before the (Classical) Assembly by both parties."

3. "That, as the Rev. Classis has heretofore expressly forbidden the examination and ordination of students in this country, an action which the Synod has, indeed, also ratified, though only recently; we, on that account, disapproving the acts of the Brethren in this matter, cannot recognize those examined and ordained by them, unless ratification is transmitted by order of those whose right and power we acknowledge it to be."

"In the Name and by the Authority of our Conferentie Assembly,

Gerard Haaghoort."

REPLY OF THE COETUS.

This is their proposition. The answer of the Coetus follows, and reads thus:

1. "As to the First Article: The Rev. Coetus rejoices in the fact that the Rev. Brethren are disposed to unite themselves as earnestly exhorted thereto by the Rev. Classis, in a Coetus on the former footing; and its (the Coetus's) desire is that it might take place at once."

2. "In answer to the Second Article: The Rev. Coetus notices with sorrow that it comes too much in conflict with the first; inasmuch as, on the former footing of the Coetus, decision by a majority vote was especially provided for, according to Church Order, Article 31."

3. "And as regards the Third Article: It grieves the Rev. Coetus Assembly that the Brethren disapprove the examination and ordination of students done by our Rev. Assembly. We are ignorant of that express prohibition by the Rev. Classis and the Synod, of which your Revs. make mention. The Coetus is ready at the proper time and place, to prove that such action is in accordance with God's Word and the salutary Church Government of our Reformed Dutch Church. This appears from the 31st Article of our Confession of Faith, the 4th Article of the Church-Order before mentioned, as well as the constitutional Articles and Regulations of the Coetus. From these, indeed, 'the former footing' is to be explained."

"New York, May 6th, 1760. By authority of the Rev. Coetus.

B. Vroman, President
D. Marinus, Scriba."

This answer was sent to the Brethren by a committee, of which I was a member. An oral discussion then took place, in which, proof of authority was demanded for the ordinations performed by the Coetus. I am sorry to say that this debate was not carried on with any too great courtesy, and, therefore, it did not help the cause very much. However, further consideration of the subject and an answer from the Coetus were asked for. This was granted and conveyed to them. It thus stands recorded in the minutes:—

[Further Reply of the Coetus.]

"The Meeting having been opened with prayer, the Rev. (Coetus) Assembly again earnestly considered the proposition made by the (Conferentie) Brethren. After mature deliberation, it was resolved to abide by its former resolution. This was done, because, in our judgment, if we granted to their Revs. the second and third Articles, this would only tend to greater confusion, rather than to Union and the healing of the breach. Yet our Rev. Assembly desires from the bottom of its heart a Union, so salutary, as required by the divine Word, with our elders, in a Christian Assembly. Under such conditions, and in accordance with God's Word and our own Reformed Church Constitution, the welfare of our poor and precious congregations would be promoted.

The Constitutional Rules of the Coetus, from the first, were well composed with this very end in view. If in any point these Rules needed to be amended, that could certainly be best done when all, with one accord were again united together. We are sorry that the Rev. Brethren should be suspicious of us in this matter. It is our desire to be fortunate enough to remove all suspicions; and that it may more fully appear that it is our intention only to honor God, to promote the good of our New Netherland Church, even unto the salvation of our own souls, we herewith assure your Revs. of our sincere desire for the assistance of all our Reformed congregations and elders. All these, (churches and elders) according to the constitution of the Netherland Reformed Church to which we are all bound by oath, wish to bring such work to completion in the Lord.

Our Rev. Assembly's heartfelt desire, still continues to reach out after Union; and its wish is, that this matter of Union may continue to be kept alive, and receive earnest consideration from the Brethren. Or, rather, why should its consideration not take place at once, that our salutary aims may be reached in due time?"

This was signed like the former.

[Answer of the Conferentie.]

To this they gave the following answer:

"Worthy Brethren: As our conversation with the Brethren, after the delivery of their reply yesterday, had in view the further remedying of the matters in dispute: we then requested the Rev. Brethren further to consider our proposition. We both had no other aim than a Union on the letter of the Rev. Classis. We find, nevertheless, that the answer contains nothing pertaining to the matter, save a lot of premeditated reasonings, which are a pure concatenation of words, without sense or meaning. To these no reply can be made. Wherefore we must leave the matter in dispute until further notice, in order that we may ultimately unite on a proper basis."

"In the name of all in our Assembly,
J. Ritzema."

New York, May 7th, 1760.

These are the documents of each side. They show what took place pending the negotiations. And now I must make the remarks I promised to make:—

I observe, therefore, that the reason why, in that last document, a new signature occurs, is, that the one who signed the first communication, (Haaghoort) separated himself from them, protesting, as he says, against their action. He himself was willing to unite simply on the letter of the Classis, but the others were not. And yet, they say in what precedes, (the First Article), that they intended nothing else (than union on the basis of the Classical letter). Do they not clearly contradict themselves? If not, to what purpose are those two additional articles? Why do they not say, "We give them up?" Then the Union would be at once effected. And, if justly considered, how is it possible for one who holds sound views on Church Government, to allow such articles at all?

(CONSIDERATION OF THE CONTRADICTIONS OF THE CONFERENTIE; THE SECOND ARTICLE.)

But aside from that:—

First: Their contradictions, as observed by the Coetus, can be pointed out in three ways:

1. In relation to the letter of Classis, which urges a union on the basis of the old footing of the Coetus, but makes no mention whatever of such Articles; there is not a jot or tittle of it in the letter. Now they say:—First, that they are willing to unite in full, according to the letter of Classis, on the old footing; and yet, they deem it exceedingly necessary that, for a basis, and without which the Coetus cannot exist, the majority vote shall, in certain cases, not have force. By this demand, though not mentioned by the Classis, the letter of Classis is set aside, or at least, in substance, not considered satisfactory. Now that which differs in substance must be contradictory: *diversum*, if not *oppositum*.

2. Nor does it agree with the original Rules of Coetus. "Church matters shall be discussed and acted on in accordance with the Word of God and the Formulas of Unity," says the Fourth Article of the Constitution. Therefore, no action can be taken except by a unanimous or a majority vote. That the latter is meant here, namely, a majority vote, appears from Article 6; "Whoso may find himself aggrieved shall have the right to appeal." This would of course, be needless, if action by the majority were excluded. The 5th Article speaks of the removal of differences in doctrine and life. These are removed in two ways: either by amendment and reconciliation, or by church discipline. Where the first cannot take effect, there the second must be used. It is this which they particularly want to have excluded, and thus they contradict the Rules of the Coetus.

3. Not less does it come in conflict with the Church Order. This declares an action taken by a majority vote to be firm and conclusive, even on appeal, or although one appeals to a higher Assembly, as seen in Article 31. It would actually make the Coetus less than a consistory, according to Church Order, Article 79. Thus would the Coetus be made altogether an impossible body, useless and unnecessary; for, if a consistory needed the help of a greater Assembly, and the Coetus were less (than a Consistory) of what use would it be? Of no use whatever. One would almost say that they cannot mean this; or that the concealed aim must be the destruction of the Coetus.

Secondly: As their proposition is contrary to all these points, so it is also without any precedent in ecclesiastical or political councils of which I have ever read or heard. That which is without any precedent or example must be a pure novelty, the advantage of which must clearly appear, or which must otherwise not be adopted.

Thirdly: This view of matters might easily make it impossible for the Coetus to carry anything into effect. For besides the fact that it might pave the way for me

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or for some one else who has his friends and some reputation in the Classis, to open a door for secretly pushing through some artful designs; it might at any rate become possible to force needless spokes into the wheel, and to designate anything as "a matter of difference of opinion." Even the manner of writing to the Classis might be made a cause of "difference of opinion"; and then, by such a rule, the very correspondence would have to be stopped, and the entire business, yea, even the Coetus itself, and everything else would come to an end.

Fourthly: Such an innovation would also wholly exclude our ancient usages, with the privilege of appeal; because appeals could never then be utilized. And since there is a stronger basis in the right of appeal, and greater security and force, to give satisfaction in all matters, than there possibly can be in this new notion; therefore, it would be unreasonable as well as unsafe, to exchange the well-tried plan for plans untried. I also strongly suspect that, when the matter comes to be dispassionately considered, that there will not be a single consistory which will not disapprove of it, just as the Coetus has already done and even in a stronger manner.

To fortify their suggestion, the (Conferentie) Brethren based their plan upon a previous declaration of the Coetus. That body had come to know the difficulties and unprofitableness of itself. But how perverted is the declaration, as now quoted and used by them! This will readily and clearly appear when it is compared with the real action of the Coetus, and the reasons then given. They (the Conferentie) say the difficulty consists in deciding an action by a mere majority vote: (for thus stands the matter in the opinion of the minister and the rural elder; it was they who first conceived this idea, although it was not they who published it); and that in certain cases, the decision or judgment does not rest entirely and solely with the Classis (Coetus?). According to their opinion, it is this which makes the Coetus entirely useless among us. But the Coetus holds that it consists in not having power to utter final decisions *or* to make candidates and ministers, *or*, especially, to carry on correspondence with the Classis, etc.

Now, let every one judge whether their quotation (of the language of the Coetus) has been made in good faith; and whether their view of the matter would not make things worse than they were before. Let it be known that their quotation has reference to, or is taken out of a (circular) letter, dated September 19, 1754, addressed by the Coetus, before the separation, to the several congregations. In this circular the Coetus proposed to turn itself into a Classis and to ask the approval of the Synod, etc. To what strange use in more than one respect, this letter has been put, I now pass by. I observe only, that some have wanted to prove therefrom, the illegality of the Coetus ordinations, because the Coetus acknowledges that it has no power to ordain, etc. But whoever is even partially without prejudice, and inclined to give slight attention to the connection, will readily perceive that a power is here spoken of, not such as is inherent and real, like the power of the eldership, but a power capable of being exercised according to circumstances and custom. That is why the word *present* is used three times (in that Circular Letter):—the present Coetus, the present organization, and the present method of procedure. Yet, even if the Coetus had at that time said, out and out, that it had the power, and now said something different, giving proof from the Rules of Coetus, from the Reformed Church Constitution, and from God's Word—which view would finally have to stand? Would not the latter, of course, as having a better foundation? Sed hoc est digressum.

These are the objections which I have against the *Second Article* of the (Conferentie) Brethren, and against their way of presenting it. Can any one see in that (Article) so much, as to consider it "exceedingly necessary?" I, indeed, cannot see it, but I see rather the contrary. It must therefore be a matter of difference in light and opinion, whatever the cause, and wherever the misconception may lie.

CONSIDERATION OF THE THIRD ARTICLE OF THE CONFERENTIE. THE RIGHT OF ORDINATION.

Having thus considered and, as I think, proved the Second Article to be wholly unfounded, I must now consider whether they are any better off with their Third Article. In order to give this Article weight and authority, at this time, they base it upon a former express prohibition of the Classis (to ordain). This affords them the reason to disapprove of the examinations and ordinations of students in this country; but where or when this prohibition was issued they do not show. In this respect, therefore, they have failed. But to serve them, I will without any concealment, so far as I have any knowledge of the matter, quote all that the Classis has uttered on this point.

1. A letter had been written by the Classis, even before the year 1737, which I do not have at hand at present; otherwise I would give the very date and words.* This letter recommends the holding of a Coetus, and also refers to the making of a few Rules; but so far as my memory serves me, (the Rules) were mostly, if not wholly, of a negative character:—the Classis does not allow the Coetus to do this, that and the other thing, and among these, was that of promoting (examining and ordaining) students.

In passing, I might here ask the Classis to inform me, what the Coetus should be allowed to do; or anyone who desires to exercise his intelligence will never be satisfied with bare negotiations. And, what is more, to hold a Coetus and then to do nothing, is a contradiction. Nevertheless, the Coetus, having met after the receipt of this letter, adopted Rules for conducting its business; (April 27, 1738, p. 2706;) and, also, in particular, for promoting (students, by examination, license, and ordination); and all this was to be done without exception (limitation?) as I shall hereafter show. (Sept. 28, 1748, page 3034). And these Rules, which the Coetus adopted, the Classis approved, and thereby changed its previous attitude on these matters. In particular cases, the Classis expressly allowed the Coetus to examine and ordain. That is sufficiently well-known. Thereby, the Classis distinctly recognized the power of the Coetus to promote. Now, if the Coetus has the power in one case, then it has it also in another. That is a mathematical conclusion. That a special order, or rather a consent to that effect on the part of the Classis does not convey the actual power, the Classis knows very well. I will also subsequently prove that such an issue of orders is at best but a needless compliment. The Classis is usually careful in expressing itself, by saying, "We permit it;" or "we do not permit it"; "it is our pleasure", etc., as it is accustomed to express itself in its letters.

A question arises here, whether permitting or not permitting a thing, is, in itself, an express command or prohibition? Balaam was permitted to go to Balak, and yet he transgressed the commandment of the Lord in so doing, and sinned grievously; Numbers, 22. Saul consented to and took pleasure in the death of Stephen, but he did not command it, for he had no power to command it; Acts, 8 and 9. Also according to the common opinion among men, consent or permission differs from commanding. Neither is the absence of a permission an actual prohibition. Eli did not, indeed, consent to the evil deeds of his sons, but he had not properly forbidden them, and that was his sin, 1 Sam. 2 and 3.

A second question is this: Even though there were, in fact, an express prohibition or command of the Classis, would that make a matter either legal or illegal? I cannot believe that any one will calmly take that position; since that would necessarily ascribe to the Classis a supreme legal power over us. But this would deny the sole power of Christ, reject the authority of Sacred Scripture, and oppose, if not subvert, the Constitution of the Church. The Classis might at some time,

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* Allusions were occasionally made to a Coetus, before 1737. See Jan. 11, 1735, (p. 2664), and then pages 2679-2701. Also special letters of Classis, June 9, 1738, etc., pp. 2712-13.

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forbid the common people the use of the Bible. Would it, for that reason, be unlawful (to read the Bible)? It might forbid the bishops (ministers) of the Church to marry. Would that make their marriage illegal or dishonorable? It might command the reverencing of images, or praying to the saints, or considering the Classis itself infallible. Would that make such things legal and right? Of course, no person of the Reformed faith can hold such views.

And no more can an ordination, which is performed in the Name of Christ, and according to his Word, and in conformity with the real Constitution of the Church, be illegal, even if the Classis had expressly forbidden it. That, however, has never yet been done; neither could a command of the Classis make it lawful. Therefore the conclusion is that that which is so absurd that it cannot be regarded as a prohibition, much less a positive prohibition, and which, (whatever it is), has been also repealed, the contrary (promotions) having been permitted to some extent, can in no wise serve the purpose of this Third Article (of the Conferentie).

Rumor mentions also another subsequent letter, which, it is said must have been written not long after the first meeting of the Coetus. This letter, also, I do not have in my possession, and so I cannot quote the exact words; but I can see well enough that it is of the same import as the previous one, namely, "We do not permit", etc. This is sufficiently answered in what has been said before.

There is still another letter from the Classis, dated April 5, 1756, which I do possess, and to which, in connection with the mentioning of the Synod, reference must be made. For a better understanding I give the entire paragraph relating to this matter as it reads:—"With heartfelt urgency and with all sincerity, we advise the restoration of the divided Coetus; inasmuch as the Classis of Amsterdam considers all the special sessions, resolutions, censures, projects, etc., of the one party as well as of the other, from the time that the unfortunate disruption took place, as null and void; and also that the Classis can do nothing of importance until your Revs. shall have settled matters, and united together again in a Coetus." Thus the Classis speak in this letter.

1. Nothing is really said here about "promotions" And in the same way that one might want to make it apply to promotions, so it might be made to apply to everything which pertains to the ministry. In particular: It might be made to apply to "meetings" to seek reunion. These would then also be expressly forbidden, since "meetings" are named; since they too, are then illegal, they could not be held. Although Classis so strongly urges union, it could never be effected.

2. Licensure and ordination cannot be referred to in this letter, except there be a contradiction of terms; for the Classis says that it cannot accomplish anything, while conditions are as they are. Hence it does not positively forbid promotions, as they are not excluded by name.

3. Should it be urged, however, that the prohibition sought for is, in fact, included, it is not, as one says, expressly stated. And, if it were, the Classis has by implication revoked it in its last letter, which caused the renewed efforts for peace, by saying: "That the Classis is wholly unable to judge about our matters, for or against the one party or the other." Now, how can that be forbidden which is incapable of being judged? In the same letter, even they in some degree approve of these things, by saying, "even though some good results might be secured." This seems to have ordinations (promotions) specially in view; for they subsequently ask, whether, in other respects, greater harm would not be done? To this I answer, No; for things can hardly be worse than they have been heretofore.

4. Those candidates or ministers whom our Brethren think they must reject, upon the strength of this prohibition of Classis, cannot be included therein, for that letter (of Classis) was written long before the Coetus effected the first of those promotions. Now, an effect cannot precede its cause. If the prohibition anticipated such acts, the transgression of it would be blamable. But the Classis cannot have meant that by it; for subsequently it kept wholly silent about these promotions, although the Coetus, and probably the opponents of the Coetus also, gave full

information of them every time, although in what form, I don't know. But this I do know, that the Classis never wrote the least disapproval of them to the Coetus, because it well knew that it could not disapprove them, without contradicting its own Constitution and Acts.

ACTION OF THE SYNOD.

The (Conferentie) Brethren also think that their disapproval is confirmed by the authority of the Synod. I will give the words of the Synod which are as follows: "The Christian Synod advises them to remain in correspondence with, and in subjection to the Classis of Amsterdam, and to strive unanimously for the restoration of the Coetus, which had so unhappily become divided; adding, that all the Acts, adopted by either of the dissevered fragments, or such as may hereafter be adopted by them, are declared to be null and void, and will be held to be of no value." This was done July 27, 1756.

Before this can be applied to the Coetus, it must be proved that the Coetus is a dissevered fragment. But I deny this, without just now giving my reasons therefor. I have already discussed everything relating to these promotions—(licensings or ordinations). But said Act is not so much an Act of the Synod as of the Classis; for the Synod, at first, was determined to postpone the business considering that it had not yet been fully matured. And no wonder; for they had the documents of only one of the parties. But when they were further enlightened, as they express it, by the Classis of Amsterdam, the Synod then took this action. For the Classis had undertaken to defend the (opponents of the) Coetus, before the Synod, on the basis of the documents of one side only. Is this according to the Dutch motto: "Audi et alteram partem"? Nevertheless, thus far, God has prevented that party from triumphing over the Coetus.

At this point I must make another observation on the singular, the presumptuous, not to say incredible declaration, that "the resolutions which may hereafter be adopted are invalid": whether they be good or evil, just or unjust, profitable or injurious; yea, a resolution looking to peace must, on that account, be invalid. One reads, indeed, of papal absolutions and excommunications, which forgive or retain sins, future as well as past and present; but I have never before come across the doing of such a thing by an Assembly of the Reformed Church. However, I cannot believe that they intended that their words should reach so far, although the sentence seems to convey that idea. But I believe that their aim was to attain peace, and, to that end, to employ startling means, as if no others were near at hand.

At any rate, the sentence could not have alluded especally to the subject of promotions, because that was not the subject under discussion, and therefore the subject of "promotions" was not involved in the declaration. Also, in the following year, that subject was left entirely out, although the disapproval of the Classis was repeated. And in the second year following, the Synod referred the whole matter back to the Classis of Amsterdam. Upon the receipt of what further information this was done, I have not yet learned. Nor can I comprehend, and harmonize with the constitution, the reference of a matter by a greater body to a less. One would say, I think, that an action has thereby become invalid (or weakened?)

The Synod, on being recently asked for permission to make a particular ordination (promotion)—I do not now say by whom, and for whom—feared that by granting this request, it might lay a bridge for the project of hereafter acting in a Classical capacity. The Synod speaks softly about granting the right to ordain, as though unwilling itself to be at the bottom of it. Neither ought it to be; for I would observe, that a firm foundation has already been laid, and a highway opened by the Lord Jesus Christ, for this, as well as some other matters. Thereore, in respect to this matter, no human bridges are needed. If it (the Classis or Synod) is able to, and is willing to give us fraternal help by word and deed, I for one, desire and pray for the same.

FURTHER REMARKS ON THE POSITION OF THE CONFERENTIE AND THE RIGHT OF ORDINATION.

I do not know of anything else coming from Classis or Synod that I can now adduce. If the (Conferentie) Brethren have anything more to support them in their positions, they will have to communicate it. For in all that has been adduced (from Classis or Synod), no express mention is made of either promotions or prohibitions. In my judgment, there can be no express prohibition without subverting the Reformed Church Constitution. What one may think of draining out of the Constitution by inference, is another matter, and not to the point here. And ever since these things (promotions) have been done, neither Classis nor Synod has made the slightest protest against them; but such protest would certainly have followed, if they had had such prohibition in mind. Is it not, then, rather a bold venture on the part of our (Conferentie) Brethren, and that without the presence of elders, to go beyond Classis and Synod in respect to such disapprovals? And to establish conditions which these bodies have not even hinted at? Are these preliminary Articles looking toward peace really wise and prudent? Had the Coetus taken exception to those who caused unchurchly breaches in the congregations, until such time as they made satisfaction, would not the remark readily have been made, "You are disturbing the peace?" And yet there would justly have been more ground for doing that. May not their act, then, be justly called "a disturbing of the peace?" Especially so, because upon this, their foundation, unstable as it is, they proceed to demand a reordination (of those ordained by the Coetus.) They say, "they cannot recognize those who have been promoted, except upon the order of those, whom *they* recognize, as having the right and power to transmit the authority thereunto. This power must refer to that of the Classis or the Synod, or to both. Their having the right and power to transmit such authority requires proof from the Word of God, and from the Constitution of the Reformed Church. I believe that such proof will be found lacking. Have they the power and right to ordain? It is well. There their power must end. This I will subsequently establish. If they have not the power and right thereto, then their alleged ground for a re-ordination falls away.

How our Brethren could so easily, not to say thoughtlessly, have come to make a demand for a re-ordination, I, indeed, know not; since the fact is, owing to the variety of questions involved, (in ordinations), and the serious results following, there is even more reason for not going to work lightly in such a matter, than in that of re-baptizing. Synodical enactments disapprove, in cases of baptism performed by papal priests and other irregulars, of re-baptisms, if only the Form has been used as given in God's Word. So, if in examining and promoting, the Coetus has observed, not only the actual requirements of God's Word, but also the important details of the Reformed Church Constitution, so that it has been done correctly, ecclesiastically considered, then the demand (for re-ordination) is unfounded as well as foolish. Yes, I doubt whether in our whole country they will find one genuine Consistory which will fully agree with them in this matter. Nor can I believe that any Reformed Classis or Synod can be brought to accept this idea of theirs, much less to give such order for a re-ordination.

THE INHERENT RIGHT AND AUTHORITY OF THE COETUS TO LICENSE AND ORDAIN.

But possibly they will say that the Coetus has neither right nor power to license and ordain, and, therefore, such promotions are nil, and all must be done over again. The Coetus itself has offered to prove its right and authority on this point. I shall subject to correction, enlarge a little on this subject. If I can thus serve the Coetus or any body; or contribute something towards maintaining the right and the true Christian liberty of our churches, I will consider labor sufficiently rewarded.

Observing the confused and oppressed condition of our churches, I have already directed my thoughts to this matter, and written quite elaborately upon it; especially about the right and power of our eldership in this country, to qualify and send forth ministers of the Word. This document now lies before me, and may, perhaps, hereafter, be published in full. This, however, will never be done by my consent, if preserving the right and the liberty of the Church, we shall secure peace. I shall now simply quote and communicate the chief points of my arguments.

In the first place I prove the liberty, usefulness, right, necessity and duty of all neighboring churches in the country, to hold ecclesiastical meetings among themselves, by means of their official representatives, and to exercise ecclesiastical government according to the Word of God.

And secondly, I prove that such local Assemblies, in every place, have the right and authority, yea, that they must consider it their duty, to qualify and send forth ministers.

In reference to the first point, I employ the following arguments:—

1. The vicissitudes and changes, in times, circumstances, morals and conditions of the churches. These, as Rev. Pareus well says, require, not only various regulations, but sometimes those of quite different character. These things cannot well be attended to at a distance, or outside of such local Assemblies. Therefore such Assemblies must or ought to be held.

2. Many difficulties and questions occur, concerning which the Holy Scriptures give no definite decisions. Now these must be considered and treated according to the justice and equity of each case, and in a manner most conformable to the Faith. To this end Assemblies are necessary and useful.

3. My third and principal proof is taken from Holy Scripture, particularly from the following texts:—1 Cor. 10:31, "Do all to the glory of God;" Phil. 4:8, "Whatsoever things are true, just, pure, etc., think on these things;" Is. 32:20, "Blessed are ye that sow beside all waters; but especially, 1 Cor. 14:40, "Let everything be done decently and in order." This, says Pareus, Calvin and other eminent men, is the Chief, the Universal, and the Fundamental Law, comprising a binding rule for the entire (Christian) Household; it represents the government of the Church for all times and places. The doctrine having been established, the mere Rules of Order are left to her own option and authority. Thus Liberty is given in reference to the mode in which ecclesiastical ordinances and laws shall be introduced, as edification in each locality shall require, etc. This constitutes the very distinction between the pious laws of the congregation and the tyrannical commandments of the Pope.

4. My fourth proof is from the opinion of Professor Voetius in his "Church Polity", Third Part, page 127, seq. after having previously established several points, as

(1) That the authority of "Correspondence",—for thus he calls the association in a Classis or Synod,—resides originally in the congregations, and is not derived from Classis or Synod.

(2) That for certain reasons the "Correspondence" may be broken off, and entered into with others.

(3) That Classes and Synods are formed, not to rob congregations of their rights, but to increase the same.

(4) That congregational government can exist without Correspondence.

(5) That Correspondence ought not to be undertaken, except it may impart a sounder life, a greater safety, and a readier help, and other like things. How and in what way these propositions apply to our condition, every person of intelligence can readily make out. Next comes this great man's proposition:—That it is not only lawful, but useful also, yea, quite necessary, for indvidual churches, or selected

congregations to seek a closer union in a Classis or Synod. The proofs he says, are partly real and partly figurative, (eygendlyk, oneigendlyk.) They are taken either from the nature of the subject itself, or from the statements made. Those taken from the nature of the subject are threefold:

1. Positively divine. 2. Naturally right. 3. Permissively divine. These points he enlarges upon, until he adduces the practive of the orthodox Church of all times. He also shows in his course of reasoning, that in this way congregations are more readily supplied with ministers, and the sons of the prophets are more readily advanced. This reasoning, then, contains an argument to the effect that such local Assemblies, consisting of the officials of neighboring churches, have the right and the authority to commission ministers of the Word; and from this right our country may in no wise be excluded. I will add the grounds of my arguments to demonstrate a little further our right and authority in this matter.

1. My first proof is taken from Holy Scripture, as that ought at all times to have the preference; and, indeed, principally, from 1 Tim. 4:14, "With the laying on of the hands of the Presbytery," (ouderlingschaps). By Presbytery (or Eldership) we must understand the Collegie or Assembly of Officials, (Opzienders, Overseers), more or less in number, even if there were but two or three, in connection with the Ruling Elders, according to Matt. 18:20. And according to the Council of Nice there should be at least three, and these from the Overseers of the neighboring localities. Such must do the examining and ordaining, for "the laying on of hands" comprises everything pertaining to this matter. This is the only place in the New Testament which really indicates the parties to whom pertains the laying on of hands. These must perform this act, or, by them it must be done.

Therefore, by a positively divine right the Eldership (or Presbytery) may and must do the laying on of hands, that is, perform Ordination, (promotie uytvoeten). Our Coetus is a Presbytery (Ouderlingschap). Therefore our Coetus may and must do these things. I do not believe that any one will undertake to say that our Coetus does not constitute a formal Presbytery. My minor premise, then, is a firm and good one. They who deny the major premise contradict the Bible. It remains, then, a firm and sure matter, that our Coetus has the right and authority to promote (or license and ordain).

2. My second proof is taken from the custom and practice of the orthodox Church of all times. She, in the qualifying and commissioning of ministers, has always acted in accordance with the above mentioned theory. This can be proved from ancient and more recent ecclesiastical laws and authors, and that more numerously than we can quote. That then which agrees with the standing custom of the Church, as based upon God's Word, must be just and lawful. And "promotions" performed by our Coetus harmonize therewith. Ergo, they are right and lawful.

3. My third proof has its foundation in our Confession of Faith, Articles 30-32. It is therein declared: "As for the ministers of God's Word, whatever the place in which they are, they have under Jesus Christ, equally the same power and authority; as they are all ministers of Christ, the only Universal Bishop and the only Head of the Church." If, then, the ministers in Holland have the power to promote, the ministers in America must also have it—"the same power." Otherwise this "Confession of Faith" is neither right nor true. Now, every one acknowledges that in Holland they have that power. Even so, it must be admitted that we, too, in this country, have that same power; or else they contradict themselves and this Confession also. That, then, which has been done upon such authoritative grounds must be right and lawful. Promotions done by our Coetus rest on such grounds: Ergo, they are right and lawful.

4. My fourth proof I must find in the Church Order, for appeals are made to that almost more frequently than to the Bible. Well, then:

(1) In what I said before in reference to "Equal Rights", Article 84, (of the Church Order), serves my purpose: "No church shall lord it over other churches."

I understand by this, not only particular congregations, but especially "Churches" in different countries. Now, to refuse to one of these "Churches" in some land, an authority which another "Church" enjoys, is "lording over it;" inasmuch as it conflicts with "equal rights", and so introduces a "supremacy" and "authority" of one over the other. To avoid this, therefore, our country must be allowed the power of ordination.

(2) A Classis must consist of neighboring churches, according to Article 41. Our Assembly, although under the name of Coetus, fully complies with this. A Classis must examine and ordain, according to Article 4. Therefore our Coetus may, and must do this, according to Church Order; for it possesses the properties of a Classis. Voetius says that the presence of a Deputatus Synodi is only a circumstantial and transient affair, and does not belong to the essential character of the body. As to the rest, there is nothing against it in the Church Order, and this is plainly in favor of it.

(3) It would not be very difficult to prove that an ordination, performed in this country, is more nearly in accordance with Church Order than an ordination which the Classis of Amsterdam performs for our congregations. For (a) Among us the choice of the minister is made by the Consistory and the Deacons; but this is not so done in the Classis, taking ancient customs into consideration. (b) Among us the name of the person called is duly announced, and the members of the congregation give their consent; but in the Classis this is not at all done. (c) Among us the induction into office, takes place in due form in the midst of the congregation, etc.; but not so in the Classis, notwithstanding the fact that the Church Order clearly demands this and other similar things; Article 4, and the Post Acta, Session 161.

So far the approval by the (Civil?) Authorities is concerned, that can be done by the Classis, for our congregations, as little as, if not less than, by ourselves. There is nothing whatever in our Church Order that can legalize their ordinations for our congregations, unless we except the sending of ministers to the churches under persecution, (under the Cross); and then, it would first have to be proved that we are such churches, and that there are no other means at hand. That ordinations ought to be performed by neighboring ministers, and in the presence of the congregation which calls, I could, if need be, fortify, by the opinions of several eminent Reformed writers. It may also be remarked, that to transfer authority in such matters to others, is a thing unknown in our Church Order. It therefore appears that ordinations performed by the Coetus comply the most fully with Church Order. Now, that which is done according to Church Order, every one acknowledges to be lawful, but ordinations performed by the Coetus are according to Church Order: Ergo, every one ought to acknowledge them as lawful. The minor premise has above been proved; the major premise is universally received. Therefore the conclusion stands firm.

5. The right of the Coetus to ordain, and consequently the lawfulness of their ordinations, may somewhat appear also from their similarity to other acts belonging to the ministerial office, such as the administration of the holy mysteries of God, the Sacraments; of these, ordination is considered one, among the Papists, though not among us; the use of the keys, etc., which implies ordination, for Christ did not separate them. Is it not then unwarranted, dangerous and inconsiderate to attempt to separate them?

6. My sixth argument comes again from G. Voetius, in his "Ecclesiastical Polity:" Part first, chapter 6, page 103, etc. But as this is in Latin, it could be of no use to most of our Consistories unless it were translated. I will just touch upon a few of his points. In his 5th Problema, he asks:

"Whether a few Netherland churches, or all of them together, have a perpetual authority to choose and send ministers to the churches which are now organized in the East and West Indies, and have become complete congregations and Classical correspondents; and whether those possessed of authority should be ruled as though they had no authority; and in this respect should be made dependent on the Netherland churches." Answer: "All this is denied."

(1) Because there can be no inferior dependence assumed here which is not in accordance with equal rights; it can only be so far as they hold Synodical correspondence with the churches in Netherland; just as the churches of this or that Classis or Synod in the Netherland Provinces are mutually dependent on each other."

(2) Besides they are endowed with their own proper authority, even as any particular congregation or Classis in Netherland." For proof, he quotes Art. 84 as being incontrovertible: No church shall lord it over others," etc.

(3) "And although in the search for, and the choice of, a preacher, they exercise their authority less clearly and less fully than it is exercised for them by others; nevertheless, the proper inherent authority of these churches is by no means prejudiced thereby; nor is their authority, namely—that of acting for themselves—taken away from them; otherwise should there be established a Romish Throne, or (Holy) Mother Church:" (Anders zoude het een Roomschen Stoel of Moederheyt opregten.—Or could Moederheyt be a misprint for Meerderheyt, a Romish Throne or Seat of Supremacy?)

Again he asserts: "The Netherland churches, having planted the (East and West) Indian churches, and been the means of their conversion, it might seem that the government over those churches, by virtue and right thereof, belongs to them, and that the Indian churches are deprived of the right of self-government." But this inference he denies, and emphatically refutes with fifteen reasons. These, for the sake of brevity, I am unable now to present. I simply remark that he has particularly in view the calling and commissioning of ministers; and having pointed out the erroneousness of the matter, he finally declares that it is a novelty and not at all apostolic; that nothing can be advanced in its favor except mere custom, or the good pleasure of the officials (Overseers) for the time being. Thus he reprobates the assumption of powers over others and defends our right to ordain.

These are the grounds of my arguments for the power, the right, and consequently, the validity of the ordinations performed by our Coetus. These, as I have unfolded them, are substantiated by sufficient, if not incontrovertible proofs, demonstrating the inherent authority of our Presbytery (Eldership). They who have some degree of intelligence will not deny such real and inherent authority. Why then deny the exercise of it? Because people have formed a strange idea of the very name COETUS as though, being thus called, we had no authority or rights.

THE INHERENT POWER OF THE PRESBYTERY.

Our authority, as a Coetus, therefore, I shall now once for all proceed to prove at length. To that end I shall use without abbreviation what I have heretofore written definitely about this matter. As this was before done in an epistolary form, a new letter begins, which, so far as it pertains to this matter, runs as follows:—

"Rev. and Beloved Brethren:—You have relieved my anxiety about wearying your Revs. by the length of my former letters or at least excused it, by your desire that I should continue then, and give you further information concerning certain things. Yet you state, that for yourselves you have obtained sufficient light from the former letters, not only to acquiesce in the necessity, the right and the legality of carrying on church government, performing ordination, etc., in this country, but also that you are convinced of your duty to help in the furthering that matter."

"You have learned from experience, you say, that certain remarks and objections are still made by some in reference to these topics, which you are not capable of answering or solving. Therefore you present a few of them to me to get my opinion on them."

"And although I am in duty bound, and also sincerely disposed to impart light and information so far as it can lawfully serve for the attainment of good objects: I must, nevertheless, observe, that there is a difference between answering objections of those who are willing to be satisfied with reasonable and fair remarks, founded upon facts; and answering the calumnies and objections which proceed from wicked and envious prejudices, or capricious and wrong-headed notions, and which deserve no better answer than silence and neglect."

"I must observe also that certain things which you introduce as advanced by certain persons, are simply captious and idle questions, which do not affect the subject for either good or evil, for advantage or disadvantage, so far as the matter at issue is concerned: These are, therefore, according to the Apostle Paul's advice, to be avoided. Foolish and unlearned questions avoid. 2 Tim. 2:23. Perverse disputings of men of corrupt minds, 1 Tim. 6:5.

Nor is it my desire to nourish disputes, especially when persons or reputations are concerned. This would be the case in discussing some of the points brought up. These, I, therefore, pass in silence.

In the third place, I observe, that one must distinguish between the real and essential nature of a matter or argument on the one hand, and the qualities or rather circumstances with which it is invested. Otherwise one can never arrive at a decisive conclusion nor separate the evil from the good and keep the real truth in view.

Finally, I remind myself and you, that the pure love of God and of one's neighbor, as exhibited in virtue and piety, and which promotes the upbuilding, the establishing and the extension of the Church of God, must be the *primum mobile*, the principal motive in all that and we do or do not do; and thus should we support and employ that government of the Church, which is given us of God to that end.

Following these observations I shall confine myself to a few points, and endeavor to comply with your request, and clear up certain matters of importance.

The first point which I will consider and answer is: *"How the Coetus, in performing ordinations without special authority from the Rev. Classis of Amsterdam, could, as a Coetus, do these things, although, in former times the Coetus never did them without such authorization: Also, whether there is not thereby a rejection of proper subordination, and the Coetus thereby destroyed?"* Let this then be well considered. I reply as follows:

1. First: The name, "Coetus", as a name assumed by itself, can throw no light, for or against, on this matter. It serves only to designate or indicate an Assembly. In this respect it is synonymous with, or equivalent to, the names of Classis, Synod, Presbytery; or, in Dutch, Eldership, (Ouderlingschap); or Concilium, Consistorium, etc., as we have before shown. Nor has the Coetus ever acted, or been able to act, in what it has done, otherwise than as an "Eldership", according to God's Word, and the Fundamentals of the Reformed Church. It acts in the same manner still. If the Coetus now does anything more than it formerly did—supposing that to be a fact, because of more favorable circumstances—that certainly is a thing to be commended, and is worthy of being repeated. However no one can prove that the Coetus does go further, or exercises greater authority than formerly it was accustomed to do. At the most, the difference consists only in certain circumstances and modes of acting, which do not affect the inherent nature of the matter, nor can it concern it.

2. Secondly: It will be of more interest to take into consideration the Rules or Regulations of the Coetus. If the Coetus goes contrary to its own Rules or departs from them, then the objection has some weight. However, one ought to keep in mind here, that the enlargement and revision of necessary and useful Rules and Regulations have been deemed lawful and good by all Assemblies and States. But if the Coetus in what it does, or has done, thus far, does not depart from its own laws and rules, but acts in conformity therewith, then there is not the slightest

ground for an objection. Let this subject, then, be examined and brought to the test, especially in reference to ordinations, about which the greatest clamor is made. In order to give you light, and, as I think, satisfaction, on this subject, I will present to you certain of the Rules of the Coetus, especially the third chapter, as that bears on the matter of examinations:—[See page 3009, of these Records.]

III. OF THE EXAMINATIONS.

Such is the Title. These Rules follow:—

1. "The examinations shall be conducted by the President and the Clerk; that is, by the one whose regular turn it is to act as clerk; and shall be carried on strictly according to the regulation made Sept. 9, 1747.

2. "When the examination is commendably concluded, the President shall ask the person examined:

(1) Whether, in good conscience, he declares before the Lord that he believes, from the heart what he has professed.

(2) Hereupon there shall be read to him the Subscription Formulas for ministers, as found in the Post Acta of the National Synod of Dordrecht, 1618, 1619, page 83.

(3) Then he shall be asked, whether he declares that he will always conduct himself, as nearly as possible, in all things contained therein; especially in accordance with the 37 Articles of the Netherland Confession of Faith, the Heidelberg Catechism and the Canons of the National Synod of Dordrecht. He shall thus make the required declaration in the presence of the Rev. Assembly, and add: And in case I should hereafter come to have any doubt about the doctrine of the Reformed Church, then I promise—That if I do not submit myself to this Coetus as subordinate to the Rev. Classis of Amsterdam, but act and teach otherwise than as the Reformed Church enjoins—to acknowledge, as something beyond recall, that I am, *ipso facto*, completely deprived of my ministerial office, and of all the benefits and emoluments derivable therefrom; to all which I add my own signature confirming it in the presence of you all.

(4) "And Then also, he shall promise, that in all sincerity he will conduct himself according to the Church Order in use in the Netherland Reformed Church; and while in these regions, he will adhere inviolably to this Coetus as subordinated to the Rev. Classis of Amsterdam and abide by its rules."

This is the entire chapter. Add to this the second rule of the first chapter, which reads thus:

"When an extraordinary Coetus is asked for, the request shall be complied with by the examiners, who shall call it as soon as possible. The traveling expenses of each member shall be met out of the amount contributed for the examination."

Thus it appears that the extraordinary session relates only to ordinations; although such may be held also for other matters. As regards the latter, look at the first and second rules of the sixth chapter, treating of the revenues of the Coetus, where it is said: "That those who take their preparatory examination shall pay a certain amount upon receiving their Testimonium Examinis. And, that one who takes his final examination shall have the required amount paid to the treasurer by the church which calls him." This the Coetus has so established without anywhere making an exception in reference to examinations.

You can infer from this that, if I should neglect to attend Coetus, or to examine, so far as the occasion serves or any matter requires it, I would by my own signature confess that I had forfeited my office; for this is here clearly stated as well as other matters pertaining to the office. Just so stands the case with every member of the Coetus. When the Coetus adopted these rules, it must, if it understands itself, have so understood this matter. The Rev. Classis of Amsterdam, which approved these as well as other Rules, must also so have understood the matter; for the Classis said in a certain letter, that it seemed as though the Coetus meant to examine and promote from time to time, or something to that effect. Such was the case; thus the Coetus has done; and thus it must do if it wants to conform to its own Rules, which are clear enough, or to the Word of God and the Reformed Church Constitution. In all fairness, this should be deemed sufficient, to prove that the Coetus, in ordaining did not go beyond its power as a Coetus.

Nevertheless, there remain some things in the objections raised, to which some persons might attach much weight. These too, therefore we shall examine.

3. It is objected that, whereas the Coetus formerly did not license nor ordain except by special permission of the Rev. Classis of Amsterdam, these things are now done without such permission. It seems to follow that the Coetus is no longer the same Coetus, or at least, does not act as on the former footing.

(1) Our former observations may serve as a reply to this: namely, that the substance of a matter and its accidental circumstances always are and remain distinct; and especially is this so, when the occasion for them, instead of being a good and healthful one, is a defect and an abuse; as I think the issuance of such permissions will, on close examination, be found to be. If this issuing of permissions can be shown to be a defect, even if the Coetus were formerly following its own rules, then these rules ought to have been amended. But this was not necessary, for the Coetus never mentioned, much less established such a thing (asking permissions) in its rules; there is not an allusion nor the shadow of an allusion to this matter in all its regulations.

Now, in anything in which the Coetus has the right to follow its own rules, even though the mode of acting differs from the mode formerly in use, and in doing so the Rule is confirmed. Yea, if those rules are good, the strict practice of them is to be commended. This, I think, must be granted by every sober-minded person. For, where there is no law there is no transgression; but there is transgression where there is a law that is slighted. Now there is no law that permission from Holland to license and ordain, is required; but there is a law to license and ordain. These things, therefore, should be done without seeking such permission. These remarks alone might be deemed a sufficient answer.

(2) But the questions naturally arise, What advantage or force is there in seeking such a permission? What benefit does it bring? Does it make those examined better qualified? Or are they, therefore, more carefully examined? Or does it make the examiners more capable and more faithful in carrying on the examination? Or, do they thereby alone acquire the power and right to do it? The earlier points, I think no one will press; and the latter one is certainly untenable, since such permission is but human authorization, while the power to ordain must come from God if it is to be legal.

To say that ordination is divine, through the Classis as an instrument, is about the same as to say that God is to be worshipped through images: but this we know God has never commanded. Nowhere in Scripture is there a basis to be found for one body to grant such a permission to another. That Titus was left behind in Crete, to go from city to city to ordain elders, does in no way prove the right of giving such permission, as we have before shown. For this was either a general rule, for the Church, to do this in places where it was necessary;—and then, it ought not to be done in Holland for us;—or it was the consummation of a work already begun, and of which the Apostle had knowledge;—in which case it is not in agreement with giving permission. Nor is there the least foundation for it in our Church Order, and for that reason it is to be rejected. Nor is there any basis for it in sound reason; for if we do not have the power as a Presbytery, (Eldership), from the very nature of our office, which we hold from God: then such permission cannot impart to us the power; otherwise, that power might be given, by such a permission, to the ordinary members, and even to heathen. If there are no previous qualifications to make a difference, then it is all the same—a matter of indifference—to whom the permission is given; and if the office makes the difference, then it is not the permission that confers the favor, and such permission is, therefore, vain, good for nothing, fruitless, useless and unnecessary. This will further appear when we consider how and in what way such permission would have to be given.

(3) It would have to be in one of these two ways:—

(a) The Rev. Classis would have to issue such a special order in virtue of, and resulting from, some peculiar inherent power of superiority over us, whereby it would have the right to exercise lordship, to command, or to forbid us, ex liberrimo suo, according to its own pleasure; and we, as inferiors, and therefore subject to authority would have to obey, to yield to the command or prohibition of Classis, as the rule of our conduct. In a word, we should have to stand ready as the valets of Classis, doing nothing without orders, and leaving nothing undone on command. I cannot believe that the Rev. Classis would arrogate to itself such an authority, or that any eldership of the Reformed Church would recognize the same. The mere statement is enough to exhibit what an assumption of superiority and dominion this would be. It is not necessary to refute it which could be easily done.

(b) Or such permission would have to be given through a special commission, by which the business could be transacted by the direction of others, as though done by the Classis itself. Now this commission might have a twofold basis of action: Either, as having power and authority from those who have the sovereign power to order others to execute a thing in their name:—thus kings, princes and high authorities issue commissions. But all the Reformed hold that such a state of things cannot exist in the (Reformed) Church, because in the Church there is only one ministry. Or a commission might act when an Assembly entrusts some business to some of its members to execute the same according to its instruction, and afterward report, the Assembly retaining the power to revoke or to amend what has been done, or to ratify it. Through such a commission then, the Classis might give us permission to license and ordain. But thus one might be ordained, and yet not know it, (for it might not be ratified). Now, if this cannot be, then, the whole matter of "permission" falls to the ground.

That this cannot happen is clear from the fact that, we, in this country, are no part nor are we members of the Classis of Amsterdam, regarded as a Classis, nor can we ever become such; for there is no relation of neighborhood between us and the Classis, nor can there ever be. We cannot meet together in an Assembly, no credentials from the congregations being serviceable to us, etc.; yet these things are essential to the constitution of a Classis, or to being a member thereof. See the Church Order, Articles 33 and 41; not to speak of our differing political relationships, from which it follows, inevitably, that we cannot receive from the Classis a commission or any special orders. And, as they are not a part or members of our (Coetus) Assembly, they have neither the power nor the right to issue a commission or a special order to us, or to impose commands on us.

Now, I can think of no other ways in which such a special order can be given; and if there are no others, the whole matter falls to the ground. My own ordination did, indeed, take place by order of the Classis; but, if I could find no other ground for its legality than that order, I should have to consider it illegal and unecclesiastical.

(4) In its special permission for ordinations the Classis is accustomed to say that it shall be done "nomine hujus Classis", in the name of this Classis. Now, doing a thing in any one's name, is doing it upon his authority, by his power and command; all of which applies to their Revs. It indicates that the one in whose name a thing is done, has the chief right in the direction of, and the control over that affair. Thus temporal business is transacted in the name of the High and Mighty lords, kings, etc. Just so, the affairs pertaining to the Church are transacted in the name of God, and of the Lord Jesus Christ, the King of Kings. Now, as His Name and His Honor are one and the same thing to the Lord, is not "ordaining" in the name of the Classis an infringement upon the honor of God, or a detraction

therefrom, and is not the guilt of some kind of idolatry thereby incurred? On that account we find that great ambassador of God, Paul, very much exercised about any one's simply saying that he had baptized in *his own* name, 1 Cor. 1:15. How much less then would he have given others an order to do so? The same principle applies to this matter of licensing and ordaining; for in whosoever's name one baptizes in that same name one also proceeds to teach.

Do we not receive the ministry in the name of the Lord? Col. 4:17. See also the Form of Ordination, particularly the benediction, in which the name of God is expressly mentioned. Consequently ordination is performed in the name of God, and not in the name of the Classis. Thus, for lack of careful attention, one may unwittingly be led astray into evil things whether in issuing or in accepting a command. However, I feel sure, that in such an evil sense, there has never been an ordination performed in this country, although done by special permission, and, as the Classis expresses it, *in its name;* but that it has always been most solemnly performed only "in the name" of the great God, the King of His Church. Nevertheless, this expression gives occasion for calling men "masters", contrary to the prohibition of Christ, Matt. 23:10. If it is said that "in its name" signifies nothing more than by its authority and permission, that does not make it any better; for, besides the fact that the above remarks still remain, it implies a self-assumed right to issue such an order, but that right can never be substantiated. If it is said that it only means allowing or consenting to a matter—then it confers no power and has no sense nor meaning, and consequently is not necessary or useful.

(5) This is all the more true in view of the fact, that the issuing of such an order has not the least foundation in the Constitution of the Reformed Church; has never been in use in the orthodox Church of God; and is contrary to the Scriptural Article on equality in office; inasmuch as it necessarily implies the superiority on the part of one who issues such an order, and the inferiority of the one who accepts it; whereas there can be no real superiority or inferiority, even between a Consistory, Classis and Synod. Substantially, they do not differ, although they are not identical, says Prof. Voetius. They differ formally in their mode of being, even as the philosophers speak of genera and species. The difference lies in their relative associations, and not in any superiority or lordly power, which the issue of such orders introduces. Consequently, the issue of such order for licensing and ordaining must be disapproved.

(6) At this point a question is likely to come up. If matters stand thus, why then did the Coetus formerly make such applications and receive such permissions? To this I cannot reply in behalf of the Coetus in general, but I can in behalf of certain members. The members of the Coetus were regarded as a part of, or as members of, the Amsterdam Classis. As such, they received instructions and directions from the Classis in the capacity of a Committee, which was obliged to report its action. So it was taken for granted that the Coetus might and ought to receive permission from the Classis to license and ordain and therefore made application. This appears plausible.

For, I have already shown that such a quality can have no ground or place in Church Order, or in the nature of the case. But to speak more particularly concerning myself. I was actuated by two chief considerations. The one was the strong prejudices which generally prevailed, that nothing could be right, truly ecclesiastical and valid, save what had its origin in Holland. These prejudices, which though unfounded, are still entertained by some I did not then strenuously oppose. I considered the matter as one of indifference, and, like the circumcision of Timothy, I complied. My other reason is the often blind and careless adoption of a custom which has been introduced without diligent and careful investigation; so that I did not perceive the erroneousness of the matter and the injurious consequences; and afterward, when I was enlightened, I was restrained by a certain fearfulness of contravening a deep rooted custom. If an effort in that direction had then been made, it would probably have failed. But now, perhaps, it will not fail, since Divine Providence has opened the eyes of so many, both among the people in general, and also among the ministers (opzienders). And this has been brought about by several circumstances, but especially by the conduct of the Rev. Classis itself.

(7) For the Classis was the first to make a change in these matters, by refusals to give special permissions. For, although the Classis had previously expressed its wish, that no more applications (to ordain in America) should be made, nevertheless, the Coetus did make another application in 1755, and urged it again in 1756, because it wanted to test the matter to the utmost. It was for two young men, whose abilities were openly recognized; the conditions of the congregations which had called them, and their several needs, were, at the same time clearly made known; especially their refusal to let the young men go to Holland (for ordination); this was so decided, that, in case the refusal occurred they would withdraw their calls; and there were still other reasons. Whereupon the Classis did again, peremptorily refuse to give its consent. Now, if in this case, there was any transgression, it must lie at the door of the Classis; for the Classis was as much in duty bound to grant permission, upon being asked, as we were in duty bound to seek it.

(8) Now, just here, another question arises. The Rev. Classis having refused, and that finally, to give special permission (to ordain), what was to be done? What was one's duty, before God and men, in order to keep a conscience void of offense? The young men desired to be examined and qualified, if found fit, by the Coetus. The congregations (finally) insisted that this should be done without permission from Holland; that otherwise they would find for themselves some other way, etc. Does any one imagine that it was our duty to refuse them and let them go elsewhere (for ordination)? I cannot think so; because our very office gives us that right and power and that in full accord with the rules of the Coetus; whereas the Classis has neither the power nor the right to issue such permissions, as has before been proved. The Coetus, then, has its confirmation in the fact that it acted in accordance with its own funadmental Rules, or according to its original establishment.

4. In the grievances referred to, is also included and charged a rejection of the so-called subordination, to the Classis of Amsterdam. This, being expressly mentioned in the rules of the Coetus, must have its place and its proper weight in this discussion. Its importance shall be recognized, and proper notice shall be taken of it. To that end it must be carefully examined.

(1) The word "Subordination" is a Latin word, composed of the preposition, *sub*, meaning *under, concerning, to,* or *in*, and was used by the Latinists in the sense of rest and motion; and of the word "ordinatus", which signifies, *arranged, set in order* or *established*. Therefore, the most proper and natural meaning of the word "*Subordination*" is to be inferior to, to be subject to some one, as one being ordered and ruled by him; implying an actual superiority on the one hand, and an inferiority on the other. Thus the Coetus is described in a certain letter by the Classis as being "*inferior, subordinate to it*"; yet with the addition, "*in certain respects*". Had the Classis explained those words, "in certain respects", this work would have been already done for me; but, at present, I am under the necessity of investigating it. Now, the real question just here is, Where is such subordination to be found in the Church of Christ? The answer is at hand. It is to be found where Popes, priests, cardinals and monks are found; or where archbishops, bishops, curates and teaching deacons (lerende Diaconen) are to be found; and nowhere else. For all such subordination has been abolished in the Reformed Church by its very constitution; although a subordination of communicating or giving place is customary, and may very properly have place. (schoen een onderschikking van communicatie, of plaatsgeving gebruykelyk is, en welwoegende plaats nemen kan.)

(2) There is a courteous stepping aside or giving place, which may be employed in ceremonies, or in certain circumstances, or in allowing some one to preach on

an occasion: a privilege, however, which may not be used when true Christian liberty, or the purity of doctrine and discipline, would thereby be violated or impaired, according to Gal. 2:4, 5. But I repeat: in things which relate to the essentials of doctrine or discipline, such indulgence ought not to be practiced. For the perpetual and wholly Scriptural rule of the Reformed Church, with regard to equality in office, destroys all subordination of that sort which involves an actual superiority or inferiority of one over another.

All the subordination which occurs in our Church Order is contained in the 36th Article, which reads as follows: "The Classis has the same jurisdiction over the Consistory which the particular Synod has over the Classis, and the General Synod over the Particular Synod." In this Article the word "subordination" is not used at all; for the Synod was certainly aware that "subordination" is not a proper term to use in ecclesiastical matters. It is to be observed also that no mention is ever made of any control to be exercised by a Classis over a Coetus; and, what is more, the term never once occurs in the Church Order; yet the four kinds of Assemblies provided for in the 29th Article, correspond with those above mentioned: namely, Consistory, Classis, particular Synod and General Synod. To find our Association (Vergadering) in these Articles, it must be regarded either as a Classis, composed of the ministers of neighboring churches convening together; or as a Synod, composed of the delegates of the several Rings (or Circuits) convening together, although under the name of "Coetus". This manner of convening and delegation also has its origin in our Coetus Rules, Articles 1 and 7. Consequently the Coetus is, as such, not included in any subordination to a Classis. Therefore still something else must be sought for in this case.

(3) This very subordination of a Consistory to a Classis, and of a Classis to a Synod, does not consist in any "superiority" and "inferiority", or in a relation of "magistrate" and "subject", viewed substantially as a matter of "power" and "rule", because the power of the Church of God is only an administrative power of governmnt, and not one of lordship. Christ has entrusted the entire government of the Church, the power of both the keys, to a consistory composed of a minister or ministers and elders, representing a congregation. To them He delivered the keys, and gave the command "Tell it to the congregation", (gemeente), that is, to those who represent the congregation. It follows then, that nothing can be done in the Church (kerk) that has not been entrusted to it. Yea, the power has been given her to choose other officers, to appoint even ministers, if need be. Such a necessity there would evidently be, if but one Consistory existed in a region, and all communication with other Christian Churches were cut off. We have before shown that in the early periods of the Reformation, according to Synodical directions, ordinations were effected by the Consistory and a single minister of the Word, even though more could have been got together. It thus appears that the entire government is, without exception, entrusted to a Consistory. How then can a Classis be really superior to or above a Consistory?

Nevertheless, a Classis has jurisdiction over a Consistory, namely, when the Consistory is united with the Classis, and has become a member of it. In that case such a (Classical) Assembly has, according to the rule of Christ, power to dispose of its members. Or when counsel and advice are sought, or matters are referred to the judgment of the Classis, either by appeal or otherwise. In such cases a Classis has the right and power to deal with such matters. Such is the jurisdiction of a Classis over a consistory, and this is the kind of subordination to it. The reason of this does not really lie in any superior power, but in the greater number of counselors, with whom one always expects to find wisdom. This sufficiently indicates how the jurisdiction of a Synod, and the subordination of a Classis is to be understood. It consists in the communications, the consultations, and the exchange of opinions. Now all of these can be expressed just as well by correspondence, as by subordination, if not better; correspondence being a deliberate presentation of views and counter-views.

(4) Now, no other subordination of our Coetus to the Classis of Amsterdam can be established or demanded, (even if so much as the above), after the Classis wrote in a certain letter, using the language, "taking counsel with her", and elsewhere makes mention of her "giving advice"; and such subordination we do not reject. This is also altogether in accord with the Rules of the Coetus. These several times make mention of a kind of subordination. The first mention is in the fourth Fundamental Article which reads thus: "In the Coetus, only ecclesiastical matters shall be discussed and acted on, and that in an ecclesiastical manner, according to God's Word and the Formulas of Unity, subject to the Rev. Classis of Amsterdam, according to Articles 30 and 31 of the Church Order." Herein the real foundation is established in advance—God's Word and the Formulas of Unity. By these, are we to explain the subordination; for the Articles quoted say nothing at all about a subordination, save what is to be inferred from the relation of the inferior to the superior Assemblies. But this superiority or inferiority does not really lie in the possession of "Power", but in the relation of a part to the whole. Thus the subordination, so called, is founded in the mutual association and not in the greater or less power or right to exercise discipline. It is based on the nature of an appeal, or in the seeking of advice.

The Sixth Article of the Coetus thus speaks: "Whoever may consider himself aggrieved by an act of the Coetus, shall have the right to appeal to the Rev. Classis of Amsterdam. Also in matters of importance the advice of the Classis shall be obtained, according to Articles 76 and 79." These Articles, which relate to these matters, declare that the previous advice of the Classis is necessary only for the final excommunication of an offending member; and that the deposition of an offending minister can take place only by the judgment of the Classis. But his suspension from his office, with all that pertains thereto, is accorded to the consistory, these things standing in relation to the Consistories and to the Classis to which they belong. This goes to confirm what has been said before, that the difference between a Consistory and a Classis does not lie so much in the greater authority, as in the greater safety and in the more probable impartiality. For the body to which the suspension from the ministry is accorded, must certainly, if need be, have also the power to excommunicate; the one thing demands as much power as the other.

Therefore Prof. Voetius calls such matters, among others, "communications", (mededelingen), and considers them as special, incidental, circumstantial and circuitous affairs, different from the general, real and unalterable things pertaining to Church Government, namely, of the Netherland Church, (Part 3, page 137.) If now the Coetus, which every one must acknowledge to be in some respects greater than a Consistory, avails itself of the advice and judgment of the Classis, according to the Reformed Constitution, then a proper subordination is not rejected thereby, but is confirmed, according to the rules of the Coetus. But, since the Coetus is a different sort of Assembly from a Consistory, it should be admitted that the subordination ought to be of a different kind also. Hence the Coetus explains that subordination in the 10th Article as "A maintaining of fraternal correspondence with the Rev. Classis, conformably to the Constitution of the Netherland Reformed Church Order"; so that the subordination is, according to the Rules of the Coetus, brought down to a simple correspondence.

In passing, I may remark, that several members who were present at the first meeting of the Coetus have declared to me that, when the Fundamental Articles were framed, as much as two days were spent upon this word "Subordination". Some wanted the word left out entirely; others insisted upon its being put in, and so strongly, that it had to be retained if anything was to be accomplished. It was, however, defined and explained as "Correspondence", as it is here. "For, truly," says Voetius, "a real fraternal correspondence consists in a sort of association of many or a few congregations." Even though there were but two, if they are really united, they have a correspondence—in reporting on their condition, in taking counsel together on the most important matters, and in availing themselves of one another's opinion, for the greater peace and the better edification of the churches, etc.; without claiming a sovereign power to command or forbid. Nevertheless, there is a power of judgment as to what is right and just, and a declaration and urging of their judgment, according to the Word of God, as the will and purpose of the Holy Spirit. To such a judgment it is also possible to submit. Now, if this be not subordination, then I confess that I do not understand what "ecclesiastical subordination", according to the Reformed Constitution means, or what conception one can have of it.

(5) At this point, moreover, I ought to observe that this correspondence is threefold, as it can be carried on by letter, or by delegates, or by assemblies. The latter one is for us, so far as Holland is concerned, wholly impossible; the second is well nigh impracticable; to the first, namely, by letters though the least satisfactory, alone remains. Consequently, it is necessary to observe, that this correspondence is not equally practicable and useful for everybody and always; and, also, that they who conduct it, and not those with whom it is conducted, are the parties to decide on its value. This liberty the Church Order, gives in Article 84:—"Every Synod shall be free to seek and carry on correspondence with its neighboring Synod or Synods, in such manner as shall be deemed most conducive to general edification." General edification, then, is the subject discussed; the manner of securing this being left to those who conduct the correspondence; and contiguity is set down as an essential. And one who now says that Synods are here spoken of, and not a Coetus, talks nonsense, (gives out a sound without an idea). A modification, necessitated by great distance, or a different form of civil government is alluded to in the Post Acta, Session 162, Article 4, which reads thus: "The States General shall determine the manner in which correspondence shall be conducted with Foreign Churches, and especially with the French Church." Now it is self-evident, that the great distance between Holland and our part of the world causes great inconvenience to us in corresponding with her. Therefore the manner of conducting it ought to be the more carefully considered. It is also a question whether we ought not to consult with our own civil authorities about the manner of our correspondence, lest because of it we run into danger and disfavor. The inconvenience arising from distance, and the reasons thereof, we have already pointed out; and the situation from a political point of view, being under a different government, we shall hereafter consider.

(6) I observe further that this prescribed correspondence should have its beginning among ourselves in this country, if it is ever to be conducted and maintained successfully with other countries, and to the profit of the Church. THE CHURCH OF CHRIST can never attain unto its necessary increase, its perfection and a proper degree of lustre, if it does not preserve in itself and in its own behalf a proper degree of discipline and government. Even the purity and good condition of the DOCTRINE cannot be long maintained if a careful and proper discipline is neglected. Hence it was said by that worthy man, Theodore Beza, in a letter to Mr. Knocks, that the Church can only then properly advance when righteous discipline and purity of doctrine are kept in view and practiced. These things might be secured in our country, with a wider extension of the Church and its greater usefulness, if the people of the Reformed Church in the different provinces here, entered into a proper union and held conference with one another; first, each particular province by itself, and then, in general, all the provinces with one another. I will here add a brief remark which I have made before, namely, in my judgment, our two provinces, could, because of their contiguity be fitly divided into five Classes, bearing the names of New York, New Brunswick, Hackensack, Kingston

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and Albany;* and the whole included under the name of "THE NEW NETHERLAND COETUS", or if you prefer, "THE NEW NETHERLAND SYNOD". In bearing the name "Coetus", it would be following the Province of Zeeland, whose Provincial Assembly still goes under the name of Coetus; (but "Synod") would be more appropriate, if a union with Pennsylvania could be effected.

This (matter) has its illustration also in the Netherland orders, as seen in the Synod held at Embden in the year 1571. Article 71, which reads:—"Besides these Consistorial Councils, Classical convenings shall be held, by a number of churches which are contiguous to each other, according to occasion and need." The several congregations shall be arranged in Classes, Article 10; and certain churches "Under the Cross, (or under persecution), Article 11. In Article 12, the Synod says, that those who are from England shall also be advised to arrange their churches into Classes. It seems to me that this advice; if that ancient spirit still prevailed, should, long before this have been given to us also.

Thus, too, the Reformed Synod of France acted, in appointing Colloquia or Classes. See its Discipline, Chapter 7, Canon 1. There we read; "In each province the churches shall be arranged in Colloquia or Classes, according to their number and contiguity, etc." The Papists, too, became aware of the benefits to the Church of God resulting from this arrangement, and therefore, following in the steps of Julian the Apostate, they forbade the holding of Assemblies and Schools.

That a Union of the kind indicated, may be formed and extended among us is the object of the Coetus, and this is the reason why, notwithstanding many hindrances it is still maintained. This would also preserve the conditions for keeping up a fraternal correspondence with the Church of Holland, and thus preserve and strengthen a proper kind of subordination. How then can the Coetus be justly charged with rejecting the same? Is not the contrary the truth? Even as those who reject the means necessary to obtain a thing or gain an object, thereby reject the thing itself; so those who do not join in fraternal correspondence here, reject, as a necessary consequence, the subordination to the Classis of Amsterdam.

5. Now, it can easily be proven that the Coetus itself, by its mode of action, has in no way broken up anything, nor is itself broke up, but on the contrary, has strengthened itself. Even though it could be demonstrated that the Coetus, as regards some of its rules, had made changes, additions, corrections, or had made its rules worse, (which, however, I do not think can be proved), yet even all this would not be the destruction of the Coetus. I do not suppose that any one would take the position that by attempting improvements it dissolves itself. If it acts unwisely, it might be regarded as foolish and worthy of rebuke; but this must be done to it as a Coetus, for it acts in no other capacity. It could not be open to rebuke, as a Coetus, if by its own act, it was destroyed and no longer existed as a Coetus. But if the Coetus acts, in all respects, conformably to its own rules, as has been previously shown, then there is not the shadow of a reason for such reproach. Consequently, such reproach cannot be regarded as much better than slander, and possibly is uttered only by such people as wish the Coetus were destroyed. For otherwise, if there were reason for reproach, laborious efforts would be made and much trouble taken to restore it and to heal the breach.

If it be said that the foundation has been destroyed and that therefore the Coetus also is destroyed, then the question arises, What is the foundation? It must be found in one or the other of the four following ways: (1) The appointment by

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*This division, taken as a whole, would comprise between 70 and 80 organized congregations, including a few German Reformed which are found here. These are sure to increase in numbers, especially toward the north and west, if the cultivated land is allowed to remain under the English Crown. These congregations now need as many as 40 ministers. These, they could under good (ecclesiastical) regulations properly support; whereas at present they have not much over half that number. If Pennsylvania should be included, with its 30 or 40 organized congregations, there would be altogether more than 100 all of the Reformed Confession, possibly including 100,000 souls.

Classis; (2) Or the subordination to the Classis; (3) Or the name; (4) Or the Union in an association.

(1) The first, namely, the appointment (by Classis), cannot be the foundation; for, aside from the fact that the alledged appointment was mostly, if not entirely, of a negative character, a thing to be wondered at, yet it is certain that if a Coetus was not wanted, the Classis could not make us hold one; or if we do want to have a Coetus, and the Classis does not like it, it has neither the right nor the power to hinder it. Therefore the foundation does not consist in a Classical appointment. Moreover, it would first have to be proved whether the Classis has the power and right to make such an appointment, or whether the foundation (of a Coetus) must come about in some other way.

(2) The second way, (that of subordination) will not answer, either; for, besides the fact that, on the part of Coetus, the proper subordination is still observed as has above been shown, it is certain that there can be no subordination where there is no Gathering to manifest it; just as little as that there can be an effect, without, or before, its cause.

(3) Neither can the third, (the name of Coetus), be a foundation; for this name (Coetus) is as applicable to a Classis or a Synod, as well as to our Association.

(4) Therefore, the fourth only remains, namely, our Union in an Association, and that must constitute the foundation. So long, then, as a convening Association continues, so long the Coetus continues, whatever its name or conditions; no matter how many members cut themselves off from it and abandon it. This foundation will be disputed by no one who acknowledges that the original right springs from a commission directly from the congregation, and that the "Association" constitutes the basis of an Ecclesiastical Assembly.

Thus have we replied, in detail, to the objection, which seemed to place an insurmountable obstacle in the way of some minds. But whether it is sufficient and satisfactory—that I leave to the discreet judgment of others.

So far has this been taken, without abridgement, from a former paper of mine. For the reason that there are in this paper several references to matters, bearing upon the subject under discussion, which do not appear in this little tract, I deemed it necessary, (by means of this extract) to call the attention of the reader to them.

Thus, I think, I have amply proven that the THIRD ARTICLE of our brethren (the illegality of the Ordinations by the Coetus) is unfounded and unjust; and that their views cannot be admitted, without opposing the Constitution of the Reformed Church. For the right to examine and ordain belongs fundamentally and essentially to our Eldership, by virtue of their office; but the Coetus, also, has the right and power to ordain, according to the rules of the Coetus, and that indeed without any special permission from any Classis or Synod. Just as a Consistory, once appointed, chooses and appoints another (succeeding) consistory, without any special permission thereto. I do not mention now the injurious consequences which would inevitably flow therefrom— (the requirement of permission to ordain). There remains, therefore, no difficulty as to these transactions, save that a few ministers and ordinary members are against it. But if they have no real foundation for their objections, from God's Word, or the Constitution of the Church, they can in no wise be made a rule of conduct. It has been demonstrated in the preceding that there are no arguments against the matter under discussion, while there are certainly arguments in favor of it. Therefore our Coetus may and ought to ordain, yea, and govern the Church in all matters, according to the institution of Christ, for its edification and increase.

Nevertheless, I must admit that the lack of entire unanimity in the business was the occasion to me of so great scruple, that when the congregations urged the Coetus strongly to the ordinations of young men, I very much favored a postponement, with a view of awaiting a greater degree of concord; and, although at that time, I did not scruple on the ground of the right and power to do these things, yet

I sought to excuse myself, and seriously laid the matter before the Lord. But the more I plead, and endeavored to attain unto an easy conscience in withdrawing from this business, the more my heart became oppressed and filled with anguish; yea, my heart was hot within me, and burned, as when one seeks to keep silent, Ps. 39:3, until I simply gave myself up to be made use of in this matter. And I can also say without boasting, that since I took that step, I have had no further compunctions of conscience about it, but am possessed of an inward peace; and that being not inactive in this matter, I trust that I shall have peace with God; although some people have thereby become my enemies.

Now no one can justly expect, or reasonably desire, that I should recall what I have done, or change my course in reference to the Coetus, in support of which I have found such strong arguments, and to my continuance in which course I am so strongly urged both from within and without, and in doing which, I have been blessed. I could not change without the most convincing testimony that I have been wrong in the matter and that I have deceived myself. But if I should experience such a conviction, or one be found capable of rendering such proofs, then I shall consider it my duty, and I hereby declare, to change my opinion and my course at once. I would remark, however, that such testimony must affect the substance of the matter, and not pitch upon some unessential thing which will have no weight with me; and I suppose the Coetus will share my opinion in this matter.

In reference to the second exchange of letters between the Coetus and the brethren who have separated, I shall not now say much; inasmuch as that which was said by the Coetus on that occasion, rests entirely upon what went before, (in the first exchange of letters). But it clearly expresses

1. That the Coetus abides by its former opinion.

2. That its sincere desire continues, to reach out after union, according to the Word of God and the Constitution of the Reformed Church.

3. That the Fundamental Articles of the Coetus have been well elaborated to that end; although, of course, they are not so perfect as to be above amendment.

4. That the (Coetus) Brethren would still keep this matter of reunion alive and earnestly consider it with a view to its subsequent accomplishment. For the Coetus knew very well that the Union would not succeed at that time.

The answer returned to this was a queer one. I leave it for the present entirely for others to say whether it was a proper one. I only observe that our Brethren seem to desire a Union on good grounds. I have shown that their grounds are not good; yea, I may say, they were the very cause why no union was effected. Therefore other grounds must be sought. Toward this object, I do not have a multitude of articles and sine qua nons to propose. What I would take into consideration amounts mostly to this one thing: that the Union must have the Word of God for its basis, and be developed according to the substance of the Constitution of the Reformed Church. But this has been said before, and so is nothing new. Nor do I know how to devise anything entirely new, which might safely be introduced, consistently with divine truth and Christian Liberty. If the Rev. Consistories, which are so particularly addressed and admonished by the Classis, to seek peace and union in a Coetus on the former footing, can devise something to serve as a means to unite us on good grounds, then—to conclude, I shall salute my brethren, these consistories and congregations, with the words of the Lord: "Peace be unto you." We bless you in the name of the Lord,—you, who are the Peacemakers; and may the God of peace be with you forever. Amen.

APPENDIX.

After I had finished the foregoing, my thoughts kept running on, and my desire was further aroused, with reference to a GENERAL UNION and a good discipline among our churches. It is true, that in what has been already said, these things were chiefly aimed at. But the great question is, How can they be secured? I thought, however, that just now it would not be untimely nor useless, briefly to point out a few instrumental means thereunto, and to propose some provisional conditions, subject to amendment by hands more capable than mine. I hope such parties may be able to effect them.

1. And in the first place, I cannot do otherwise than abide by my previous statement, that God's Word should be made the basis, and that all other transactions should be in substantial agreement with the Constitution of the Reformed Church. No Christian can disapprove of the first suggestion; while, I think, no person of the Reformed Church will consider the second unfair, or a round about way of accomplishing the end; but will readily allow it.

2. All differences, of whatever kind and character, should be laid aside and buried, never more to be revived; except those which relate to the divisions and alienations that have arisen in the congregations and are not yet adjusted. After the Union these can be investigated and corrected by the entire body; at least, the best and mildest measures might be employed to that end, and a just course pointed out. But differences which might arise in future must be settled according to God's Word, the Church Order and the rules of the Coetus.

3. All Acts that have been passed, no matter by whom, if they can be shown to be in agreement with the Word of God and the Constitution of the Reformed Church, are to remain firm and good. But, if the arguments adduced in their behalf cannot be acquiesced in, then the reasons, pro and con, are to be briefly and clearly presented in the Assembly for the purpose of obtaining the advice and judgment of other churches thereon, namely, of the Classis or Synod in Holland, and also of the other Synods of the Netherlands.

4. A Compact and correspondence should be sought and maintained with the Rev. Classis of Amsterdam and with the Synod of North Holland, to be carried on after such a manner as the Brethren, when united, shall judge to be most profitable and helpful to our churches.

5. When thus united, they should seek to found a School or Academy for the purpose of preparing young men for public (religious) ministrations. To this end, means should be devised for calling one or more capable, godly and learned persons from Holland as Teachers. These shall likewise give the young men sound instruction in the Dutch language. The substance of these last two items is also contained in the "Dialogue between the Minister and a Brother Elder." In behalf of the one or the other of these, especially this last one, the Union of Pennsylvania with us might be sought and possibly obtained to the benefit of both parties.

6. In case the foregoing suggestions should not accomplish the thing desired, it might be well for each side, or both together, to make a request of the Classis or Synod to send over to us two or more ecclesiastical persons to assist us in re-establishing a Union, and in reaching a good position on the subject of Discipline; or else that we should send two or more persons from us to Holland for the same purpose. The latter might possibly be more suitable as a first step, even though the second immediately followed. Yet I can hardly regard either of these suggestions in this article as practicable.

7. Finally, therefore, I would recommend that two or three consistories, from each side, commission each a minister and elder to meet and act with one another. These might without yielding to prejudices, devise means for a Reunion. Their measures, after having been approved in their full consistories, might be proposed to all the Consistories of the Reformed Church, so that with their help, the matter might be brought to a speedy consummation. For this purpose, I would nominate, on the one side, the consistories of New York, Albany and Kingstown; and, on the other, those of Schenectady Tappan and Old Raritan. Or else, if contiguity should be insisted on, those of New York and Long Island on the one side; and those of the Hackensack region on the other. But how this shall be brought about, I do not yet know. Nevertheless, I felt an inclination in my heart to communicate these

reflections, if perchance they might be of some use in promoting what is necessary for peace.

Such a peaceful Reunion might be urged also with many arguments, of which I made brief mention at the beginning of this little tract, and on which I will not now enlarge. I only pray God that He may cause it to prosper.

As regards myself, I can only say in the words of Maccabeus: "If I have done my work well and as becometh a History"—being an effort for Peace, but with due regard for right and Liberty—"I have fulfilled my desire; but if I have done it indifferently and tamely, it is the best that I could do." 2 Macc. 15:39.*

Acts of the Classis of Amsterdam.

Rev. Le Fevre asks for his Dismissal.

1760, Sept. 1st. Art. 1. Rev. Eliah Le Fevre, minister in the French language at Paramarabo, finds himself unable, on account of continued illness, to perform any longer his work there with success. He has conducted himself while there, in every respect in a praise-worthy manner, as appears from several written testimonials. He also now shows his dismissal from the said church, and requests also the dissolution of his relation thereto, by the Classis.

The Classis finding all the testimonials satisfactory and *in debita forma,* grants his request, and orders its clerk to give him a laudable dismissal. xiii. 256.

Prof. Curtenius will let his book be approved at Leyden.

1760, Sept. 1st. Art. 7. Prof. Curtenius makes known that the treatise on Deut. 33 and 34, which he is about to publish, he will hand over for approbation to the Theological Faculty at Leyden. xiii. 258.

Acts of the Classis of Amsterdam.

Letters.

1760, Oct. 6th. Art. 6. There came in a letter from the Consistory of Colombo, in which the state of that church was reported.

A letter from New York, signed by such persons as designate themselves the Coetus.

Also a letter from the so-called Conferentie meeting.

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*The original words of the Vulgate are as follows: "Et si vuidem bene, et ut historiae competit, hoc et ipse velim: sin autem minus digne, concedendum est mihi."

The Classis having learned the contents of those letters, and hearing the pre-advice of the Messrs. Depp., is of the opinion:

1. That the Rev. Depp. should insist most strenuously upon the reunion of the members who call themselves the Coetus, and of those who constitute the so-called Conferentie meeting.

2. That the majority of votes (in any meeting) must prevail, with the condition that to protesting members an appeal to Classis is open.

3. That the promotions [or ordinations] already made, are not indeed approved, but for the sake of peace, the Classis prefers to connive at them.

4. That the Classis cannot give the Coetus the privilege of examinations, which belongs only to a lawful Classis; but if any extraordinary case occur, the Classis is indeed willing to exercise every indulgence, in order on being informed of such cases, to act *pro re nata.* The Coetus, however, in such cases must honestly give a laudable testimonial concerning such a person, both as to his fitness, and knowledge in Sacred Theology.

But this indulgence of Classis will not be exercised so long as Coetus is not properly a united body in itself, in the bonds of love, peace, and unity. xiii. 260, 261.

ACTS OF THE DEPUTIES. ABOUT OCTOBER, 1760.

Extract from a letter of Rev. Gerardus Haaghoort to the Classis of Amsterdam, dated May 13, 1760. (In Vol. 33, page 30. No. 293.)

Letter to the Classis of Amsterdam, signed by Rev. Gerard Haaghoort, at Second River, in East Jersey, May 13, 1760.

The Rev. writer mentions the fact that, at the request of the Coetus, they had all, in accordance with the last letter from the Classis, assembled together. (May 6, 1760.)

The writer, as the oldest member of the Conferentie Assembly, expressed his advice, to the effect that they should reunite themselves in a Coetus, on the former basis, and then leave it to the Classis to promote, according to its promises, the welfare of the New (York and New) Jersey churches.

1760

The first article of this advice was adopted, that is, in the Conferentie Assembly. But two other articles had been added, namely: that weighty matters should not be settled by a mere majority vote, but be left to the decision of the Classis; and that those individuals who had been promoted by the Coetus should not be recognized by the Conferentie Assembly until those who had the right and power had declared them legal members.

The Coetus, in order to unite on the former basis, adopted the first of these articles very willingly; but it could not give its consent to the second, as being contrary to Church Order. The settling of weighty matters by a majority vote had taken place in the previous meetings of Coetus also—a procedure which the writer of this letter declares to be a fact, and in which he justifies the Coetus. The Coetus had also urged Union, because, when once reunited, it could work to better advantage for improvement, that is, for the improvement of the fundamental regulations of the Coetus. This last item the writer does not approve. The third, the Coetus rejected utterly, maintaining its right of making promotions, desiring to promote, not in the name of the Classis, but in the name of God. Its understanding is that its subordination to the Classis does not go beyond correspondence and consultation with the Classis, and appeals to the same.

So the work for reunion was broken off. All are, indeed, still in favor of it, but they differ as to the manner of it. They are all agreed in asserting their right and power to promote; but, as to the second point, he says, they differ: the Conferentie Assembly is willing to unite, with subordination to the Classis; the Coetus on the contrary, only upon the basis given above.

This difference the Classis will have to settle. His Rev. had his advice, as reported, so framed as to be, he thought, most acceptable to both parties, and in agreement with the careful and wise judgment of the Classis.

It is further said, that the Coetus was inclined thereto—that is, to unite; and that the leading members of it had, as delegates, expressed themselves in the Conference to the effect that it was possible to have such a union take place, and other members of the Coetus had declared that his advice was in closest agreement with the letter of the Classis, and that it was a pity that they did not unite themselves. Yea, the entire Coetus had further testified that they desired this union from their very hearts, and would leave all the rest to the Classis, that it might direct the matter for the best interest of the churches.

But all this was rejected by the Conferentie Assembly. Wherefore, the writer also had not fallen in with the judgment of that Assembly, and had, therefore, separated himself from it, by saying that he would for himself write to the Classis. This he did, and gives, besides, other reasons for his separation. He could indeed bring in some weighty objection against some persons, but he leaves that for a more favorable opportunity, in the hope that the union may yet be effected.

He gives, also, as reasons for his change in this matter,—namely, of his being now so much in favor of the union, whereas formerly, as in a letter to Professor Arsenius, he had declared that he would never come into that Assembly—first his yielding disposition; secondly, his confidence in the Classis—that, namely, when their Assembly was once again united, the Classis would set it on a better footing. To this end, he wishes the Classis God's grace and the anointing of the Holy Spirit.

Finally, the writer excuses himself, in case he had been somewhat lengthy—that seemed to be somewhat natural to his Rev. He deplored, besides, the public correction of his bad spelling; and asks for a new spelling book, that he may learn how to improve; although he fears that he has now become to old for that. He closes with congratulations. He asks, in a postscript, whether it were not possible for the Rev. Classis to recognize the power of approval and consent (to the Acts of the Coetus?)

EXTRACT FROM A LETTER OF THE COETUS, PER REVS. ERICKSON AND LEYDT, TO THE CLASSIS OF AMSTERDAM, DATED JUNE (MAY?) 27, 1760. IN VOL. 33, PAGE 28. NO. 300.)

Letter from New York, signed at New Brunswick, June 27, 1760, by Reinhart Erickson and John Leydt, members of the present Coetus.

1760

After greeting the Classis, they mention that they received our brief letter, besides those enclosed to the respective Consistories. The latter they have delivered. Their action in the matter (is then given), and the result.

1. A special Coetus was called which met on the first Tuesday in May. Notice thereof had also been given to the members of a body which calls itself a Conferentie Assembly. These, however, refused to appear in our Coetus, but requested that they might speak with some committee.

2. The Coetus having appointed a committee to meet these dissenters, the committee found only ministers but no elders. They received these preliminary Articles as the condition of union: namely,

(a) That, when in weighty matters a difference should arise, the decision should rest with the Classis.

(b) That they disapprove of the promotion of students, as well as of what had already taken place, as appears from the accompanying document, No. 3.

3. To this the Coetus replied as per document, No. 4, to this effect:

(a) That the Coetus was glad to learn that those brethren were willing to unite again with the Coetus on the former basis; but

(b) That it found, to its sorrow, that the second point made by them was too much at variance with the first, for the fact was that the Coetus had, on that old basis, decided matters by majority vote, according to the 31st Article* of the Church Order;

(c) And as to the third article, it was sorry that the brethren disapproved of the examination and promotion of sudents, as the Coetus is ready to show the legality thereof according to the salutary form of government of the Reformed Church.

4. After a fruitless discussion of these points, the members of the Conferentie Assembly asked the Coetus to take this matter once more under consideration. This was done, with the result

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*Article 31. If any person conceive himself aggrieved by the decision of a lesser Assembly, he shall have the right and liberty of appealing to a higher: and that which is determined by a majority of voices in such Assembly, shall be held decisive and binding unless it can be demonstrated to be contrary to the Word of God and these Articles.

of the answer contained in Doc. 5, which amounted to this:—That the Coetus having again considered the matter, it abides by its opinion. It believes that the Fundamental Rules of the Coetus have been well framed from the beginning; and, if at any point changes and amendments ought to be made, that could much better be done after all had again united together in love. At the same time it expresses its grief at the suspicions expressed by the brethren. It is anxious to have every article cleared out of the way, and longs to see the brethren willing to come again into a salutary union.

5. To this overture, the Conferentie Assembly replied, in turn: That it must leave the matter in dispute until further informed; inasmuch as the answer of the Coetus appeared to it to be without meaning; that it consisted of shrewdly chosen words which had nothing to do with the case. See Document 6.

6. At this point, the whole matter stuck fast. One of these ministers, however, who was willing to unite with the Coetus according to the letter from the Classis, now separated himself from the Conferentie Assembly, and protested against its action.

Here the Coetus further exhibited:

(a) What proof they had given of their willingness to yield; in that they had entered into negotiations with ministers, who were assembled, but without elders; and

(b) The reasons why they could not accept the preliminaries proposed. As regards the first; that would only open the way for accomplishing nothing, for all differences might be called matters of weight. And as regards the second; the promotions already made can as little be undone as a legal baptism (can be undone). Besides, (say they) the welfare and the peace of their churches absolutely require that they should never agree to that article. Therefore they ask the Classis to approve the promotions made and so further peace. They conclude with congratulation.

EXTRACT FROM A LETTER OF THE CONFERENTIE, TO THE CLASSIS OF AMSTERDAM, DATED MAY 8, 1760; WITH REMARKS OF THE DEPUTATI THEREON. (IN VOL. 33, PAGE 30. NO. 301.)

Extract.

Letter from New York, signed May 8, 1760, by Revs. John Ritzema, Lambertus De Ronde, Mancius, Fryenmoet, Rozecraus, Schuyler, Van Sinderen, Van der Linde. (Also by Rubel.)

Our (Classical) missive of May 7, 1759, with the Acts of Synod, was duly received by them, and they thank us for the same. Upon notice from the Coetus, the above named members (of the Conferentie) were present, with the exception of Rozencraus, Schuyler and Van der Linde; and they unanimously resolved to make the following statement to the Coetus:

1. Although the Classis had not at all replied to their proposition, they were, nevertheless, considering the eranest exhortation to union, and were favorably disposed to it.

2. Not, however, unless the decision in weighty matters which might come into dispute should rest with the Classis.

3. The examinations and promotions performed by the Coetus, they (the Conferentie) were not willing to recognize.

Answer was sent to this, as can be seen from the preceding letter, No. 299.

After conferring with one another about this matter, the persons whose names appear above, renewed the request that the brethren, who called themselves the old Coetus, would once more take the matter into serious consideration. After deliberation, further answer was given as stated in the foregoing letter, besides the counter-answer to the above, also to be found in said letter.

Thus they (the Conferentie) have given an honest account of the entire proceeding. They are of opinion that they have given heed to the admonition and exhortation of the Rev. Classis. And they further assign, as a reason why they cannot unite together, except on the conditions proposed, that the Classis had never recognized or permitted a Coetus, even though subordinated to the Classis, except on the ground of the distinct exclusion of examining and promoting students, deciding on matters of doctrine, etc. This appears from its letter of Nov. 1739. The reason is there given: that that right is reserved by the Synod of Dordrecht, only to the Classis. If that was Church Order then, it must be just as much the same now. Thus they further show in what an irregular way the Coetus has gone to work.

From this the Classis can see what the matter in dispute is; also that the undersigned (the Conferentie) do not deserve to be looked upon as disturbers of the peace, but are men who seek peace—with truth. They further ask the Classis to consider well the replies made, and to send them a straightforward answer. They close with salutation.

P. S. They say, also, that Rev. Haaghoort, who has frequently strange plans on hand, had dissuaded two of the ministers, (Schuyler and Van der Linde) from attending the Conferentie Meeting. Nevertheless, he had attended himself; then he scratched out his name at the bottom of the letter, which he had sent together with the other brethren named; and later, in their last answer to the Coetus, he had separated himself entirely from them, (the Conferentie).

REV. SAMUEL SEABURY TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, October 6, 1760.

Reverend Sir:—

With respect to the state on my own Mission things are considerably mended especially at Flushing which has ever been the seat of Quakerism and infidelity—Many young people of both sexes have steadily attended Service the past Summer whose Parents are either Quakers or Deists, and behaved with great decency—They are now finishing the Church which before was only enclosed so as to keep out the weather and I hope in my next letter to acquaint the Society of its being completed.

At Newtown also they are repairing the Church & have rebuilt the Steeple from the ground at a considerable expence and I had the pleasure the last time I administered the Communion at the Parish Church to find three added to the number of the Communicants.

I must beg leave to repeat my request to the honored Society for a number of Common Prayer Books which I am lately encouraged to think may be distributed to advantage.

I am etc., etc.

Samuel Seabury.

—Doc. Hist. N. Y. Vol. iii. p. 196.

1760, Oct. 25. George III begins his reign. His seal:
Doc. Hist. N. Y. iv. 3.

[1760, Oct. 27. Suit of the Brower Family against Trinity Church, for 62 acres of land, after a litigation of 20 years, decided in favor of Trinity Church. Dix's Hist. Trinity Church, i. 294.]

CHURCH OF NEW YORK.

New York, October 30, 1760.

Consistory held after calling on God's name.

Mr. Abram Lefferts presented the accounts for the new house, amounting to £635. 3. 9. Of this £283. had been paid. Resolved, That Mr. Abram Van Wyck should contribute £27. 3. 2, and the Deacons £50.; that the £275. remaining should be taken up on interest, at five per cent from Mr. John T. Lansing. The accounts were examined and found correct. The above sum was immediately obtained from Mr. Lansing, who received an obligation for it, sealed and signed by the President.

In name etc.,

J. Ritzema, p. t. President.

THE DUTCH CHURCH OF ALBANY BORROWS FROM POOR FUND TO PAY EXPENSES OF MINISTER, NOVEMBER 10, 1760.

Know all men by these presents that we the subscribers, elders of the Reformed Dutch Church of Albany in consideration of the sum of one hundred and sixty five pounds current money of New York, received from Messrs. Volkert Douw and William Winne, deacons of the said Church being money collected for the poor, which sum of money has been borrowed by us to pay the debts which said Church has made in calling and having brought over our Rev. Minister, Eilardus Westerlo. Therefore we promise to pay annually to the deacons, who have charge of the money chest for the poor, (de armen kist) the balance of the income of the church pasture as soon as there is any.

In consideration whereof we bind ourselves and successors. Witness our hands, Albany this 10th day of November, 1760.

Gerrit Van Den Bergh
Jacob C. Ten Eyck.

Witness, John Douw.

—Munsell's Annals of Albany, Vol. vii. p. 239.